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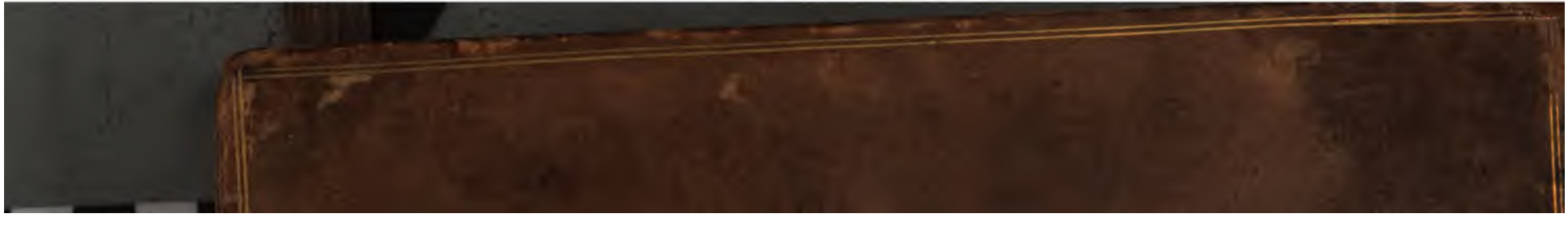

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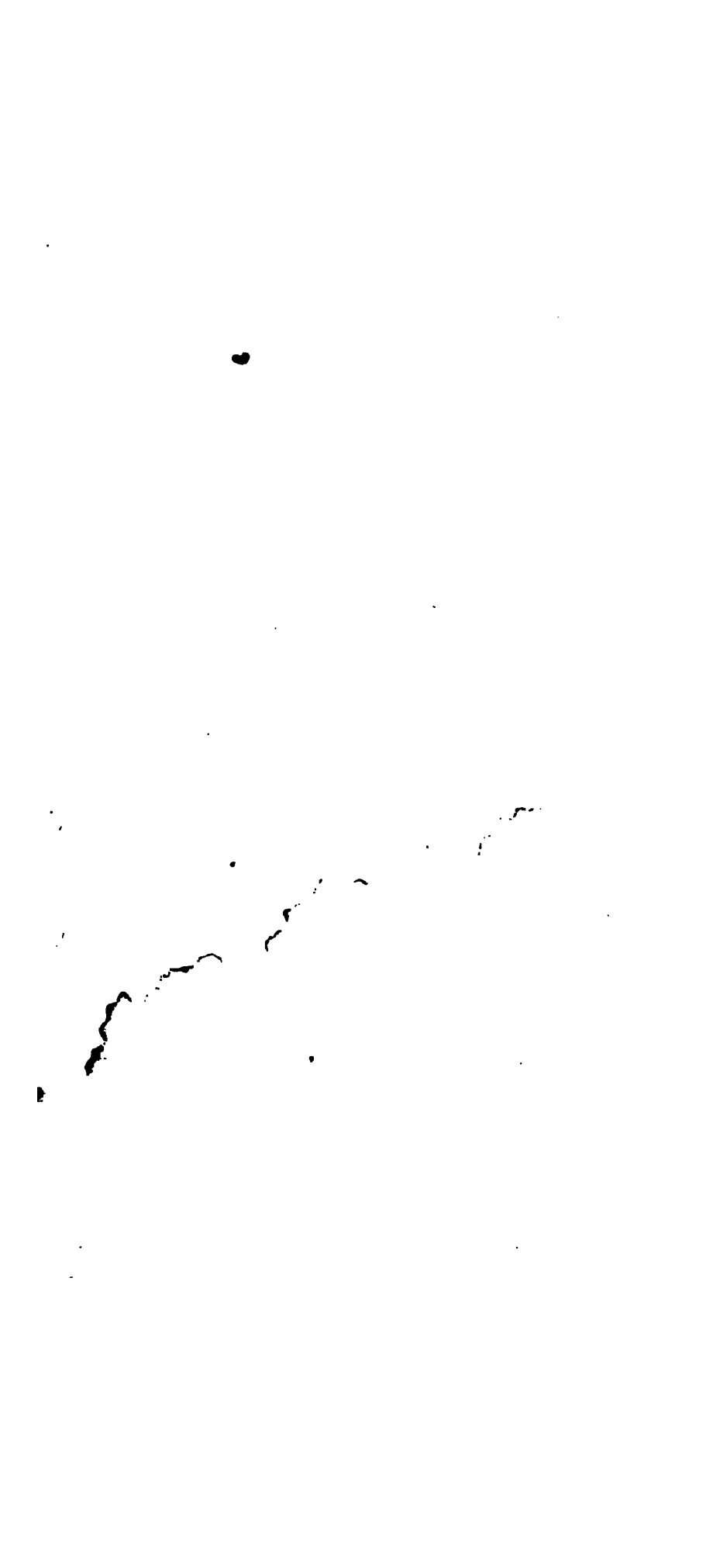

THE

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" —You who ſeek to give and merit Fame,
" And juſtly bear a Critic's noble name—
" Be niggards of advice on no pretence,
" For the worſt avarice is that of Senſe.
" With mean complacence ne'er betray your truſt,
" Nor be ſo civil as to prove unjuſt.
" Fear not the anger of the Wiſe to raiſe;
" Thoſe beſt can bear reproof, who merit praiſe." POPE.

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For JANUARY, 1791.

ART. I. *An Attempt towards an improved Verſion, a metrical Arrangement, and an Explanation of the Prophet Ezekiel.* By William Newcome, D.D. Biſhop of Waterford, and Member of the Royal Iriſh Academy. 4to. pp. 194, and Preface 65. 10s. 6d. Boards. Marchbank, Dublin; Johnſon, London.

THE learned and well-directed labours of Biſhop Newcome, have been long known and applauded by the friends of ſacred criticiſm. We formerly noticed his faithful tranſlation of the Minor Prophets, and the judicious notes which accompanied it *. The numerous admirers of that valuable production, will not find leſs to commend in the preſent work. They will obſerve, with pleaſure, that the Right Reverend Author not only purſues the path that he had before ſo wiſely choſen, but that, inſtead of treading only the ſmootheſt and moſt flowery parts of it, he ſurmounts with a firm, though cautious, ſtep, difficulties which the boldeſt traveller might ſhun without diſgrace. Inſtead of laviſhing moſt explanation on what is moſt intelligible, and betraying the pride of erudition where erudition is leaſt neceſſary, he ſucceſsfully employs his ſolid judgment and unaffected learning, in the elucidation of a writer who has been called the Æſchylus of Hebrew poetry. As eſſential to this laudable deſign, he begins an excellent preface with a ſhort biographical account of Ezekiel, and a clear, yet ſuccinct, enumeration of ſuch hiſtorical events as tend to ſhew the force and deſign of his prophecies. The character of the prophet is next exhibited, as it has been ſucceſſively drawn by Grotius, Lowth, Michaelis, and Eichhorn; to which the author ſubjoins an additional portrait, delineated by his own pencil:

'I do not,' ſays he, 'conſider him as the framer of thoſe auguſt and aſtoniſhing viſions, and of thoſe admirable poetical repreſenta-

* See Review, vol. lxxvi. p. 43.

tions, which he committed to writing, but as an inſtrument in the hands of God, who vouchſafed to reveal himſelf, through a long ſucceſſion of ages, not only in divers parts conſtituting an uniform and magnificent whole, but alſo in diverſe manners, as by a voice, by dreams, by inſpiration, and by plain or enigmatical viſion. If he is circumſtantial in deſcribing the wonderful ſcenes which were preſented to him in the viſions of God, he ſhould be regarded as a faithful repreſenter of the divine revelations for the purpoſe of information and inſtruction; and not as exhauſting an exuberant fancy in minutely filling up an ideal picture. It is probable that Buzi, his father, had preſerved his own family from the taint of idolatry; and had educated his ſon for the prieſtly office in all the learning of the Hebrews, and particularly in the ſtudy of their ſacred books. Joſephus ſays that he was a youth at the time of his captivity; and his firſt revelation was made to him only five years after that period. This is a ſeaſon of life when a fervour of imagination is natural in men of ſuperior endowments. His genius led him to amplification; like that of Ovid, Lucan, and Juvenal, among the Roman poets: though he occaſionally ſhews himſelf capable of the auſtere and conciſe manner; of which the viith chapter is a remarkable inſtance. But the divine ſpirit did not overrule the natural bent of his mind. Variety is thus produced in the ſacred writings. Nahum founds the trumpet of war, Hoſea is ſententious, Iſaiah ſublime, Jeremiah pathetic, Ezekiel copious. This diffuſeneſs of manner in mild and affectionate exhortation, this vehement enlarging on the guilt and conſequent ſufferings of his countrymen, ſeems wiſely adapted to their capacities and circumſtances; and muſt have had a forcible tendency to awaken them from their lethargy.'

From the character of Ezekiel, the learned prelate paſſes to that of the Hebrew language; conſidering the defects commonly imputed to it, viz. want of copiouſneſs, want of perſpicuity, and want of culture and elegance. In the courſe of his remarks, he anſwers the objections of Warburton and Le Clerc, ſometimes in the words of Lowth, and ſometimes in his own. To Le Clerc, who, though no great adept in Hebrew literature, deſerved more notice than the Biſhop of Glouceſter, he replies with equal moderation and ability; of which the following paſſages are, we think, a ſufficient example:

'1. The Providence of God has preſerved to us ſo large a volume of the Hebrew ſcriptures, written by ſo many authors, on ſuch different ſubjects, and at ſuch diſtant periods of time, that our materials for acquiring the language may juſtly be called ample ones, that obſcurities affect only minuter parts, and that the curious enquirer is generally gratified in his reſearches, though not always.

'2. "The caſual errors of tranſcribers," ſays Biſhop Lowth *, "may blemiſh parts; but do not deſtroy, or much alter the whole.

* Pref. to Iſaiah, p. lix.

Important

important and fundamental doctrines do not wholly depend on ſingle paſſages; an univerſal harmony runs through the holy ſcriptures; the parts mutually ſupport each other, and ſupply one another's deficiencies and obſcurities. Superficial damages and partial defects may greatly diminiſh the beauty of the edifice, without injuring its ſtrength, and bringing on utter ruin and deſtruction."

'3. There are very few words or phraſes in the Hebrew ſcriptures of which a probable explanation cannot be given, either from the nature of the thing, or the context, or a compariſon of the doubtful place with parallel ones, or the aid of the ſiſter-languages, or the interpretations of the ancient tranſlators: and our inability to ſolve ſuch verbal difficulties in a manner altogether ſatisfactory will not affect our religious knowledge, or the regulation of our moral conduct.

'4. The books of Moſes contain an authentic ſyſtem of the religious and political laws under which the Hebrews lived. The miſcellaneous contents of their ſacred writings largely explain their cuſtoms and opinions. Their own writers, ſince the volume of their ſacred writings was completed, ſupply no ſmall aſſiſtance on theſe ſubjects: and the accounts which hiſtorians and travellers give of the East, where manners continue unaltered through a courſe of ages, are a further ſource of moſt uſeful information.

'5. The hiſtory of the Hebrews, though conciſe, is more authentic than that of any other ancient nation. Larger hiſtories, both of that people and of the neighbouring kingdoms with which they had intercourſe, would have been highly valuable and uſeful; particularly, in ſhewing the completion of ſome prophecies by recording facts which we now aſſume without injuring the grand argument from this topic: but enough is written for the purpoſe of inſtruction and example in all ages of the church.

'6. The Greek verſion, though no part of it is ſuppoſed to be earlier than two hundred and fifty years after the Babyloniſh captivity, at which time the Hebrew tongue ceaſed to be vernacular, may ſtill repreſent very old manuſcripts, or very correct copies of them. This obſervation may be extended to the Chaldee paraphraſe of Jonathan, made about the time of Chriſt; to the Syriac verſion, which is generally attributed to the firſt century; to the imperfect Greek verſions of Aquila, Symmachus, and Theodotion, who lived in the ſecond century; and even to the Latin verſion of which Jerom was the author in the fourth century. The Æthiopic and Arabic verſions are generally allowed to be tranſlations from the Greek. The period which ſome learned men have aſſigned to the Æthiopic is the apoſtolic age. Saadias rendered the Pentateuch into Arabic about the year 900 of the Chriſtian æra. The other Arabic verſions of the Old Teſtament are of an uncertain date. We alſo derive important aſſiſtance from the Maſoretic punctuation; from the grammars, lexicons, concordances, and commentaries of the later Jews, and from the more compleat, learned, and judicious ones of modern times; from that invaluable diſcovery, the text of the Samaritan Pentateuch; and from that grand and highly uſeful undertaking, the collation of Hebrew and Samaritan manuſcripts.'

Our tranſlator's note on the ſeventh verſe of the fourth chapter, *and thine arm ſhall be uncovered*, is, 'diſengaged from the upper garment worn in the Eaſt, and thus ready for action.' Moſt commentators explain the paſſage in the ſame way: but Harmer, (whoſe third and fourth volumes* ſeem not to have reached Biſhop N. before his work was finiſhed,) ſuppoſes, and we think with ſome degree of probability, that Ezekiel was not, by this action, to repreſent the exertions of the beſieging army: but that he was to perſonate the Jewiſh people, as in the preceding verſes; and that his arm was to be uncovered for the purpoſe of expoſing the bruiſes which, agreeably to the Eaſtern mode of lamentation, he had inflicted on it.

VIII. 2. והנה דמות כמראה אש. *And, lo! a likeneſs as the appearance of fire.* Biſhop N. retains the old reading of this paſſage. Houbigant, on the authority of the LXX, and of chap. i. 26, reads כמראה אדם, *as the appearance of a man.* If, however, the paſſage be conſidered as corrupt, the conjecture of Archbiſhop Secker is much happier, who propoſes איש. The ſenſe is preciſely the ſame, and the omiſſion of the ', it is well known, is a very common error of tranſcribers.

XIII. 17—21. Notwithſtanding all the induſtry and all the ingenuity of the preſent tranſlator, this difficult paſſage ſtill remains involved in almoſt hopeleſs obſcurity.

ועשות המספחות על ראש כל is rendered, *and make coverings upon the head of every ſtature.* The explanatory notes on this clauſe are:

'The falſe propheteſs did this without diſtinction of ſtature or age.—This may be a ſtrong Eaſtern manner of expreſſing that theſe women *hoodwinked* their votaries, and kept them in ſpiritual darkneſs.

'Or the covering of the head may have been of the ornamental or triumphal kind, to denote proſperity or victory; as pillows denoted tranquillity and plenty: and both may have been ſignificantly applied to the heads and arms of thoſe who conſulted the propheteſſes. "The propheteſſes may be repreſented as covering the head of thoſe they by their propheſyings deſtined to death; as the head of Haman was covered when he was really in thoſe circumſtances.

"I am nevertheleſs diſpoſed to underſtand the clauſe in a different ſenſe. Theſe propheteſſes did the ſame thing by their flattering *words* as would have been beſt expreſſed if they had thought fit to ſignify the ſame thing by *actions* only, (as the prophets ſometimes did) by making bolſters for the arms, and preſenting them to the Iſraelitiſh women whom they wanted to aſſure of the continuance of their proſperity; and embroidering handkerchiefs proper to

* See Review, vol. lxxix. p. 406.

bind

bind over the ornaments of females in a ſtate of honour, and afterwards putting them on their heads." Harmer. ii. 98.

'Perhaps incantations were uſed. See Chald. on *v.* 20: and we learn from 1 Sam. xxviii. 7, and from the Greek and Roman writers, that women employed themſelves in magical rites. It is not impoſſible that *every ſtature* may refer to images of different ſizes. Lanea & effigies erat, altera cerea. Hor. Sat. l. 1. viii. 30.

'Terque hæc altaria circum
'Effigiem duco. Virg. Ecl. viii. 74.'

The tranſlation of verſe 20, is much improved by rendering לפרחות, both in the middle and at the end of the verſe, *that they may eſcape, i. e.* from your ſnares. The common verſion of the word, *to make them fly*, conveys no meaning.

XVI. 15. לו יהי, *his it was*, according to the old tranſlation, is rendered by Biſhop Newcome, *the like to which will not be again.* He thinks that the true reading is לא יהיה, and that it ſhould be tranſlated, *which ſhould not have been done.* We ſee nothing, however, that calls for correction either in the common reading, or in the verſion. At the end of verſe 16, לא באות ולא יהיה, is rendered, *the like things to which have not come to paſs, and will not be again.*

'This conſtruction,' ſays the author, 'ſuppoſes the verb ſubſtantive, and הרברות, to be underſtood with באות, and דבר with יהיה. But I prefer reading with *ó.* לא באת: whither *thou ſhouldeſt not have come, neither ſhould it have been* done. That the preter and future have this force, ſee Gen. xxxi. 42. Numb. xxii. 33. Judg. viii. 19. Gen. xliv. 8. Lev. x. 18, 19.'

We have ſome doubts, however, whether the examples here cited, are ſufficiently in point to juſtify this mode of rendering the verb in the paſſage before us.

XXI. 15. The tranſlator renders והרבה המכשלים, *and their overthrown may be multiplied*, pointing the latter word as in Jerem. xviii. 23. There is a harſhneſs in this expreſſion, which offends the ear of the Engliſh reader; though the ſenſe which it conveys, is probably the true one. The laſt clauſe of this verſe is connected with the beginning of the next—*Ah! thou that art prepared for glittering, that art furbiſhed for ſlaughter, get thee different ways.* Inſtead of התאחרי, a word which has been variouſly explained by tranſlators and commentators, the learned prelate adopts the elegant reading of ſeveral MSS. in Kennicott's and De Roſſi's collations, התאחרי, from אחר *alius.*

XXI. 21. קלקל בחצים, *he made his arrows bright*, according to the common verſion, is, we doubt not, very juſtly rendered by Biſhop N. *he mingled his arrows.* This kind of divination, we may obſerve, like the βελομαντεια of the Greeks, was common over all the Eaſt. It is expreſsly forbidden in

the Koran, chap. v. *O true believers, ſurely wine, and lots, and images, and divining arrows are an abomination of the work of Satan.* The learned reader will find a particular and ſatisfactory account of this practice, among the idolatrous Arabs, in Pocock's *Specimen Hiſtoriæ Arabum*; a work from which may be drawn much uſeful illuſtration of Oriental manners and opinions, and which, on account of the curious and valuable information that it contains, ought to be more frequently conſulted by commentators on the Hebrew ſcriptures. Biſhop Newcome's rendering of the word קלקל may be yet further confirmed by the authority of Jerom, who thus paraphraſes the paſſage. *Stabit in ipſa compito, et, ritu gentis ſuæ, oraculum conſulet, ut mittat ſagittas in pharetram, et* COMMISCEAT *eas inſcriptas, ſive ſignatas, nominibus ſingulorum, ut videat cujus ſagitta exeat, et quam prius civitatem debeat expugnare.*

XXIV. 5. Biſhop Newcome very properly adopts the marginal rendering of וגם דור העצמים תחתיה, *and pile alſo the bones under it.* The common verſion of the word דור is clearly wrong in this place, becauſe it appears, from the end of verſe 4, מבחר עצמים מלא, *fill it with the choice bones*; and from the cloſe of this ſame verſe, בשלו עצמיה בתוכה, *let them ſeethe the bones of it therein*, that the bones were to be boiled with the fleſh. תחתיה probably means *in the lower part of the cauldron.*

XXIX. 10. The common tranſlation of ממגדל סונה ועד גבול כוש *from the tower of Syene, even to the border of Æthiopia*, is groſsly improper. Syene, it is well known, was ſituated near the ſouthern extremity of Ægypt, on the borders of Æthiopia; and the obvious meaning of the paſſage is, from the one extremity of Ægypt to the other. The Biſhop, therefore, very judiciouſly adopts the idea of Prideaux and Lowth, and renders מגדל as a proper name. *From Migdol to Syene, even to the border of Æthiopia.* Migdol, or Magdolus, mentioned in Exod. xiv. 2. Numb. xxxiii. 7. Jer. xliv. 1. xlvi. 14. was ſituated toward the north of Ægypt. The ſame correction takes place, and the improvement is not leſs remarkable, in the ſixth verſe of the thirtieth chapter. In both paſſages, the LXX verſion has Μαγδωλος—απο Μαγδωλα ἑως Συηνης. We would remark, by the way, that Raphelius, who ſaw the impropriety of the common mode of tranſlating the Hebrew words, has been peculiarly unfortunate in his attempt to correct the error. "*Quare*, כוש, (ſays he,) *hic non poteſt eſſe Æthiopia, ſed eſt alter terminus Ægypti.*"

XXXII. 2. Biſhop Newcome very properly rejects the common verſion of ואתה כתנים בימים, *and thou art as a whale in the ſeas.* There can be no doubt that the crocodile is meant,

both here and in chap. xxix. 3. Every circumſtance mentioned in both paſſages, is ſtrikingly deſcriptive of this animal: but many particulars in the deſcription cannot, without groſs abſurdity, be applied to the whale. The crocodile might very naturally be adopted by the prophet as a ſymbol of Ægypt; and from the evidence of ſeveral Roman coins, it appears to have been uſed for this purpoſe in later ages.

xxxiv. 16. והשמנה ואת החזקה אשמיד. *And I will deſtroy the fat and the ſtrong.* Inſtead of אשמיד, *I will deſtroy*, Biſhop N. after Houbigant and Dathius, reads אשמיר, *I will keep*, or *preſerve*, on the authority of the LXX, Arabic, and Syriac verſions. This emendation is confirmed by the laſt clauſe of the verſe, where the good ſhepherd is repreſented as *feeding them with diſcretion*, and, by verſe 3, where the bad ſhepherd, by way of contradiſtinction, is deſcribed as *ſlaying the fat of the flock.*

xxxiv. 29. והקמתי להם מטע לשם. *And I will raiſe up for them a plant of renown*, or *for renown.* The preſent tranſlator, with Houbigant and Dathius, adopts the reading of the LXX, Arabic, and Syriac verſions, שלם, inſtead of לשם, and renders the paſſage thus: *and I will raiſe up for them a peaceable plantation*—obſerving that 'not renown, but ſecurity, proſperity, and conſequent exemption from famine, are inſiſted on.' With all due deference, however, to this high authority of critics and verſions, we apprehend that the common reading לשם may be ſucceſsfully defended. The Hebraiſm is ſufficiently intelligible, and the idea of *renown* is at leaſt as cloſely connected with the laſt clauſe of this verſe, ולא ישאו עוד בלמת הגוים, *and they ſhall not bear any more the reproach of the Gentiles*, as the ideas of *peace*, and *ſecurity*, are with the preceding verſes.

xxxvii. 11. נגזרנו לנו, *we are cut off for our parts.* The elegant redundance of לנו in the original, which ſeems to have been neglected, or overlooked, in all the ancient verſions, is very awkwardly, though accurately expreſſed in the common Engliſh verſion by the phraſe, *for our parts.* Biſhop N. has been more happy—*as for us, we are cut off.* Houbigant juſtly obſerves that the word is ſo redundant as to add emphaſis, and expreſs entire exciſion.

To the fortieth chapter, are prefixed extracts from the works of Michaelis, Dathius, and Eichhorn, on Ezekiel's viſion of the temple. To theſe is ſubjoined a very curious and learned diſſertation, on the ſame ſubject, from the papers of Archbiſhop Secker.

With the greateſt candour, and with the moſt reſpectful gratitude, Biſhop Newcome acknowleges the aſſiſtance that he

has received from the MS. notes of Archbiſhop Secker, from ſeveral notes tranſmitted to him by Mr. Dimock of Gloceſter, who is preparing a new verſion of the Pſalms, and from the friendly exertions of the late Dr. Woide. To this laſt gentleman, he was indebted for a tranſcript of Archbiſhop Secker's papers, for collations of a Coptic verſion ſuppoſed to be of the ſecond century, and of the Pachonian MS. of the Septuagint, aſcribed to the tenth, or the eleventh; for an Engliſh tranſlation of Michaelis's German annotations on the Bible, and for a curious extract from Profeſſor Eichhorn's introduction to the Old Teſtament. Dr. Woide, as Biſhop Newcome has juſtly remarked, deſerved to be as well known for his courteſy in furniſhing aſſiſtance to editors, as for the literary productions with which he favoured the public.

Since the appearance of the work which we have been conſidering, death has deprived the world of the man whom we have juſt mentioned: in whom, profound and various erudition was united with the moſt amiable ſimplicity of manners; and whoſe love of learning, and of learned men, was exceeded only by his love of mankind. If the relatives of ſo accompliſhed a ſcholar, and ſo exemplary a Chriſtian, are, in ſome meaſure, left by his death to the protection of a country in which he had himſelf found an honourable aſylum, we may hope that, while his ſervices and his virtues are remembered, the learned and the liberal of the Britiſh nation will be guardians of his orphan family.

ART. II. *Mr.* Aliſon's *Eſſays on the Nature and Principles of Taſte.*

[*Article concluded from our laſt.*]

OUR learned eſſayiſt introduces his 'Inquiry into the Origin of the Sublimity and Beauty of the Material World,' which conſtitutes the ſubject of his *ſecond* eſſay, in the following manner:

'If the illuſtrations in the former Eſſay are juſt, which ſhew that no other objects are in fact productive of the emotions of Taſte, but ſuch as are fitted to produce ſome *ſimple* emotion (as the *baſe* of that complex emotion, which we call the emotion of Taſte), there ariſes a queſtion of ſome difficulty, and of conſiderable importance, What is the ſource of the Sublimity and Beauty of the *Material* World?'

On the one hand, it is obvious that many objects of the aterial world are productive of the emotions of ſublimity and auty; on the other, Mr. A. thinks it muſt be allowed, that atter is, in itſelf, unfitted to produce any kind of *emotion*; at all that it, in fact, produces, is *ſenſation*; and that if we had

had no other powers than thoſe of our external ſenſes, the qualities of matter would produce only ſenſations in theſe different ſenſes; that ſuch ſenſations might be either pleaſing or painful: but that in no caſe could they be attended with any emotion.

It follows from this dilemma, either that the account which he has before given, is erroneous, or that the beauty and ſublimity of matter muſt ariſe from ſome other ſource, than the mere material qualities alone.

In the commencement of this curious inquiry, he obſerves, that although the qualities of matter are in themſelves incapable of producing emotion, or the exerciſe of any affection, yet it is obvious that they may produce this effect from their *aſſociation* with other qualities, and as being either the ſigns or expreſſions of ſuch qualities as are fitted by the conſtitution of our nature to produce emotion. Thus in the human body, particular forms and colours are the ſigns of particular paſſions and affections. In works of art, particular forms are the ſigns of dexterity, of taſte, of convenience, of utility. In the works of nature, particular ſounds, colours, and forms, are the ſigns of peace, of danger, of plenty, of deſolation, &c. In ſuch caſes, the conſtant connection which we diſcover between the ſign and the thing ſignified, between the material quality, and the quality productive of emotion, renders, at laſt, the one expreſſive to us of the other, and very often diſpoſes us to attribute to the ſign, the effect which is really produced by the quality ſignified.

Mr. Aliſon then proceeds to give an account of the different aſſociations which we have with the qualities of matter; of which he enumerates ſeven principal claſſes, and concludes this introductory chapter, with the following ſtate of the queſtion that he is to examine:

'Whatever may be the truth of theſe obſervations, it cannot at leaſt be doubted, that the qualities of matter are often aſſociated with others, and that they affect us in ſuch caſes, like all other ſigns, by leading our imaginations to the qualities they ſignify. It ſeems to be equally obvious, that in all caſes where matter, or any of its qualities, produces the emotions of ſublimity or beauty, this effect muſt ariſe either from theſe material qualities themſelves, from their being fitted by the conſtitution of our nature, to produce ſuch emotions; or from ſome other qualities with which they are aſſociated, and of which they operate, as the ſigns or expreſſions.

'It ſhould ſeem, therefore, that a very ſimple and a very obvious principle is ſufficient to guide our inveſtigation into the ſource of the ſublimity and beauty of the qualities of matter. If theſe qualities are in themſelves fitted to produce the emotions of ſublimity or beauty, (or in other words, are in themſelves beautiful or ſublime), I think it is obvious that they muſt produce theſe emotions,

tions, independently of any aſſociation. If, on the contrary, it is found, that theſe qualities only produce ſuch emotions when they are aſſociated with intereſting or affecting qualities, and that when ſuch aſſociations are deſtroyed, they no longer produce the ſame emotions, I think it muſt alſo be allowed, that their beauty or ſublimity is to be aſcribed, not to the material, but to the aſſociated qualities.

'That this is in reality the caſe, I ſhall endeavour to ſhow by a great variety of illuſtrations.'

The arrangement which the author follows in this inquiry, is ſtated in the next chapter:

'The ſenſes by which we chiefly diſcover beauty or ſublimity in material objects are thoſe of *hearing* and *ſeeing*. The objects of the firſt, are *ſounds*, whether *ſimple* or *compoſed*. The objects of the ſecond, are colours, forms, and motion.'

The *firſt* ſection of this chapter is employed in the inveſtigation of the ſublimity and beauty of *ſimple ſounds*. Theſe the author divides, for the ſake of perſpicuity, into three kinds, 1. Sounds that occur in inanimate matter: 2. The notes of animals; and, 3. The tones of the human voice. In his inquiries into theſe different claſſes of ſound, Mr. A. ſhews, 1. That when we have no aſſociations with them, we perceive no beauty nor ſublimity in them. 2. That inſtead of being permanent in their effects, (as they would neceſſarily be if they were in themſelves beautiful or ſublime,) they are dependent on the ſtate of mind of the obſerver, and vary in their effects, with his temper and affections. 3. That the ſimilarity of their effects in producing theſe emotions, does not depend on their ſimilarity as ſounds, but uniformly on the ſimilarity of the aſſociations which we connect with them; and, 4. That when theſe aſſociations by any means are deſtroyed, when they ceaſe to be expreſſive of the uſual qualities, their beauty or ſublimity ceaſes at the ſame time.

In the *ſecond* ſection, the author proceeds to conſider the origin of the ſublimity and beauty of compoſed ſounds, or *muſic*. In the firſt part of it, he conſiders what is the nature of muſical ſucceſſion; and ſhews 'That a regular or uniform ſucceſſion of ſounds, related to one key or fundamental note,' conſtitutes muſical ſucceſſion, and diſtinguiſhes it from every other ſucceſſion of ſounds. He then ſtates the aſſociations which we have with ſuch circumſtances of ſound and ſucceſſion; and he endeavours, by various illuſtrations, to ſhew, that we are to account for the beauty and ſublimity of muſical compoſition, from theſe aſſociations, and not from any original fitneſs in the relation of muſical ſounds to produce theſe emotions.—As this ſection conſiſts of a continued chain of reaſoning, we cannot, with propriety, give any extracts from it.

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The 3d chapter is employed in the inveſtigation of the ſublimity and beauty of the objects of ſight. Theſe are colours, forms, and motion.

In the 1ſt ſection, the author inquires into the ſource of the beauty of colours; and ſhews, by the ſame mode of illuſtration which he has uſed with reſpect to ſounds, that the effect of colours in producing theſe emotions, ariſes alſo from the aſſociations with which they are connected, and not from any original beauty, &c. in colours themſelves.

The next inquiry, viz. into the origin of the beauty of *forms*, leads to a long, and a varied diſquiſition. Many theories have been formed by philoſophers, on theſe ſubjects; and ever ſince the fine arts have been cultivated, the beauty of form has been an object of attention to the artiſt, at the ſame time that it has buſied the inquiſitive and the ſcientific, to determine what are the principles by which this beauty may be either eſtimated or attained.

'Forms (ſays Mr. A.) are naturally diviſible into two kinds, into animated and inanimate forms. It is the latter of theſe only which I propoſe at preſent to conſider; as it is obviouſly neceſſary firſt to conſider the ſource of the beauty of which form itſelf is capable, before we can properly aſcertain that ſuperior beauty which ariſes from animation.

'With regard to inanimate forms, the principal expreſſions which they have to us, ſeem to me to be, 1ſt, The expreſſions of ſuch qualities as ariſe from the nature of the bodies diſtinguiſhed by ſuch forms; and, 2dly, The expreſſions of ſuch qualities as ariſe from their being the ſubject or production of art. The firſt of theſe conſtitutes what may be called their NATURAL beauty; the ſecond what may be called their RELATIVE beauty. There is alſo another ſource of expreſſion in ſuch qualities from accidental aſſociation, and which perhaps may be termed their ACCIDENTAL beauty.'

In entering on the inveſtigation of the *natural beauty of forms*, he obſerves, that as no ſtraight line can include matter, the only lines which can conſtitute form, muſt be either angular or winding lines. Every form muſt be compoſed either by one or other of theſe lines, or by the union of them. The firſt may be termed ſimple, and the ſecond complex forms.

He goes on to conſider the expreſſion of forms compoſed by ſuch lines, and ſhews, by different illuſtrations, that winding lines are expreſſive to us of ſoftneſs, delicacy, and eaſe; and angular lines, of harſhneſs, roughneſs, ſtrength, and, in ſome caſes, of conſtraint.

'Conſidering, therefore, lines in this abſtracted view, and independent of the nature of the bodies which they diſtinguiſh, it ſeems very natural to conclude, that thoſe forms will be the moſt beautiful which are deſcribed by the moſt beautiful lines, and that of conſequence,

ſequence, the ſerpentine or winding form muſt neceſſarily be the moſt beautiful. It was this view of the ſubject which ſeems to have influenced Mr. Hogarth, in the opinions which he publiſhed in his Analyſis of Beauty. He ſaw clearly, and his art afforded him continual proofs of it, that the winding line was of all others the moſt beautiful. He conceived, therefore, that all forms muſt be beautiful in proportion to the predominance of this line in their compoſition; and his opinion falls in ſo much with the general obſervation of mankind, that it has been very univerſally adopted.

'If, however, the obſervations which I have made upon the different expreſſions of forms are juſt; if the winding or ſerpentine form is beautiful, not of itſelf, and originally, but in conſequence of the aſſociations we connect with it, it ought to follow, that whenever this aſſociation is deſtroyed, the form ſhould be no longer beautiful, and that wherever the ſame aſſociations are connected with the contrary form, that form ſhould then be felt as beautiful.'

Both theſe propoſitions Mr. A. endeavours to eſtabliſh by a great variety of illuſtrations.

There are few forms, however, altogether ſimple. In the greater part of beautiful forms, lines of different deſcriptions unite; and there is a beauty felt in certain combinations of theſe lines, or in the production of COMPLEX forms. What is the ſource of the beauty of *compoſition* in forms, is, therefore, the next ſubject of Mr. A.'s inquiry.

'Simple forms are diſtinguiſhed to the eye, by the uniformity or ſimilarity of the line by which they are deſcribed. Complex forms are diſtinguiſhed by the mixture of ſimilarity and diſſimilarity in theſe lines, or in other words, by uniformity and variety.' It has been imagined by ſome philoſophers, that the beauty of form ariſes from this cauſe; and that the union of uniformity and variety is fitted by the conſtitution of our nature to produce in us the emotion of beauty.

After ſhewing the falſehood of this theory, Mr. A. goes on to ſtate his own opinion:

'If, (ſays he) the natural beauty of forms ariſes from their expreſſion of ſome pleaſing or intereſting qualities, it ſeems natural to ſuppoſe, that in the compoſition of forms, ſome propriety ſhould ariſe from the compoſition of *expreſſion*; that as lines are diſtinguiſhed by different characters, the mixture of different lines ſhould produce confuſion inſtead of beauty, and that the compoſition of forms ſhould then only be beautiful, when the ſame unity of expreſſion is preſerved amid variety, which is demanded in all other caſes of compoſition.'

This doctrine is illuſtrated by ſhewing at great length, 1. That the union of uniformity and variety is felt as beautiful, only in thoſe caſes where the general form itſelf has ſome

determinate expreſſion; and that in objects where no ſuch general expreſſion is found, no beauty is expected in compoſition; and, 2dly, That different proportions of uniformity and variety are required in forms of different characters; and that the principle from which we determine the beauty of ſuch proportion, is, from its correſpondence to the nature of the peculiar emotion which the general form is fitted to excite. We ſhall tranſcribe only the concluſion of this inquiry, becauſe, here, as in other parts of his work, the author ſeems to wiſh to apply his reaſonings to the purpoſe of eſtabliſhing principles in the different arts of Taſte.

'Theſe concluſions ſeem to lead to a very different rule for the compoſition of beautiful forms, from that which Mr. Hogarth has laid down in his Analyſis of Beauty. "The way (ſays he) of compoſing pleaſing forms, is to be accompliſhed by making choice of variety of lines, as to their ſhapes and dimenſions; and then again by varying their ſituations with each other, by all the different ways that can be conceived, and at the ſame time (if a ſolid figure be the ſubject of the compoſition) the contents or ſpace that is to be incloſed within thoſe lines, muſt be duly conſidered and varied too, as much as poſſible with propriety." Although it is with much diffidence that I differ from Mr. Hogarth, yet I cannot help being of opinion, (in ſo far at leaſt as the natural beauty of forms is concerned), that this rule might be followed in a thouſand caſes, without the production of any degree of beauty; that if the diſtinguiſhing form is inexpreſſive or indifferent, all this variety would only create confuſion; and that in its application to forms of different characters or expreſſion, it would excite a ſentiment of impropriety, inſtead of pleaſure.

'On the other hand, the view which I have now given of the ſubject, would ſeem to lead to the following rules for beautiful compoſition.

'1. That wherever beautiful form is intended, ſome characteriſtic or expreſſive form ſhould be ſelected, as the ground or ſubject of the compoſition. And,

'2. That the variety (whether in the form, the number, or the proportion of the parts) ſhould be adapted to the peculiar nature of this expreſſion, or of that emotion which this expreſſion is fitted to excite in the mind of the ſpectator.

'3. Forms of this kind are either ſingle or dependent. In ſingle or independent forms, their character is at the pleaſure of the artiſt; and that will be always moſt beautiful, in which the character is beſt preſerved.

'4. In dependent forms, on the contrary, or thoſe which are deſigned for particular ſcenes or ſituations, their character muſt be determined by that of the ſcene or ſituation; and that alſo will be the moſt beautiful form, in the compoſition of which, the alliance to the general character is moſt preciſe and delicate.'

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In the conclusion of this section, some observations are added on the composition of *colours*; in which, the same doctrine is illustrated, that the beauty of their composition arises from the composition of expression.

The next inquiry is into the *relative* beauty of forms, or that which arises from their being the subject or production of art. The chief expressions which forms, in this view, have to us, are those of design, of fitness, and utility. Mr. A. considers separately the influence of these on the beauty of forms.

In the chapter on the influence of design on the beauty of forms, he begins by shewing, that the great evidence of design in material forms, is uniformity or regularity. He proceeds to prove, that this expression is in fact, the source of the beauty of uniformity; and that regular figures are beautiful to us, not from themselves, but from their being the signs of skill and design. The progress of art, however, tends to introduce other signs of skill and design; and the natural history of these changes of opinion, Mr. A. illustrates at great length, from the progress of the different arts of taste. We cannot follow him in these illustrations: but we insert the close of the chapter, not only as it shews his conclusions on this subject, but as it contains a principle which cannot be too often repeated in works relating to the philosophy of taste:

'In the view which I have now presented to the reader, the qualities of uniformity and variety are considered as beautiful from their expression of design. In the preceding section, on the other hand, these qualities are considered as beautiful, from the effect of their composition, in maintaining and promoting the emotion which the subject itself is capable of exciting. That these qualities are in fact beautiful from both these causes; that their composition is in some cases beautiful from being expressive of the skill and taste of the artist; and in others, from being correspondent to the character or expression of the subject, are propositions so obvious, that I will not detain the reader by any illustration of them. The confounding of these distinct expressions has also, I believe, been the cause of the greater part of mistakes which have been made in the investigation of the beauty of these qualities.

'The beauty of these expressions, however, is very different; and as it is in the power of the artist, either to sacrifice the beauty of design to that of character or expression, or to sacrifice the beauty of character to that of design, there is not perhaps any circumstance of more importance to him, or to the arts of taste in general, than a proper comprehension of the difference of this beauty, and of the great superiority which the one has over the other. The superiority of the beauty of expression or character, seems to consist in three things. 1st, In the greater and more affecting emotion, which is produced by it, than what is produced by the mere expression of design. 2dly, In this beauty being more universally felt, as being dependent

dependent only upon ſenſibility, while the beauty of deſign is felt only fully by thoſe who are proficients in the art, and who are able accordingly to judge of the ſkill or taſte which is diſplayed; and, 3dly, In the permanence of this beauty, as ariſing from certain invariable principles of our nature, while the beauty of deſign is dependent upon the period of the art, in which it is diſplayed, and ceaſes to be beautiful, when the art has made a farther progreſs either in improvement or decline. In all thoſe arts, therefore, that have for their object, the production of beautiful forms, it may be conſidered as a firſt and fundamental principle, that the expreſſion of deſign ſhould be ſubject to the expreſſion of character; and, that in every form, the proportion of uniformity and variety, which the artiſt ſhould ſtudy, ought to be that which is accommodated to the nature of this character, and not to the expreſſion of his own dexterity or ſkill. As in the mechanical arts, whoſe object is utility, and in which the ability of the artiſt is moſt ſurely diſplayed by the production of uſeful form, it would be abſurd in him to ſacrifice this utility, to the diſplay of his own dexterity or addreſs: ſo in the arts of taſte, whoſe object is beauty, and in which the taſte or genius of the artiſt, is in like manner moſt ſurely diſplayed by the production of beautiful form, it is equally abſurd to ſacrifice the ſuperior beauty of character or expreſſion, to that meaner and leſs permanent beauty, which may ariſe from the diſplay of his own ability or art.

'However obvious or important the principle, which I have now ſtated, may be, the fine arts have been unfortunately governed by a very different principle; and the undue preference which artiſts are naturally diſpoſed to give to the diſplay of deſign, has been one of the moſt powerful cauſes of that decline and degeneracy which has uniformly marked the hiſtory of the fine arts, after they have arrived at a certain period of perfection. To a common ſpectator, the great teſt of excellence in beautiful forms is character or expreſſion, or, in other words, the appearance of ſome intereſting or affecting quality in the form itſelf. To the artiſt, on the other hand, the great teſt of excellence is ſkill; the production of ſomething new in point of deſign, or difficult in point of execution. It is by the expreſſion of character, therefore, that the generality of men determine the beauty of forms. It is by the expreſſion of deſign, that the artiſt determines it. When, therefore, the arts which are converſant in the beauty of form, have attained to that fortunate ſtage of their progreſs, when this expreſſion of character is itſelf the great expreſſion of deſign, the invention and taſte of the artiſt, take, almoſt neceſſarily, a different direction. When his excellence can no longer be diſtinguiſhed by the production of merely beautiful or expreſſive form, he is naturally led to diſtinguiſh it by the production of what is uncommon or difficult; to ſignalize his works by the fertility of his invention, or the dexterity of his execution; and thus gradually to forget the end of his art, in his attention to diſplay his ſuperiority in the art itſelf. While the artiſt thus inſenſibly deviates from the true principles of compoſition, other cauſes unfortunately tend to miſlead

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alſo the taſte of the public. In the mechanical arts, whoſe object is utility, this utility is itſelf the principle by which we determine the perfection of every production: utility, however, is a permanent principle, and neceſſarily renders our opinion of this perfection as permanent. In the fine arts, whoſe object is beauty, it is by its effect upon our imagination alone, that we determine the excellence of any production. There is no quality, however, which has a more powerful effect upon our imagination than novelty. The taſte of the generality of mankind, therefore, very naturally falls in with the invention of the artiſt, and is gratified by that continued production of novelty which the art affords to it. In the mechanical arts, which are directed to general utility, all men are in ſome meaſure judges of the excellence of their productions, becauſe they are in ſome meaſure judges of this utility. But in the fine arts, which ſeem to require peculiar talents, and which require at leaſt talents that are not generally exerted, all men neither are, nor conceive themſelves to be judges. They willingly, therefore, ſubmit their opinions to the guidance of thoſe, who, by their practice in theſe arts, appear very naturally the moſt competent to judge with regard to their beauty; and while the arts amuſe them with their perpetual novelty, very readily take for granted, that what is new is alſo beautiful. By theſe means; by the preference which artiſts are ſo naturally diſpoſed to give to the expreſſion of deſign, above the expreſſion of character; by the nature of theſe arts themſelves, which afford no permanent principle of judging; and by the diſpoſition of men in general to ſubmit their opinions to the opinions of thoſe who have the ſtrongeſt propenſity, and the greateſt intereſt in their corruption, have the arts of taſte, in every country, after a certain period of perfection, degenerated into the mere expreſſions of the ſkill and execution of the artiſt, and gradually ſunk into a ſtate of barbarity, almoſt as great as that from which they at firſt aroſe. "Alit æmulatio ingenia, (ſays Velleius Paterculus, in ſpeaking of the ſame ſubject), et nunc invidia, nunc admiratio incitationem accendit; naturaque quod ſummo ſtudio petitum eſt, adſcendit in ſummum, difficiliſque in perfecto mora eſt; naturaliterque quod procedere non poteſt, recedit; et ut primo, ad conſequendos quos priores ducimus, accendimur, ita, ubi aut præteriri aut æquari eos poſſe deſperavimus, ſtudium cum ſpe ſeneſcit, et quod aſſequi non poteſt, ſequi deſinit; et velut occupatam relinquens materiam, quærit novam; præteritoque eo, in quo eminere non poſſumus, aliquid in quo nitamur conquirimus."

Vell. Paterc. L. 1. ad fin.

'Nor is this melancholy progreſs peculiar to thoſe arts which reſpect the beauty of form. The ſame cauſes extend to every other of thoſe arts which are employed in the production of beauty; and they who are acquainted with the hiſtory of the fine arts of antiquity, will recollect, that the hiſtory of ſtatuary, of painting, of muſic, of poetry, and of proſe compoſition, have been alike diſtinguiſhed in their later periods, by the ſame gradual deſertion of the end of the art, for the diſplay of the art itſelf; and by the ſame prevalence of the expreſſion of deſign, over the expreſſion of the compoſition

compoſition in which it was employed. It has been ſeldom found in the hiſtory of any of theſe arts, that the artiſt, like the great maſter of painting in this country, has united the philoſophy with the practice of his art, and regulated his own ſublime inventions, by the chaſte principles of truth and ſcience.

'For an error, which ſo immediately ariſes from the nature, and from the practice of theſe arts themſelves, it is difficult, perhaps impoſſible, to find a remedy. Whether (as I am willing to believe) there may not be circumſtances in the modern ſtate of Europe, which may ſerve to check, at leaſt, this unfortunate progreſſion; whether the beautiful models of antiquity in every art, may not ſerve to fix in ſome degree the ſtandard of taſte in theſe arts; whether the progreſs of philoſophy and criticiſm may not tend to introduce greater ſtability, as well as greater delicacy of taſte; and whether the general diffuſion of ſcience, by increaſing in ſo great a proportion the number of judges, may not reſcue theſe arts from the ſole dominion of the artiſts, and thus eſtabliſh more juſt and philoſophical principles of deciſion, it is far beyond the limits of theſe eſſays to enquire. But I humbly conceive, that there is no rule of criticiſm more important in itſelf, or more fitted to preſerve the taſte of the individual, or of the public, than to conſider every compoſition as faulty and defective, in which the expreſſion of the art is more ſtriking than the expreſſion of the ſubject, or in which the beauty of deſign prevails over the beauty of character or expreſſion.'

Mr. A. then proceeds to conſider the influence of fitneſs on the beauty of forms. The firſt part of the ſection is taken up in ſhewing, in oppoſition to Mr. Burke, that fitneſs is a ſource of beauty in forms. He then proceeds to the beauty of proportion, which, he ſhews, may be reſolved into the beauty of fitneſs; and that however myſterious this ſubject has been rendered by many writers, it is capable of a very ſimple explanation on theſe principles. The proportions of architecture have been very generally conſidered by the writers on the art, as being, by the original conſtitution of our nature, ſolely and excluſively beautiful. Mr. A. on the contrary, thinks that theſe proportions are beautiful only from their expreſſion of fitneſs, and enters into a diſquiſition of conſiderable length to illuſtrate his opinion.

Mr. A. declines inveſtigating the influence of utility on the beauty of forms, after the illuſtrations which it has already received by ſo great a maſter as Dr. Smith, in his Theory of Moral Sentiments.

The laſt chapter is on the ſublimity and beauty of *motion*, which terminates in theſe concluſions, 1ſt, That the beauty and ſublimity of motion ariſe from the aſſociations which we connect either with the motion itſelf, or with the body moved; and, 2dly, That this ſublimity or beauty, in any particular

eaſe, will be moſt perfect, when the expreſſion of the motion, and that of the body moved, coincide.

'The illuſtrations (ſays he, in the concluſion of this eſſay,) that have been offered in the courſe of this eſſay on the origin of the ſublimity and beauty of ſome of the principal qualities of matter, ſeem to afford us ſufficient evidence, for the following concluſions:

'I. That with each of theſe qualities, we have ſome pleaſing or affecting aſſociation; and,

'II. That when theſe aſſociations are diſſolved, or, in other words, when the material qualities ceaſe to be ſignificant of the aſſociated qualities, they ceaſe alſo to produce the emotions of ſublimity or beauty.

'If theſe points are eſtabliſhed, it appears neceſſarily to follow, that the beauty and ſublimity of ſuch objects, is to be aſcribed not to the material, but to the aſſociated qualities; and of conſequence, that the qualities of matter are not to be conſidered as ſublime or beautiful in themſelves, but as either ſublime or beautiful from their being the ſigns or expreſſions of qualities capable of producing emotion.'

In the former eſſay, he had ſhewn, 'that no other objects are in fact productive of the complex emotions of taſte, but ſuch as are fitted to produce ſome ſimple emotion.' In the preſent, the great variety of illuſtrations which he has given from the material world, ſeem to him to ſhew, 'that this great department of the objects of taſte affords no exception to the general principle; and that in fact, the different qualities of matter are ſublime or beautiful only when they are the ſigns or expreſſions of ſuch other qualities, as are fitted by the conſtitution of our nature to produce emotion.' He conceives himſelf therefore entitled to make the following general concluſion; that no other qualities are productive of the emotions of ſublimity or beauty, but ſuch as are productive of ſimple emotion.

After having examined, in the firſt eſſay, 'the nature of the effect which is produced on the mind by objects of ſublimity and beauty,' and in the ſecond, having aſcertained the general fact, 'that theſe objects are, in all caſes, ſuch as are productive of ſome ſimple emotion,' he cloſes his preſent inveſtigations. The objects of his next inquiry, and the purpoſe which his preſent reaſonings are to ſerve, in purſuance of the plan laid down in his introduction, are ſtated in the concluding paragraph.

'It is here, however, that the moſt important difficulty in the ſcience of taſte ariſes. Although no other qualities are productive of the emotions of taſte, but thoſe that are productive of ſimple emotion, we yet every day perceive, that the qualities that are permanently productive of ſimple emotion, are not as permanently productive of the emotions of taſte. There is an eſſential diſtinction, therefore, between the nature of theſe qualities; and whether in

in science or in art, the accuracy of our conception of the nature of the qualities that produce the emotions of taste, will depend upon the precision with which we can distinguish them from those that are productive only of the simple emotions of pleasure.

'The illustration of this important fact: the investigation of this distinction; and the application of it, to the different arts of taste, will form the second part of these inquiries.'

Such is the account that we have been able to give of these essays. We have rendered it as particular as the limits of our journal would permit; because the subjects selected by Mr. A. are so interesting, and his method of treating them is so ingenious, that by enumerating the one, and exemplifying the other, we hope more effectually to direct our readers to a source of much philosophical information, and elegant entertainment. We have forborne to violate the unity of his design, and the *careful felicity* of his arrangement, by the interspersion of remarks on particular opinions, or on particular modes either of reasoning or of illustration; wishing rather to give an idea of the whole, than to discuss the merit of the parts. Had we not prescribed this rule to ourselves, often must we have paused to notice the laborious, yet luminous deduction of consequences, from principles apparently barren and remote; often to applaud the skilful assignment of dissimilar effects to the agency of one parent cause; and often to admire that more than microscopic perspicacity, which discerns the most latent operations of the human mind, and the most delicate vibrations of the human heart. We should, indeed, have been compelled to mark a few instances, in which the excess of refinement seems attended by its usual companion, obscurity; and is little recommended either by novely or importance: but if we have spared ourselves the pain of noticing blemishes so rare and so venial, we have also denied ourselves a pleasure which we might have abundantly enjoyed,—the pleasure, we mean, of dwelling on such passages, as dignify and adorn the disquisitions which they were intended to explain. We must here, however, remark, that Mr. A. has surveyed the works of nature and of art, not only with the steady eye of a philosopher, and with the chastened sensibility of a man of taste, but with the enthusiasm of the orator, and of the poet. His illustrations shew that habits of profound thinking and analytical investigation, are not always incompatible with the warmth of genuine sentiment, and the happiest energies of fancy; and they evince, at the same time, a solidity of judgment, which, never neglecting the adaption of means to ends, is uniformly moderate in the use of the best. In the more didactic part of these essays, Mr. A.'s style is concise without stiffness; in his illustrations, it is copious, expressive, and animated, but never ostentatious nor inflated.

ART. III. *Letters and Papers on Agriculture*, &c. publiſhed by the Bath Society. Vol. V.

[*Article concluded from our laſt Review, p.* 428.]

IN our former article, we gave a general view of the papers contained in this volume relative to *Tillage*, and to the culture of that moſt uſeful vegetable *the Potatoe*; we now proceed to the very important article of

TIMBER TREES.

On the ſubject of planting trees for timber, Mr. Wagſtaffe of Norwich relates that, about twelve years ſince, a field of elevated land came into his poſſeſſion; the height of which had been left uncultivated for a number of years, on account of its unproductive quality. The aſpect being open to the ſouth, and its ſoil a deep ſand, excepting the ſummit, which was gravel, he embraced the opportunity of planting it with different ſpecies of American trees, pines, firs, and every kind of foreſt trees frequent in our woods; in which were included the three poplars, conſidered as the aborigines of our country.

The ſucceſs is thus related:

'The pines more generally died, (ſave on the ſummit) unleſs I here except the larch, which, if it lived, poorly throve; the Americans lived without increaſe, periſhing in the winter as low in their branches as their unvigorous ſummer ſhoots extended. The birch and the ſycamore ſucceeded moderately on this ſandy ſlope, but no other worthy of notice, ſave the white poplar and the aſp, *(populus alba & tremula)* the former ſucceeded with a ſingle exception beyond any inſtance of its growth I ever ſaw. A rooted cutting tranſplanted here about five feet high, is now in height near or full thirty feet, is in girt eighteen inches five feet from the ground and thirteen feet up its trunk; I believe there are branches nine feet in extent. Yet this progreſs makes but a part of the obvious value of this tree; from its roots extending in every direction through the porous ſoil, new trees are annually riſing, whoſe yearly ſhoot is frequently more than equal to the ſtature of the parent tree when firſt planted, and the two earlieſt of the offspring which aroſe about ſix years ſince, are from thirteen to fourteen feet high. I don't know that I am able to number the progeny of this ſingle tree, a little copſe having ſprung in an area of thirty-five feet diameter: many of the young ones are tranſplanted elſewhere. The *populus tremula*, which I have introduced with this, has the ſame facility of throwing out its lateral ſhoots, but their growth is not equally vigorous with the *alba*, nor is their wood in a ſtate of maturity held to be of equal value. In fine, the motive to this recital is to carry an information of the experienced uſe that may reſult from planting ſuitably lofty ground, of ſuch ſoil and expoſure; whereby it may be compelled, by the adaptation of a few proper trees, to become an ornamental and beneficial wood, after few years growth: yet while their growth may ſuperſede the neceſſity of planting other trees, their

their cloſe and broad foliage, by excluding the ſun, prepares the ſhaded ground for the reception of other trees, that would otherwiſe have periſhed beneath his beams. I have in the laſt four years replaced with ſucceſs many ſeminal plants, where a more general failure of their ſpecies was known before.

'I can hardly quit the ſingular and uſeful progreſs of the Arbele, without mentioning its proſpective appearance when planted on a lofty ſcite; the ſilvery nether ſurface of its leaves, lifted by the gales, exhibits a ſcenic beauty peculiar to itſelf.

'But ſcenery was not my object, notwithſtanding the frequent intimate union betwixt uſe and beauty; I meant only to illuſtrate by facts, that ground circumſtanced as the aforementioned, may, by a judicious planting of theſe trees, be covered in a few years with a ſelf-propagating wood. A fall of the early matured timbers leaves room for the augmentation of their natural ſucceſſors, already coming forward, while their roots are extending to ſupply the ſpaces of thoſe which are in ſucceſſion to be taken away: ſo that in point of profit alſo, the object fully recommends itſelf.'

A gentleman, from the ſame county, [but not named,] records the growth of ſeveral ſorts of timber under his notice; and to ſhew how profitable barren ſpots may be rendered by judicious planting, he mentions the following inſtance:

'I have a ſmall piece of ground little more than half an acre, and worth about eight ſhillings per ann. planted in 1764 with various kinds of firs, intermixed with young oaks. The firs have been felled by degrees for rails, joiſts, ſpars, and other uſes, to the value of twenty-five pounds, and have left a grove of healthy and promiſing oaks.'

With reſpect to oaks, he obſerves,

'The planters of oak ſeem hitherto to have exerted themſelves, as diſcharging a kind of duty to their country, in propagating this important and indeed neceſſary timber; but as intereſt is a motive more prevalent than patriotiſm, if it ſhall be made appear, as I think it will, that it is to the advantage of gentlemen to plant this kind of tree in preference to all others, upon ſoils ſuitable to it, we may hope to ſee the practice become general, and thus the eſtates of individuals benefited, as well as the national intereſt in this very important article ſecured to poſterity.'

A correſpondent deſcribes an improved method of planting aſh for hurdles, hoops, laths, fencing, and what is termed poſt and billet, for collieries:

'Being (ſays he) lately on a viſit to a friend in Warwickſhire, who lives under Edgehill, I was greatly ſurprized to ſee ſome parts of the declivity covered with fine regular plantations of aſh, whilſt the remaining was either over-run with ſhort furze or ruſhes, or drenched with ſtagnated water. On enquiry I found that the improvement had been begun by my friend's father about twenty years before, and has from time to time been extended both by father and ſon:—That the average

price of each acre, when cut at fourteen year's growth, was 70l. though the boggy part, before this mode of cultivation, was not worth a farthing. From the ſtocks or ſtumps when cut, a larger crop accrues the next fourteen years, and ſo on perhaps for more than a century. After each cutting it is proper to cover, or rather to earth up, the old ſtocks with the mould that may have fallen from the ſides of the beds into the ditches. The uſual price of planting and fencing with quickſets is not more than 8 or 9l. per acre. The plantation was thus begun:—As the hill was to be drained, a line in the direction of the hill was drawn from the top to the bottom of the ground intended to be planted; the aſh-plants of three years old, having their tops and roots ſo cut as not to exceed eight or nine inches in length, were laid horizontally on the ground at the diſtance of three feet and an half, the top part of each plant projecting about half an inch beyond the line: then the labourer, beginning at the lower end of the plantation that the water may drain off as he goes on, and ſtanding with his back to the hill, with his ſpade digs the earth from the line on his right to the diſtance of twenty-one inches, on his left to the depth of twelve or fourteen inches, or what he may think ſufficient to carry off the water, and effectually to cover the roots of the plants: he then removes the line in a parallel direction three feet and a half from its former place, lays the plants in the ſame order as before, and digs out the remaining twenty-one inches to the ſame depth as before, and throws it on the left-hand bed;—thus a ditch of three feet and a half wide is effected:—and as each plant is three feet and a half aſunder in the beds, and the ditch is of the ſame width, each plant has a ſpace exactly three feet and a half ſquare to extend itſelf in. Then the line is again removed three feet and a half further to the left, when the ſame proceſs again takes place; care however ſhould be taken that the plants ſhould never be laid immediately oppoſite to each other, but one oppoſite the opening between two others, thus, * * * * * * * *

'In this mode of cultivation, not only the land is effectually drained, but the plants have alſo a double portion of vegetable earth, and are thereby enabled to force their horizontal roots rapidly through the bed. Inexperience may perhaps object, that the plants being laid horizontally will not make perpendicular ſhoots, but nature gives them a perpendicular direction, lay your plants in what manner your pleaſe. After planting, no further attention is required, but to cut off any crooked or ſtraggling ſhoots, and to hoe the plants for the firſt four years;—the fences alſo muſt be well ſecured. Timber-trees may be planted to advantage in the middle of the beds, in ſquares of fifty or ſixty feet, and if oak, may probably arrive at maturity by the time the ſtocks begin to fail.'

The ſame correſpondent deſcribes an improved method of raiſing quickſet hedges, as practiſed in that part of the kingdom: but we cannot enlarge; and our attention is called to a ſtill more important ſubject, that of

Wool.

WOOL.

A very intereſting paper is here given, intitled, 'Hints tending to point out the moſt practicable means of improving the quality of Britiſh wool;' and though this paper is without the name of the author, we think there is little danger of error in aſcribing it to Dr. James Anderſon, who has ſo lately engaged the attention of the Highland Society on this national object*. The author of this paper recommends the formation of a ſociety for improving the quality of Britiſh wool; and purſues a train of reaſoning ſimilar to that ſince adopted by the Highland Society, in their late report on the ſubject of Shetland wool†. Having, therefore, ſo recently given an account of that publication, it is needleſs to go over the ſame ground again, eſpecially as what this paper only recommends, appears, from the above-mentioned report, to be now happily undertaken;—and may all poſſible ſucceſs attend the public-ſpirited labourers!

FLAX.

In the moſt common operations of life, we are probably more indebted to expedients ſuggeſted by neceſſity, or by accidental circumſtances, than to the deductions of reaſoning in profeſſed ſtudies: even the luxury of butter and cheeſe, familiar as theſe articles now are, every where, was owing perhaps to accidents that happened in the infancy of ſociety, and might at firſt have been deplored as diſaſters, until neceſſity taught the uſe that might be made of them. This, however, is carrying conjecture into the obſcurity of loſt ages, long before Egypt could boaſt of its pyramids: but chance often yet ſtands our friend; for in a paper on the watering and management of flax, tranſmitted to the ſociety by John Gray, Eſq. we learn that a good woman in Ireland, preſſed for time to prepare ſome flax for market, pulled ſome green flax, and boiled it in a large iron pot. This expedient ſo fully anſwered her expectations, that ſhe was able to carry the flax through all its operations, and produced yarn the next day for ſale. Thus, in the natural progreſs of events, the diſtreſs of a poor ignorant woman, drives her to an experiment; and her ſucceſs ſtimulates thinking heads to examine whether it may not be better to expedite the ſeparation of the bark from the woody ſubſtance of the plant, by boiling water, than by the ſlow operation of maceration in rivulets and ponds. This is ſupported by very plauſible arguments, which have been confirmed by obſervation and by ſubſequent experiments. We think the name of this notable houſewife deſerves to be reſcued from oblivion, and to be recorded in the calendar, with Biſhop Blaize!

* See Review for October, p. 199. † Ibid.

Having extended this article, (including the former part of it,) to a ſufficient length, on thoſe ſubjects that more particularly ſtruck our attention; thoſe that remain muſt be more briefly mentioned. Dr. Anderſon, to whoſe communications the ſociety at Bath is ſo largely indebted, deſcribes a mill for bruizing furze or whins, as food for cattle, and gives hints for the cultivation and proper management of them. Though this ſubject may not be of general importance, yet, in particular ſituations, his directions may be very acceptable and uſeful. Mr. Locke, of Burnham in Somerſetſhire, whoſe frank, chearful, ſtyle enlivens his pages, whether his anecdotes are in point or not, deſcribes his methods of improving meadow lands; and recommends ſea-ſand as an admirable manure for clays, where the uſe of it is practicable. Joſeph Kirkpatrick, Eſq. of the Iſle of Wight, communicates a letter from Pennſylvania, giving an account of the uſe made there of the *gypſum*, or plaiſter of Paris, as a manure for dry graſs land. Its coſt is 5s. *per* buſhel; they powder it, and ſpread ſix buſhels on an acre during the ſummer months; and find it to improve the crop from ſeven to twelve years. Mr. John Wagſtaffe recommends river weeds as manure. Dr. Anthony Fothergill relates ſome experiments on the cyder wine, prepared according to the directions of Dr. Ruſh of America; from which he determines, that boiling the apple juice in copper veſſels, is not only an unneceſſary waſte of liquor and fuel, but has alſo the pernicious effect of impregnating the liquor with metallic particles of a poiſonous nature. The ſame gentleman gives us an alarming letter on the poiſon of lead; which he obſerves, in the extenſive uſe of that metal, enables it to aſſail all the avenues of life. This is traced through the brewery, the diſtillery, the elaboratory, the kitchen; and concludes with the abſurdity of coſmetics. He recommends proper remedies, in the ſeveral ſtages of the diſorders produced by the poiſon of this metal. Worſe and worſe; for, in another letter, the Doctor makes us ſhudder at the poiſon of copper! According to the proſecution of theſe inquiries, which we wiſh we were able to controvert, we are indeed in a deplorable ſituation, without knowing where to turn ourſelves; expoſed daily to the unheeded operations of the ſlow poiſons communicated to our proviſions from our kitchen utenſils, which long habit has ſanctified, and the effects of which are often aſcribed to other cauſes. This is a very intereſting diſcuſſion, and ought to be read by every maſter and miſtreſs of a family; and eſpecially by thoſe who are curious in their pickles. The common maſs of mankind act more from habit than from reaſon; and to argue againſt a cuſtom is diſagreeable to them, becauſe it requires them to think;

think: but though uſeful hints take time to gain attention, yet, for the ſame reaſon, when they do take effect, the prejudice often grows as ſtrongly on the oppoſite ſide; for it is prejudice ſtill. Thus, though two or three generations now may go on poiſoning themſelves, the time may come, when Britiſh houſewifes may ſtart with horror at the very idea of employing either lead or copper in their culinary operations.

There are in this volume ſeveral other communications reſpecting the culture of mangel-wurzel, the turnip-rooted cabbage, &c. with an approved method of rearing calves without milk, by feeding them with a decoction of linſeed, mixed with hay tea, by Mr. Crook of Tytherton.

In MECHANICS, beſide what has been already mentioned, Sir Thomas Beevor deſcribes a drill roller for light land, as an inſtrument coming faſt into uſe in his neighbourhood. This is an iron roller with ribs deep or ſhallow, and at any diſtance required, drawn by three horſes, the driver riding on it. After the roller has formed the drills, the ſeed is thrown in broadcaſt, and naturally falls into the gutters, where it is covered by a buſh-harrow drawn acroſs.

Dr. Anderſon deſcribes a Leith cart, which is a light dray, employed in tranſporting goods from the ſhipping to Edinburgh. It conſiſts of a pair of ſtrait fir ſhafts, connected to the carriage by five croſs bars of aſh or elm, with two deals laid on them, parallel between the ſhafts. Whenever caſks or other goods are to be loaded, the carriage is unyoked from the horſe; when the ſhafts, being let down, form an inclined plane, by which the articles are rolled or ſlid up, and are fixed by a croſs bar and iron pins in their proper places.

'It is aſtoniſhing to ſee the quantity of work that will be performed in a ſhort time by theſe carters with this ſlight implement. The horſes are in general of very little value, few of them being worth more than 5l. yet with one of theſe horſes it is uſual to carry two hogſheads of ſugar or of tobacco from Leith to Edinburgh, which is all up hill, or other loads in proportion. I am perſuaded one of our carters with his horſe and cart would perform twice as much work in a day as a London carter with his three large elephants, and his cumberſome cart, which is of itſelf more than a load for one horſe.'

The laſt article mentioned, is Murrel's waſhing machine, of which an engraving is given: but this exhibiting only the ſquare outſide box, affords no information. Great praiſes are beſtowed on its operation: but as our good countrywomen underſtand the ſubject much better than we pretend to do, and as it is under their critical inſpection in various parts of the country, we ſhall ſuſpend our doubts, and abide

abide by their experienced verdict, before we part with our old woman, and commit our Sunday ſhirts to it *.

The volume is furniſhed with three plates, exhibiting particular objects deſcribed.

ART. IV. *Mr.* Brand's *Hiſtory and Antiquities of the Town and County of the Town of Newcaſtle upon Tyne,* &c.

[*Article concluded from our laſt Number.*]

THE ſecond volume opens with a little hiſtory, if we may ſo term it, of the river Tyne: concerning its name we have no ſatisfactory account, but the relation of its fiſheries, cuſtoms, ſhipping, grants, rights, &c. affords ſome entertainment. One paragraph tells us, (but this has no neceſſary relation to the river,) that, in 1636, the king ſending writs for ſhip-money into the different ſhrives of England and Wales, Newcaſtle on Tyne was rated, on that unhappy occaſion, at ſeven hundred pounds. In 1654, the ſalt-makers of South and North Shields petitioned the Lord Protector and the corporation of Newcaſtle, againſt the Scots bringing ſalt into England, which they were able to ſell at a lower price than the Engliſh could. It is ſaid to be owing to the loſs of the ſalt-trade, that fewer foreign veſſels trade hither at preſent than in the time of Henry VIII. &c. The decline in this branch of commerce is, by ſome, attributed to the avarice of former ſalt-owners, who deceived their foreign dealers, by ſending the ſalt when it was too green: but others aſcribe it to recent diſcoveries in the art of preparing foſſile ſalt.

We were rather ſurprized to read in one place, that ſo late as A. D. 1750, great quantities of onions, cabbages, &c. were imported from Holland and other places, into the port of Tyne; which ſhews that, about that period, few vegetables were produced in Newcaſtle and its environs.

In June 1775, we are told, no fewer than 265 ſalmon were caught at one draught. A. D. 1772, the revenue of the cuſtom-houſe was eſtimated at 41000l. *per ann.* excluſively of the Duke of Richmond's ſhilling per chaldron on all coals ſent coaſt ways, amounting to about 15000l. more. There appear to have been conſtantly and fully employed on the river Tyne, A. D. 1772,

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* We have lately ſeen Mr. Beetham's *New Patent Waſhing Mill* ſtrongly advertized: but no reports of the reſults of trials made with it have yet reached us. We obſerve, however, names of real reſpectability among thoſe to whoſe teſtimony reference is made, on the back of Mr. Beetham's printed hand-bill.

ſixteen

ſixteen large glaſs-works, viz. one for plate-glaſs, three for crown-glaſs, five for broad or common window-glaſs, two for white or flint glaſs, and five bottle houſes. The glaſs here manufactured, is ſent to moſt parts of the world.

The monaſtery of Jarrow is next exhibited, remarkable, among other things, for its antiquity, and for the early education of our famous eccleſiaſtical writer, Bede. This religious houſe, at the time of the diſſolution, was valued at about 40l. Some fragments ſtill remain, together with the church, in which is preſerved, on a ſquare ſtone, an inſcription in large Roman letters, informing us that it was dedicated in May 685. Mr. Brand makes ſeveral remarks on this ancient monument: Mr. Pegge alſo noticed it, a few years ago, in his *Syllege of Authentic remaining Inſcriptions.* There appears to be ſome reaſon to doubt whether the lines may not be much poſterior to the fact which they commemorate *.

The monaſtery and caſtle of Tinmouth come next in order. This religious houſe is of early date: ſeveral particulars relative to it occur before the conqueſt: afterward, we find it endowed by Robert de Mowbray, Earl of Northumberland, who took it from the church of Durham, and made it a cell to the monaſtery of St. Alban for ever. In 1095, this nobleman, having entered into a conſpiracy to dethrone William Rufus, is ſaid to have converted this place into a caſtle: but the king beſieged and took it, and confirmed the former grant to St. Alban, as did alſo ſeveral ſucceeding kings. The monks of St. Alban derived very conſiderable advantages from Tinmouth; which place they nevertheleſs ſeem to have treated with a kind of contempt, for they appear to have baniſhed their delinquents thither, by way of puniſhment. In the year 1381, ſome of the monks of St. Alban, who had been concerned in the inſurrection of Wat Tyler, made their eſcape, and fled for their lives to Tinmouth priory, which proved an aſylum to them on this occaſion, though it was wont to be conſidered as a place of baniſhment. A. D. 1396, John Wethamſtede, who was afterward abbot of St. Alban's, was prior of Tinmouth: he wrote a chronicle of Engliſh affairs. On his election to the abbacy, he preſented the priory of Tinmouth with a very maſſy chalice of pure gold. This houſe had conſiderable poſſeſſions; at the diſſolution, we find the prior had an annual penſion aſſigned him of eighty pounds, and the remaining brothers in proportion.—Concerning the caſtle, we hear little or nothing till after the ſuppreſſion of the monaſtery; it then riſes to view, and ſeems gradually to gain ſome conſequence. In

* See Review for March 1788, vol. lxxviii. p. 195.

1783, it is ſaid, Government reſumed the poſſeſſion of the caſtle for a place of arms and ſtores, for the better protection of the port of Tyne, and of the adjacent coaſts of Durham and Northumberland.

More than one hundred pages of this volume are filled by the hiſtory of Newcaſtle as a *corporate town* or *borough:* it commenced ſuch in the reign of William Rufus, who demiſed it to its own burgeſſes at a certain annual fee-farm, *i. e.* perpetual ferm or rent. The charter was often renewed: in the reign of King John, the fee-farm was raiſed from the ſum of 50l. to that of 60l. ſterling: by King Henry III. it was advanced to 100l. reſerving to himſelf, as John alſo had done, the rents, prizes, and aſſizes of the port of Tyne. In this reign, a prohibition was iſſued, forbidding the Biſhop of Durham, or his officers, to cite the burgeſſes to attend his courts. This had grown into a heavy grievance and enormous oppreſſion, reducing ſome merchants and artificers to beggary. It is only one among many inſtances of the exorbitant demands and miſchiefs of prieſtcraft and eccleſiaſtical tyranny: but, we ſhould add, civil policy has done, and will do, the ſame, if it is not well watched. In 1315, the inhabitants of this town received a letter of thanks from Edward II. for their valiant oppoſition to their hoſtile neighbours the Scots: in conſideration of their ſufferings on this account, they obtained ſome advantages; and in the year 1375, they were favoured with a remiſſion of their fee-farm.

After a liſt of members of parliament, which begins A. D. 1297, and of the recorders of this borough, Mr. Brand finiſhes this part of his work by an article intitled, 'Merchant-adventurers;' which is introduced by a ſhort encomium on trade:

'To the aſſiſtances of commerce,' he ſays, 'ſociety will be found indebted for the greater part of whatever contributes to the uſe, convenience, or elegance of life. Every acknowledgment is due to it from the inhabitants of iſlands; and we of Britain, with our very exiſtence, perhaps, owe it all that gives value to our preſent being; our progreſs in ſcience, our improvement in every art; our perſonal ſecurity; our national opulence and grandeur, and, probably, what ought to be of the higheſt concern to us, our ſuperior knowledge of religious truth.'

In the reign of King John, a ſociety of free merchants was conſtituted, and favoured with very conſiderable privileges, which were confirmed and improved through the ſucceeding reigns; the relation of which, with many attending circumſtances and anecdotes, forms an amuſing, and not uninſtructive part of this volume.

This town is peculiarly diſtinguiſhed by its *coal*-trade; Mr. Brand gives a particular attention to this part of the ſubject.

We

We will not diſpute with him concerning the derivation of the word *(coal)* either from the Hebrew, the Greek, or the Latin; yet we may be allowed to aſk, whether the firſt letter of his Hebrew word ought not to have been a *Gimel* inſtead of a *Caph?* It is the opinion of many philoſophical inquirers, that coal has a vegetable origin, and that our pits have been formed by collections of trees thrown down by decay of time, buried by the more violent changes to which our globe is liable, and, by ſome means or other, incorporated with ſulphur and bitumen.

Whether the ancient Britons were acquainted with it, is ſomewhat doubtful. For a time, it eſcaped the notice of the Romans, but was afterward in uſe among them. For ſome years following the Norman conqueſt, a ſilence prevails concerning this uſeful foſſil: but in the reign of Henry III. this trade had a rapid progreſs. It is obſervable, that A. D. 1306, the uſe of ſea-coal was prohibited in London, by proclamation, as a public nuiſance, it being thought to corrupt the air with its ſtink and ſmoke. Such a prejudice was not of long continuance; and this fuel was, a ſhort time afterward, uſed in the royal palace. It is ſingular, however, as appears from the houſehold book of the fifth Earl of Northumberland, dated 1512, that in this nobleman's family they had not yet learned to uſe it by itſelf, for this extraordinary reaſon, "bicauſe colys will not byrne withowte wodd." At this time, the beſt coals were five ſhillings per chaldron. A. D. 1582, Queen Elizabeth obtained a leaſe of the manors, coal-mines, &c. at the annual rent of ninety pounds; coals then advanced to ſix, and in 1590, to nine ſhillings per chaldron. Toward the latter end of this reign, an impoſt of one ſhilling, (inſtead of two pence, which had been fixed in former times,) was granted on every chaldron ſhipped in the port of Tyne, and to be uſed within the kingdom. In King James's reign, planting having been much neglected, and wood being very ſcarce, the burning of coals became general throughout the kingdom. In 1633, the price of a chaldron at Newcaſtle was nine ſhillings; and in the next year, Charles the Firſt, ſolely by his own authority, impoſed a duty of four ſhillings per chaldron on all coal exported to foreign parts. On other occaſions, it appears that this prince granted excluſive rights to ſeveral perſons, on the payment of certain cuſtoms; on which our author very properly remarks, 'Monopolies contributed greatly, among other grievances, to hurt the intereſt of the unfortunate Charles with the people of Great Britain. The granting of theſe in the coal-trade, appears to have compoſed no inconſiderable part of that unhappy monarch's political ſins.' Ruſhworth has preſerved a curious letter from the King to the Marquis of

Newcaſtle, written in figure cyphers, from Oxford, and dated 2d Nov. 1643, concerning the procuring of arms from Holland in exchange for our coals.

The following paragraph, given by *Grey* in his *Chorographia*, is not unworthy of notice:

"Some gentlemen have, on great hopes of benefit, come into this country to hazard their monies in coale-pits.—Maſter Beaumont, a gentleman of great ingenuity and rare parts, adventured into our mines with his thirty thouſand pounds; who brought with him many rare engines not known then in theſe parts; as the art to boore with iron rodds, to try the deepneſſe and thickneſſe of the coale; rare engines to draw water out of the pits; waggons with one horſe to carry down coales from the pits to the ſtathes, (ſtore-houſes,) to the river, &c. Within few years he conſumed all his money, and rode home on his light horſe."

This account appears to have been written about A. D. 1649: but ſurely what *Grey* immediately adds, is very far from being exact; *viz.* "The coale-trade began not paſt fourſcore years ſince: coales in former times was only uſed by ſmiths, and for burning of lime." We infer, from Mr. Brand's collection, that this kind of fuel was very greatly, though not univerſally, prevalent much earlier than the time which *Grey* aſſigns.

It is amuſing to obſerve the progreſs of this trade, the advance of the price, and of the cuſtoms, &c. for which, and many other particulars, we refer to the work itſelf. We juſt obſerve, before we quit this article, a memorandum under A. D. 1777, that, in this year, died at Gateſhead, Baron Van Haake, a native of Sileſia, who had come thither for the purpoſe of extracting tar from coal. What experiments of this kind were made, with what ſucceſs, or what real benefit has ariſen from them, we are not particularly told. An extract from Morand's Memoirs remarks:

"Some go ſo far as to advance, that by diſtilling coal, the ſame products are had as from the true reſin of trees. This induced the learned tranſlator of Henckel to regard this foſſil as a diſſolution of a ligneous matter, which contains, beſide a very great quantity of earth, a fat matter of the nature of vegetable oils, or reſinous bodies."

From this great article of commerce, we paſs on to other trades, under the different heads of, Twelve companies, called Myſteries; fifteen companies, called Bye-trades; and companies not belonging to either of the former. In the catalogue of thoſe which are termed Bye-trades, we find ſuch as are equally reſpectable with thoſe placed in the firſt liſt, and ſo is it alſo as to others which claim no connection with the two firſt mentioned. Among the Bye-trades, the firſt that occurs is, Maſters

Maſters and Mariners, or the Trinity-houſe; this was early conſtituted a guild, and ſtill ſubſiſts as an aſſociation of importance; they have a far more particular notice in this volume than any of the reſt, and furniſh ſeveral curious particulars: the laſt paragraph informs us, that 'this reſpectable fraternity, whoſe revenue, *communibus annis*, amounts to about eight hundred pounds a year, ſupport at preſent (1785) within their houſe, twelve widows, and have on their liſt about twenty extra poor.' We cannot but remark the inveteracy againſt the Scotch which prevailed in that part of the country; for we find it an article, under a certain penalty, in moſt of the charters or ordinaries, (as they are here denominated,) that they ſhould take no Scot apprentice: of this odium, we are told, there are ſome remnants even at this day.

The houſe of meeting, or hall, for the company of Smiths, was once the chapel of the Black Friars, and is remarkable for having been the ſpot on which Edward Baliol, King of Scotland, A. D. 1334, did homage to King Edward the Third of England, for his whole kingdom. It appears a ſingular and very uncharitable order made by the ſociety of Curriers, Felt-makers, and Armourers, (a bye-trade,) A. D. 1719, that no quaker ſhould be taken apprentice on pain of forfeiting one hundred pounds. Rather ſingular, alſo, but more innocent, is a rule preſcribed A. D. 1672 to the fraternity of Milners, [Millers,] that if any brother ſhould attend the burial of another with a *black* hat, he ſhould be fined ſixpence for every ſuch default.

For what reaſon the word *miſterie* is confined to the firſt twelve companies, we cannot ſay; if it is derived, as ſeems now to be allowed, not from the Greek or Latin, but from the French, (or *Romanic,)* ſtill it accords equally well with the other aſſociations as with the firſt; for *meſtiere*, or, according to more modern orthography, *metier*, ſignifies a trade: but poſſibly the term may have a reference to the plays which, on a day aſſigned, the companies were to perform. Theſe ſcriptural dramas, or, according to the phraſes here uſed, miracle plays, (or Corpus Chriſti plays, becauſe performed often on that day,) have been alſo called myſteries *, whence the name might be transferred to the companies. This, however, is conjecture. It appears aſtoniſhing, at the preſent day, to find thoſe rough uncultivated people engaged in ſuch kind of performances; and though (conſidering the ſubjects which they choſe,) the practice has ſomewhat of a profane, as well as of a ridiculous appearance, yet who can refrain from a ſmile to think of a number of ſlaters

* See Review for May, 1773, vol. xlviii. p. 389.

acting

acting the *Offering of Iſaac*; or blackſmiths, the *Purification*; or, as is here hinted, the *Deſcent into Hell* performed by the company of taylors, &c. or others which may wear an aſpect ſtill more irreligious. Mr. Brand has collected ſome amuſing particulars relative to theſe idle ſhews; the play called *Noah's Ark* ſeems to be given entire. It may perhaps be allowed, as he and Mr. Warton, before him, have obſerved, that theſe ſtrange performances were not utterly without their uſe, impreſſing on the minds of a rude, unlettered people, ſome parts of religious hiſtory, and ſoftening their groſs manners; creating inſenſibly, (Mr. Warton remarks,) a regard for other arts than thoſe of bodily ſtrength and ſavage valour: but if they had any ſuch effects, they had bad tendencies likewiſe, eſpecially in continuing to keep the people under the power of ignorance and ſuperſtition; often, indeed, very convenient and pleaſant to governors, eccleſiaſtical and civil, but highly pernicious, and even deſtructive to the peace, the liberty, and welfare of the human race. Theſe ſilly performances, which, under ſome ignorant notion of religion, burleſqued the ſcriptures, and promoted profaneneſs and licentiouſneſs, were for a long time countenanced by bigotry and prieſtcraft: but at length, about the beginning of the reign of James the Firſt, they were finally ſuppreſſed.

A very conſiderable part of this volume conſiſts of annals and hiſtorical events: the compiler has employed great diligence in forming the collection, which is well ſuited to his work, although many of the articles are but of little moment. Paſſing by numerous other paſſages, we muſt notice the following:

'May 15th, 1657. A writ of privy ſeal for founding a univerſity at Durham, was ſigned by Oliver Cromwell, Lord Protector. This univerſity, rather intended to be founded than actually ſettled, was ſoon ſuppreſſed. It is a ſingular fact, that George Fox, the founder of the quakers, who viſited Newcaſtle a ſecond time this year, has aſſumed to himſelf the conſequence, and what he thought the merit, of having been the means of ſuppreſſing this laudable inſtitution.'

The original writ is ſaid to be preſerved among the archives of the Dean and Chapter of Durham; and we are told, that the deſign was laid aſide in conſequence of petitions againſt it from Oxford and Cambridge.

The appendix to this volume conſiſts of a variety of deeds, grants, records, &c. which we cannot particularly enumerate. The engravings are: Head of a river god, the Tyne; view of Newcaſtle from the ſouth; view of the port of Tyne; miſcellaneous antiquities; Tinmouth monaſtery; two plates of ſeals, and a view of the Exchange. To which is added, a print, containing

containing coins ſtruck at Newcaſtle by Henry 1ſt, 2d, and 3d, and by Edward 1ſt and 2d; a coin of Hadrian, found in pulling up the foundation of one of the piers of Tyne-bridge, after its fall in 1771; together with ſome tradeſmen's tokens. Theſe prints are well executed, and greatly increaſe the entertainment and value of the volumes.

ART. V. *The Danger of the Political Balance of Europe.* Tranſlated from the French of the King of Sweden. By the Right Hon. Lord Mountmorres. 12mo. pp. 280. 3s. 6d. Boards. Jeffery. 1790.

THAT the King of Sweden is a man of letters, we have no reaſon to doubt; that nature has been bountiful to him in the gift of abilities, we have been well informed; and that his capacity has not been neglected, we may ſafely infer, from the character of his excellent preceptor, the celebrated author * of "Letters from an OLD MAN to a YOUNG PRINCE." Thus qualified, and thus cultivated, Guſtavus III. began his royal career with great advantages; nor has he neglected to improve them:—but it is unneceſſary for us, at this time, to enlarge on the great endowments of this Prince, having ſo lately exhibited his moral and political pourtraiture at length: See Rev. for Auguſt, p. 438.

That the royal Guſtavus is the author of the treatiſe now before us, or, at leaſt, that it contains his ſentiments, and that it is, therefore, in ſome degree, if not wholly, to be conſidered as his majeſty's performance, we think there is ſome reaſon to believe. The noble tranſlator, indeed, ſeems to be ſo fully perſuaded of its *authenticity* ‡, that he only ſuppoſes a probability that his majeſty received ſome aſſiſtance, in like manner 'as the poſthumous works of Frederic the Great, were reviſed by the Pruſſian miniſter, Count Hertzberg.'

This work, whoever is the writer, may be conſidered as the King of Sweden's juſtification of his late war with Ruſſia. It contains many very ſenſible obſervations on the enormous ambition of the preſent ſovereign of that vaſt empire; whoſe unbounded views of conqueſt, and unquenchable thirſt of extended dominion, he repreſents, perhaps not unjuſtly, as threatening the moſt alarming conſequences to moſt of the other powers and ſtates of Europe: eſpecially to thoſe that are neareſt in ſituation to this dangerous, encroaching neighbour.

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* Count Teſſin: ſee Review, vols. xiii. xiv. and xx.

‡ His words are,—'This work has been authenticated to me as the work of the King of Sweden.'

The out-line of this view of the political ſtate of the North of Europe, may be thus ſketched, from the general heads of the contents of the chapters into which it is divided.—Ruſſian politics before the reign of Catherine the ſecond.—Hiſtory of Peter III. and of Prince Iwan.—Acceſſion of Catherine.—Uſurpation of the duchy of Courland.—Affairs of Poland, with the nomination of Staniſlaus III. by Ruſſia.—Influence of the Ruſſian court in Denmark.—Partition of Poland.—Turkiſh wars.—Oriental ſyſtem of Ruſſia.—Ruſſian influence in Sweden.—Negociations of England and Pruſſia with the Czarina.—Intereſts of the Maritime Powers.—Importance of the eſtabliſhment of Ruſſia, as a maritime power, in the Mediterranean.—General ſummary of the work.

This is a wide and far extended field: but his Swediſh majeſty, (admitting him to be the author of theſe obſervations,) ſeems to be well acquainted with the ground; and though it abounds with devious paths, and intricate mazes, his perſpicacity is never at a loſs to explore them. In a word, the writer appears to be an able politician, and to underſtand, thoroughly, the true intereſts of the Swediſh government, as it ſtands naturally connected, as all governments are, with the juſt rights, and real happineſs, of the people.

We could extract many pages, as ſpecimens of this publication, which would afford agreeable entertainment to our readers: but we ſhall confine ourſelves to the *ſummary*, in the concluding chapter; from which we ſhall tranſcribe the following general view of the royal obſerver's principal object:

'This vaſt empire, (Ruſſia) which, for twenty years, has ſpread terror, corruption, deſpotiſm, and war, embraces all varieties of climate, and comprehends every ſpecies of reſource. Seas inacceſſible to European fleets; deſerts or enſlaved countries are her frontiers: hitherto, impreſſions upon her territory have been haſtily deemed impracticable. While her adverſaries remain upon the defenſive, ſwarms of undiſciplined ſavages emigrate from their habitations, and deſtroy extenſive countries in a campaign. Pruſſia and Poland ſtill bleed from thoſe ravages, when troops which are mowed down without being ſubdued, are animated by pillage, by fanaticiſm, or by the ambition of their ſovereign, who in loſing ſoldiers, only loſes ſlaves;—woe to thoſe ſtates which border upon this deſtructive power!

'Peace muſt be purchaſed by ſacrifices, or ſecured by a preparation commenſurate to the danger. Ruſſia menaces at the ſame time, Turkey, the North, and Germany: the reduction of one, would accelerate the conqueſt of the others. Solitary reſiſtance is vain, againſt an empire which can produce ſoldiers, like grains of ſand, whoſe policy has no other principles than thoſe of intereſt, and whoſe bold maxims correſpond with that fortune, which has ſo long favoured their projects.

'By

'By the ſchemes ſhe has executed in Poland, that republic, and Courland, are warned of the danger which threatens them, if they ſhould not ſeriouſly advert to timely proviſions for their ſafety.

'Before the Ruſſian was united with the Auſtrian army, Frederic the Great was ſurpriſed at the rapidity of their progreſs; he had ſeen them penetrate into the heart of his ſtates, and lay Pruſſia under contribution, a country always expoſed to invaſion, while Poland and Courland are under Ruſſian influence. Ruſſia, as the auxiliary of the chief of the German empire, and aſſociated in his projects, can attack Pruſſia on the ſouth as well as the north, aid the Emperor by her diverſions, and menace the liberty of Germany.

'Sweden maintains her ſituation, thanks to the firmneſs and precaution of her king*; but recent events reveal the ſecret of that ſlender thread upon which her tranquillity depends, and demonſtrates the neceſſity of a balance which may place the Empreſs in due bounds of limitation.

'A ſimilar intereſt ſhould affect the politics of Denmark, if the memory of their abſurd rivality with Sweden, and the prejudices of her miniſters, ſhould no longer faſcinate that country. Can ſhe not perceive that her alliance is an inſtrument which ſhe lends to Ruſſia to diſquiet her neighbours, and to tyrannize over the North? Is it not clear, that in lending her influence to weaken, or to cruſh the powers on the Baltic, ſhe will ultimately contribute to her own depreſſion? What would be her ſecurity, if the neighbouring powers ſhould be diſabled, or ſubdued by Ruſſia? Every thing conſpires to induce Denmark to a mutual defenſive alliance, to maintain the equilibre, to counterbalance the preponderance of Ruſſia, to imitate that noble ſyſtem, the Germanic league, the rampart of weak ſtates againſt the power of a great empire.

'The maritime and commercial ſtates, the South, Italy, and Venice, in particular, are affected by the ſame intereſts, and ſhould participate in the ſame apprehenſions. Should Ruſſia eſtabliſh her power in the Mediterranean, human foreſight cannot appreciate or comprehend the wide and vaſt effects of ſuch a revolution.

'To all theſe, I ſhall ſubjoin the ſupereminent conſideration of the happineſs of Ruſſia herſelf, of her true glory, of her national intereſts, ſacrificed to the eclat of a tranſitory reign, whoſe trophies are ſtained with blood. That nation, which has ſurpriſed Europe with the rapidity of her civilization, ſhould endeavour to conſummate that great work; to which peace is eſſential. The natural aptitude of that robuſt, flexible, and penetrating people, to repair the ravages of ſucceſſive wars, would facilitate this deſign. They yet want arts, manufactures, internal and foreign commerce, capitals, population; and her civilization does not extend beyond Moſcow. This cannot be the work of a ſovereign, engroſſed with ideas of territorial aggrandizement; nor of favourites trembling at her nod, at their future deſtiny, and providing aſylums in the neigh-

* This paſſage ſeems to confirm the idea that a ſecondary pen has been employed in the royal manufactory. Rev.

bouring ſtates as refuges from deſpotiſm. This great donation is reſerved to the nobility, to the nation itſelf, formed to give examples of virtue, which decorate humanity. It is alone by exerting her activity in the centre of the ſtate, that her wounds can be healed, and that ſhe can ſupport the inconvenient and gigantic extent of her empire.

'The Ruſſians ſtill proudly remember that prince who, unintentionally perhaps, prepared them for freedom, while they were civilized as ſlaves. Of all the plans and ſchemes of that great man, the moſt admirable, though the leaſt noticed, was that of abandoning two thirds of that vaſt empire to bears and to nature, to concenter the whole population in the provinces which are within a practicable diſtance of the capital, and to ſtrengthen his country by conſolidation. This policy is a ſatire upon the preſent reign; a policy aſſuredly adopted by the intelligent part of the community; they have too much good ſenſe not to lament, that all her powers have been turned againſt her genius and diſpoſition, againſt her intereſt, and to ſee the deſtruction of her reſources, without the acquiſition of any ſolid advantage. Of what moment are vain and pompous conqueſts, which exiſt only in ſounds, in hymns, in Te Deums, and by feſtivals?

'May the ſucceſſor to this throne, that prince, whom Europe has obſerved in his travels, accompanied with ſuch modeſty, an example of private virtues, and whoſe benign inclinations may heal the wounds of thoſe fruitleſs wars. May the grand duke be no longer guided by this abſurd, and romantic policy. May he ſubſtitute in the place of fallacious grandeur, that true greatneſs which reſults from the moderation of princes, and from the proſperity of their people.'

With reſpect to the merit of Lord M.'s tranſlation, though we authors are always glad to ſee noblemen come among us, yet we wiſh them, at all times, to appear with a dignity ſuitable to their rank. In the preſent inſtance, we muſt take the freedom to obſerve that his Lordſhip has been rather too negligent of his dreſs:—we mean, that of his publication.—In ſpite of this negligence, however, his lordſhip's ſtyle is, in general, free, eaſy, and ſuitable to the ſubject which lay before him: but, yet, his language does not always come up to the true ſtandard of correct Engliſh. His expreſſion is ſometimes obſcure; and, in a variety of inſtances, we have remarked words that are uſed in ſo ſingular a way *, that it creates an appearance of affectation. They

* Many inſtances might be given, of ſuch improprieties, but a few may ſuffice:—p. 15. ſpeaking of the eagerneſs with which other nations courted the friendſhip of Ruſſia, we are told that even 'the other extremity of Europe *ambitioned* her alliance.' In p. 33, a galliciſm occurs at which the Engliſh reader will ſmile, and place it to the account of affectation, viz. 'The preceding facts which

repoſe

They are not, however, blemiſhes of the firſt magnitude; and we hope that all ſuch blemiſhes will be avoided in his Lordſhip's Parliamentary Hiſtory of Ireland; a work in which, as he here informs his readers, he has been for ſome time engaged. All imperfections, ſimilar to thoſe that we have noticed, though of little conſequence in themſelves, have always a tendency to ſink the reputation of works which, otherwiſe, might ſtand high in the eſtimation of the public.

ART. VI. *Reliques of Iriſh Poetry*; conſiſting of Heroic Poems, Odes, Elegies, and Songs, tranſlated into Engliſh Verſe: with Notes explanatory and hiſtorical; and the Originals in the Iriſh Character. To which is ſubjoined an Iriſh Tale. By Miſs Brooke. 4to. pp. 400. 16s. Boards. Printed in Dublin; and ſold in London by Robinſons.

THE ancient poetry of our neighbours, the Iriſh, the Scots, and the Welch, is held by the patriotic inhabitants of thoſe countries in increaſing reverence; not only as conſiſting of literary curioſities, but as genuine hiſtory, and precious relics of the priſtine worth and independence of their anceſtors. We have, on a former occaſion *, given our opinion concerning the validity of the Iriſh claims to a higher antiquity, and to a more early civilization, refinement, and cultivation of the fine arts, particularly poetry and muſic, than any other nation in Eu-

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repoſe on the authority of authentic hiſtorians, &c.' P. 34, 'Few princes *have began* to reign with more wiſdom:' What has *have* to do here? P. 35, 'Biron, Leſtock, *and ſome of whom* had offended him, &c.' This is rather obſcure. P. 49. *Theſe* bad deſigns, for *thoſe*, &c. may be an error of the preſs: but we perpetually obſerve the promiſcuous uſe of *theſe* and *thoſe* in Scottiſh and in Iriſh publications; ſo that we have ſometimes been led to conclude, that none but Engliſh writers know how to uſe theſe oppoſite pronouns. P. 56, Should not 'the Chancellor *of* Woronzof,' be 'the Chancellor Woronzof?' P. 60, 'From the moment Peter had ſurrendered, without *being compulſion*, every abode of Catherine ſhould have been an inviolable aſylum for him.' Here ſome miſtake of the tranſcriber or printer ſeems to have happened; and perhaps the ſame apology may be admitted for other ſlips that we have remarked. Thus, p. 173, 'Ruſſia cannot ſupply her loſſes and her depopulation, by the *conqueſts* of her neighbours:' the meaning is, 'by conquering her neighbours;' and ſo it will obviouſly appear, by taking the laſt letter from the word conqueſts:—but theſe inaccuracies will doubtleſs diſappear, when the work comes, as it unqueſtionably will, to a ſecond edition.

* See Vol. lxxvii. p. 425.

rope, or, indeed, in the known world, excepting Egypt and China.

The ladies have never been deficient in patriotiſm, in any part of the globe, from the times of Judith, and Joan la Pucelle, to the *Poiſſardes* of Paris: for however ſoft, timid, and delicate may be their nature, on other occaſions, they become Amazons, whenever the liberty or the ſafety of their country is in danger.

The fair tranſlator of the poems before us, who, if we miſtake not, is the daughter of a man of genius, and an advocate for liberty, ſeems not only to inherit her father's talents for writing, but to glow with his heroic ſentiments †.

Miſs B. has likewiſe imbibed no inconſiderable portion of the romantic ſpirit of the moſt zealous antiquaries of her country, O'Connor, O'Halloran, and Vallancey: but as this ſpirit is more congenial with poetry than with proſe, it has perhaps enabled her to perform her taſk with more energy and fire, than cool reaſoning, or a dull and laborious inveſtigation of facts, could have done.

Miſs B. in the preface, ſpeaking of the Erſe, or Iriſh language, tells us, that

'It is really impoſſible for imagination to conceive too highly of the pitch of excellence to which a ſcience muſt have ſoared, which was cheriſhed with ſuch enthuſiaſtic regard and cultivation, as that of poetry in this country. It was abſolutely, for ages, the vital ſoul of the nation; and ſhall we then have no curioſity reſpecting the productions of genius once ſo celebrated, and ſo prized?'——

'Many of the productions of thoſe times breathe the true ſpirit of poetry, beſides the merit they poſſeſs with the hiſtorian and antiquary, as ſo many faithful delineations of the manners and ideas of the periods in which they were compoſed.'

'With a view to throw ſome light on the antiquities of this country, to vindicate, in part, its hiſtory, and to prove its claim to ſcientific as well as to military fame, I have been induced to undertake the following work. Beſides the four different ſpecies of compoſition which it contains, (the HEROIC POEM, the ODE, the ELEGY, and the SONG), others yet remain unattempted by tranſlation:—the ROMANCE, in particular, which unites the fire of Homer with the enchanting wildneſs of Arioſto. But the limits of

† We ſuppoſe Miſs Brooke to be the daughter of Henry Brooke, Eſq. author not only of ſeveral excellent poems, but alſo of *Guſtavus Vaſa*, the *Earl of Eſſex*, and many other dramas of conſiderable merit, as well as of the novel of the *Fool of Quality*, of which we have formerly expreſſed our warm approbation, particularly of the firſt two or three volumes. For our account of the four volumes of his Poems and Plays, ſee Vol. lix. and for the Fool of Quality, Vol. xxxv. *et alia.*

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my preſent plan have neceſſarily excluded many beautiful productions of genius, as little more can be done, within the compaſs of a ſingle volume, than merely to give a few ſpecimens, in the hope of awakening a juſt and uſeful curioſity, on the ſubject of our poetical compoſitions.'

The filial piety with which Miſs B. ſpeaks of her father, pleaſed us much:

'The Britiſh muſe is not yet informed that ſhe has an elder ſiſter in this iſle; let us then introduce them to each other! together let them walk abroad from their bowers, ſweet ambaſſadreſſes of cordial union between two countries that ſeem formed by nature to be joined by every bond of intereſt, and of amity. Let them entreat of Britain to cultivate a nearer acquaintance with her neighbouring iſle. Let them conciliate for us her eſteem, and her affection will follow of courſe. Let them tell her, that the portion of her blood which flows in our veins is rather ennobled than diſgraced by the mingling tides that deſcended from our heroic anceſtors. Let them come—but will they anſwer to a voice like mine? Will they not rather depute ſome favoured pen, to chide me back to the ſhade whence I have been allured, and where, perhaps, I ought to have remained, in reſpect to the memory and ſuperior genius of a father, —it avails not to ſay how dear!—But my feeble efforts preſume not to emulate,—and they cannot injure his fame.'

The next period modeſtly deprecates ſevere animadverſion:

'To guard againſt criticiſm (ſays Miſs B.) I am no way prepared, nor do I ſuppoſe I ſhall eſcape it; nay, indeed, I do not wiſh to eſcape the pen of the *candid* critic: And I would willingly believe that an individual capable of no offence, and pretending to no pre-eminence, cannot poſſibly meet with any ſeverity of criticiſm, but what the miſtakes, or the deficiencies of this performance, may be juſtly deemed to merit; and what, indeed, could ſcarcely be avoided by one unſkilled in compoſition, and now, with extreme diffidence, preſenting, for the firſt time, her literary face to the world.'

We hope that a want of due lenity and praiſe to female productions in literature has not diſgraced our annals on former occaſions; and we feel no diſpoſition to ſeverity in the preſent inſtance.

The reſt of the preface is occupied with the praiſes of Miſs Brooke's patrons and friends, in the manner of Mr. Walker*, whoſe encomiaſtic ſtyle ſeems to have been the model of her eulogies, as his lofty ideas of Iriſh antiquities have been the chief guides of her credulity.

Theſe tranſlations are divided into five claſſes: *Heroic Poems*, *Odes*, *Elegies*, *Songs*, and an original Iriſh *Tale*, written by Miſs Brooke.

* See *Hiſtorical Memoirs of Iriſh Bards*, Rev. vol. lxxvii. p. 425.

Among many ſingular acts of heroiſm mentioned by Mr. O'Halloran, in the introduction which he has furniſhed to the firſt poem, the following ſeems of the moſt extraordinary kind: 'A knight was not to decline the combat with any other knight, how intrepid ſoever. And ſtill further to ſhew to what a pitch of elevation they carried their ideas of military glory; even in death, they were to face this deſtroyer of mankind, *armed*, and ready to oppoſe force to force.' This ſurpaſſes the proweſs of any one of the *Seven Champions*, and even of Jack the Giant-killer, whoſe marvellous deeds were either the origin or imitations of thoſe which Hibernian knights are ſaid to have atchieved.

Iriſh antiquaries have a rage for authenticating, or at leaſt for wiſhing to render credible, all the wild and fabulous inventions of barbarous ages and poets. If they would give them as poetical fictions, as *Pulci*, *Boiardo*, *Arioſto*, and *Spenſer*, have done, we ſhould admire their wildneſs and ingenuity: but to ſpeak of them ſeriouſly, as faithful records of facts, by which we are to judge of the heroiſm of the times, is requiring more faith in their readers than modern ſcepticiſm can allow, at leaſt on this ſide of the water. Miſs Brooke has, however, performed *her* part, in the poetical verſion of this heroic poem, with very conſiderable felicity. We approve thoſe broken meaſures, for which ſhe apologizes, and we think them fitted to the untamed ſpirit of the narrative.

In the ſecond poem, *The Lamentation of Cucullin, over the Body of his Son Conloch*, the following ſtanza, expreſſive of affliction over a ſon who had been ſlain, unknowingly, by his father's hands, is beautiful and affecting:

'Could fate no other grief deviſe?—
No other foe provide?——
Oh!—could no arm but mine ſuffice
To pierce my darling's ſide!—
My Conloch! 'tis denied thy father's woe
Even the ſad comfort of revenge to know!—
To ruſh upon thy murderer's cruel breaſt,
Scatter his limbs, and rend his haughty creſt!—
While his whole tribe in blood ſhould quench my rage,
And the dire fever of my ſoul aſſuage!
The debt of vengeance then ſhould well be paid,
And thouſands fall the victims of thy ſhade!'

The event on which this poem is founded, has been fixed by Mr. O'Halloran at about the year of the world 3950, which was before the foundation of Rome, and 764 years before Chriſt! In the notes, p. 27, the *Phœnician* origin of the Iriſh is maintained with true Hibernian ſpirit and patriotiſm: we do not add credulity, becauſe we mean not to convey the ſmalleſt national reflection.

The

The verſification of the poem entitled *Magnus the Great*, in a dialogue between the heroic bard, *Oiſin*, or *Oſſian*, and St. *Patrick*, is eaſy and elegant; and we join with Miſs B. in thinking the termination of the piece 'beautifully pathetic.'

'Thou haſt my tale,—Tho' memory bleeds,
And ſorrow waſtes my frame,
Still will I tell of former deeds,
And live on former fame!
Now old,—the ſtreams of life congeal'd,
Bereft of all my joys!
No ſword this wither'd hand can wield,
No ſpear my arm employs.
Among thy clerks, my laſt ſad hour
Its weary ſcene prolongs;
And pſalms muſt now ſupply the pow'r
Of victory's lofty ſongs.'

The long poem called *The Chace*, amid all its wildneſs and inconſiſtencies, poſſeſſes, in its Engliſh dreſs, many beauties *.

The following ſtanzas, (p. 91.) contain an admirable and characteriſtic picture of Finn, or Fingal:

'For never did his generous breaſt
Reject the feeling glow;
Refuſe to ſuccour the diſtreſt,
Or ſlight the captive's woe.
His ranſom loos'd the priſoner's chains,
And broke the dire decree;
Or, with his hoſts, on glory's plains,
He fought to ſet them free!'

and when, at the requeſt of St. *Patrick*, *Oiſin* (p. 93.) purſues his tale, we think that the following ſtanzas, in ſentiment and expreſſion, are of a ſuperior caſt:

'Oisin. O Patrick! tho' my ſorrowing heart
Its fond remembrance rend,
I will not from my word depart,
Howe'er my tears deſcend!

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* We are ſorry to mention trivial errors in a verſion of ſo much merit: but Miſs B. ſeems not only to poſſeſs genius, but modeſty ſufficient to wiſh for candid remarks.

P. 75, laſt ſtanza,—*mien* and *contain* will not harmonize as a rhyme on this ſide of the water. In note (c), p. 76, 'breathing *on* our hearts,' is new; breathing *in* our hearts, is what an Engliſh ear expects. P. 80, ſtanza 3,—'Tho' (*with* thy *perverſe* will at ſtrife,)' is a rough line, and ill accented. Would it not run better, and without loſs of meaning, thus:

Though (with thy will perverſe at ſtrife)?

Full

Full joyous paſt the feſtive day
In Almhain's ſtately hall,
Whoſe ſpears, with ſtudded ſplendours gay,
Illum'd the trophy'd wall.
The feaſt was for the Fenii ſpread;
Their chiefs aſſembled round,
Heard the ſong riſe to praiſe the dead,
And fed their ſouls with ſound.'

Moſt of the ſtanzas of the poem called *Moira Borb* are eaſy and flowing. Whether all the original wildneſs is faithfully transfuſed into the tranſlation, we know not.

We are now come to the *Odes*. Theſe are preceded by an ingenious *Introductory Diſcourſe* to the *War Ode*, which is the firſt compoſition inſerted in this claſs.

The force and boldneſs of this ode, (the *war-hoop* of the time,) are very uncommon; and we agree with Miſs B. that the ſimile, p. 154, is ſublimely grand and poetical: but as obſcurity is one of the attributes that has long been aſcribed to the ode, the expreſſion here is ſomewhat confuſed. The bard, juſt before the onſet, ſtimulating his hero to action, ſays,

'Reſiſtleſs as the ſpirit of the night,
In ſtorms and terrors dreſt,
Withering the force of ev'ry hoſtile breaſt,
Ruſh on the ranks of fight!—
Youth of fierce deeds, and noble ſoul!
Rend—ſcatter wide the foe!—
Swift forward ruſh,—and lay the waving pride
Of yon high enſigns low!
Thine be the battle!—thine the ſway!—
On—on to Cairbre hew thy conquering way,
And let thy deathful arm daſh ſafety from his ſide!
As the proud wave, on whoſe broad back
The ſtorm its burden heaves,
Drives on the ſcatter'd wreck
Its ruin leaves;
So let thy ſweeping progreſs roll,
Fierce, reſiſtleſs, rapid, ſtrong,
Pour, like the billow of the flood, o'erwhelming might along!'

The laſt line of the diſtich at the bottom of page 155,

'What tho' Finn be diſtant far,
Art thou not *thyſelf a war?*'

ſeems rather too bold a figure for ode itſelf. We have read and heard of an individual being *an hoſt*, a *phalanx*, a *legion*, an *army*: but a ſingle hero being himſelf a *war*, is ſo new, that we fear its currency will be diſputed.

In the 2d ode, (to GAUL, the Son of Morni,) the exhortations to *peace* are no leſs forcible and perſuaſive, than, in the *war-ode*, are the incitements to ſlaughter and deſolation.

The

The 3d ode, (to a Ship,) has ſome good lines and poetical thoughts, amid repetitions and redundancies. We are now arrived at the third claſs of theſe poems, the *Elegies*. The firſt of theſe, which ſeems to have coſt our ingenious and elegant tranſlatrix more trouble than any of the other compoſitions, appears to us more confuſed, feeble, and full of repetitions, than the reſt. Either the original is inferior to the heroic poems, and to the odes, or it is leſs conſonant to the genius and power of Miſs B.

The ſame rhymes, and almoſt the ſame ſentiments, are repeated four ſeveral times in this ſhort poem:

P. 192. 'For, ah, what med'cine can my cure impart,
Or what phyſician heal a broken heart?'

194. 'Thy lip, whoſe ſounds ſuch rapture can impart,
Whoſe words of ſweetneſs ſink into the heart.'

Ib. 'To ſee thee ſweet affection's ſcope impart,
And ſmile to heal my almoſt broken heart.'

197. 'Wilt thou not ſome—ſome kind return impart,
For my loſt quiet, and my plunder'd heart?'

The line, p. 196, '*Hide the twin berries of thy lip's perfume*,' ſtaggered our ſenſes: nor have we yet recovered them ſufficiently to divine its meaning.

There are frequently lines and ſtanzas in the other elegies, that are tender and poetical: but the ſimplicity with which we may ſuppoſe the original elegy on the Death of the blind Bard, *Carolan*, to have been compoſed by an artleſs ſcribe, is certainly not transfuſed into the tranſlation: but for this defect the poeteſs has apologized. She had probably been too long on her high-bred heroic great horſe, to ſubmit to ride on a common nag.

After the *Elegies*, we have, as an introduction to the next claſs of poetry in this collection, Miſs Brooke's *Thoughts on Iriſh Song*; and here a patriotic partiality ſeems manifeſt, not only for the poetry of theſe productions, but alſo for the muſic. After a tranſlation (which does Miſs Brooke's poetical abilities great credit,) of two ſtanzas of an Iriſh ſong, we are told that, 'The air of theſe ſtanzas is exquiſitely charming. But the beauties of the muſic of this country are, at preſent, almoſt as little known as thoſe of its poetry. And *yet there is no other muſic in the world* ſo calculated to make its way ſo directly to the heart: it is the voice of nature and ſentiment, and every fibre of the feeling breaſt is in uniſon with it.' *Belle parole!* but this muſt be hyperbole, or ſuch muſic would long ſince have rivalled that of Italy, to which all Europe agrees in allowing the ſupremacy in ſong. Miſs B. ſeems too little acquainted

with muſic or with lyric poetry, in the ſtrict acceptation of the term, to be qualified to ſpeak deciſively, or to lay down rules for either. When ſhe ventured to aſſert poſitively, that 'there is *no muſic in the world* ſo calculated as the Iriſh to make its way directly to the heart,' we hope that ſhe had *heard* and was enabled to judge of the muſic *of every part* of the world.

What Miſs B. means by *ſong*, we apprehend to be confined to narrative ſongs, and hiſtorical ballads; the muſic to which muſt neceſſarily be artleſs and ſimple: but if ſhe were to converſe with a muſical inhabitant of London, or of any capital in Europe, who frequents operas and concerts, ſhe would be told, that a ſong at ſuch places requires fine muſic, and fine ſinging, to excite attention and obtain applauſe. Such melodies as the ancient bards uſed to repeat to an hundred different ſtanzas, or ſuch as the *Improviſatori* of Italy, (the modern bards,) now chant to their inſpirations, would not excite much rapture in thoſe who have cultivated muſic, or who have been accuſtomed to hear great performers. The words of the airs in the operas of Metaſtaſio are certainly the moſt perfect models of dramatic ſong-writing, as his cantatas are of lyric poetry for the chamber; and the wild and artleſs tunes, beſt ſuited to heroic and hiſtorical ſongs of antiquity, however beautiful as *national muſic*, would not content an auditor who pays half a guinea for his admiſſion.

The inhabitants of every country have their own favourite national melodies, which, like their language, they underſtand and feel better than any other, and conſequently think they include all muſical excellence. The Scots and the Welch will not allow, any more than the Iriſh, that there can be any other than *their* muſic worthy to be heard by a rational creature. Are we then to ſuppoſe that the French, the Germans, the Spaniards, and the Italians, who have never heard a Welch, a Scots, or an Iriſh tune, have no taſte for good muſic, nor any pleaſure in that of their own country?

To return to poetry, of which Miſs B. ſeems much more qualified to ſpeak with courage, than of muſic.

Among this lady's reflections on ſong-writing, p. 238, we have the following paſſage: 'Fancy is, in general, the vehicle of wit; imagination that of genius.' Now, this is a diſtinction which we do not perfectly comprehend; and Johnſon, and, we believe, all our other lexicographers, explain one of theſe words by the other reciprocally. Perhaps *fancy* may ſometimes imply invention of a lighter kind than *imagination*; and yet, a *lively imagination*, and a *fertile fancy*, ſeem to convey the ſame idea.

We

We want a work on the *ſynonima* of our language, ſimilar to that of the Abbé Girard on the French ſynonymes: but ſuch nice diſcriminations and ſhades of meaning would require not only learning, and admiſſion into the firſt circles of ſociety, but alſo the defining art of a Johnſon, to give them authority.

Miſs B. has put the ſongs, which ſhe has ſelected for tranſlation, in a very elegant dreſs. They contain many uncommon thoughts and flowing ſtanzas. The ſimile of the cygnet, and the flowing hair, are, however, too often repeated: but we cannot reſiſt giving our readers the three following ſtanzas from the blind bard *Carolan*, of which not only the thoughts are beautiful, but the verſion is admirable.

'As when the ſimple birds, at night,
Fly round the torch's fatal light,—
Wild, and with extacy elate,
Unconſcious of approaching fate.
So the ſoft ſplendours of thy face,
And thy fair form's enchanting grace,
Allure to death unwary Love,
And thouſands the bright ruin prove!
Ev'n he whoſe hapleſs eyes no ray
Admit from Beauty's cheering day;
Yet, though he cannot *ſee* the light,
He feels it warm, and knows it bright.'

Miſs B. has given us, in the Iriſh character, the originals of the poems which ſhe has tranſlated. If Mr. Macpherſon had done the ſame by the poems of Oſſian, it would have ſilenced ſcepticiſm, and prevented much polemic ire.

The Tale at the end of this publication, of which all but the mere outline is Miſs Brooke's own property, has great merit of incident, generoſity, and paſſion, as well as verſification *. It ſeems to us more equally excellent than any of the pieces which are mere tranſlations.

Here is not, indeed, the original wildneſs of rude times, when good taſte, probability, and propriety, had no exiſtence: but we are made ample amends by beauties of a more rational and touching kind; beauties which affect the more, in proportion as they *aſtoniſh* us leſs. We therefore particularly recommend this Tale to the peruſal of all who are ſenſible to the charms of noble and elevated ſentiments, cloathed in elegant and flowing numbers. Indeed Miſs B. is ſo perfectly in poſ-

* In the laſt ſtanza but one of p. 360, there is a ſyllable too much in this line,—'This fruitleſs *voyage* decreed.' Suppoſe the laſt two lines of this ſtanza were to run thus:

By mandate from thy Moriat's hand
The voyage was decreed.

ſeſſion of the language of poetry, that her verſion has rendered the whole work intereſting to Engliſh readers; which, if undertaken by a perſon of inferior abilities, would probably never have penetrated beyond the circle of the tranſlator's acquaintance.

ART. VII. *Philoſophical Tranſactions of the Royal Society of London*, Vol. lxxx. for 1790. Part I. 4to. pp. 300, and 15 Plates. 8s. ſewed. Davis.

PHILOSOPHICAL PAPERS.

Experiments on the Analyſis of the heavy Inflammable Air. By William Auſtin, *M. D. &c.*

IN a paper on the production of volatile alkali, of which we gave ſome account in our Review for April 1789, Dr. Auſtin ſuggeſted an idea that the heavy inflammable air is a compound of the light inflammable and phlogiſticated airs; and the experiments ſtated in the preſent paper ſeem to confirm that opinion. The electric ſpark, by which ſeveral aeriform fluids are known to be decompoſed, immediately detected the exiſtence of the light inflammable air in it; for ſuch an expanſion took place as could not ariſe from any other known ſubſtance: it was ſometimes expanded to twice its original volume, though not above a ſixth part of it was obſerved to have undergone any decompoſition. In this ſtate, it was found to conſiſt of light inflammable air, phlogiſticated air, and the unchanged portion of the heavy inflammable air.

We are not acquainted with any ſubſtance that will ſeparate the two kinds of air, by combining with one, and leaving the other: but we know that dephlogiſticated air will combine, in certain proportions, with each of them, for forming water with the one *, and fixed air with the other. The Doctor endeavoured, therefore, by inflaming dephlogiſticated air with a mixture of thoſe two, to diſcover the exceſs of deplogiſticated air conſumed, above what was ſufficient for the production of the fixed air that reſulted; which exceſs may be preſumed to have united with the light inflammable air; ſo that by knowing how much of it united with each, as each would take only the proper quantity for its ſaturation, an eſtimate might be made of the proportions of the two in the original compound. The idea is ingenious, but the ſucceſs was not anſwerable; for the quantity of the heavy air decompoſed was ſo ſmall, and the ſeparation of the different products was attended with ſuch difficulty, that no accurate analyſis could by this means be obtained.

* We here follow the author, in the theory as well as in the facts. Having

Having obſerved that ſulphur combines with light inflammable air, when the latter is applied in its naſcent ſtate, or before its particles have receded from each other, and that hepatic air is generally thus formed; he introduced ſome ſulphur and heavy inflammable air into a glaſs retort, firſt filled with, and inverted into, quickſilver. By a heat ſufficient to ſublime the ſulphur, it became quite black, and every part of the retort was covered with a black cruſt. The bulk of the air was not materially altered: but one-third of it was found to be hepatic air, which was abſorbed by water, and communicated a ſtrong hepatic ſmell: the remainder ſeemed to have undergone very little alteration.

The author ſuſpects that, in this operation, only a part of the light inflammable air unites with the ſulphur into hepatic air; and that the remaining parts of it are precipitated into a ſtate analogous to charcoal; for the blackened ſulphur did not entirely diſſolve in cauſtic alcali, as pure ſulphur does, but left a black powder behind.

The analogy between heavy inflammable air and charcoal is illuſtrated by the formation of hepatic air from charcoal and ſulphur; for theſe ſubſtances, heated in a glaſs retort, yielded hepatic air in great abundance, with a ſmall quantity of phlogiſticated air. The heavy inflammable air and charcoal ſeem to conſiſt of the ſame elements, but in different proportions; and this opinion is confirmed by the application of heat to pure charcoal, the production of the heavy inflammable air being conſtantly accompanied with a production alſo of phlogiſticated air.

From theſe, and other facts here ſtated, Dr. Auſtin concludes:

'That the phlogiſticated and heavy inflammable airs combined, conſtitute charcoal; and that the mere application of heat always reſolves charcoal into theſe two ſubſtances. But the heavy inflammable air is itſelf a compound of the lighter inflammable and phlogiſticated airs. If phlogiſticated air be combined with the heavy inflammable, or, which is the ſame thing, if light inflammable air be taken from it, charcoal is re-produced; therefore when ſulphur is melted in the heavy inflammable air, and hepatic air formed from it, the remaining parts of the heavy inflammable air return to the ſtate of charcoal. And, laſtly, when ſulphur is melted in contact with charcoal, the decompoſition is complete, and the charcoal is reſolved into its ultimate particles, the phlogiſticated and light inflammable airs, with a ſmall admixture of volatile alcali.'

In all the preceding decompoſitions, both by electricity and by fire, ſtained papers expoſed to the airs gave indications of volatile alkali, agreeably to the Doctor's former experiments on that ſubject; to which we have above referred.

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The author adds ſome intereſting obſervations on the compoſition of fixed air, and the formation of charcoal, in vegetation, from the water and aeriform fluids which appear to be the food of vegetables. We hope theſe obſcure ſubjects will be further proſecuted by a gentleman who has ſhewn himſelf ſo well qualified for throwing light on them. He adopts the new doctrine of the compoſition of water, becauſe he cannot otherwiſe account for the dephlogiſticated air emitted in vegetation: but with regard to fixed air, inſtead of its having *ſimple charcoal*, or any *ſimple principle* of charcoal for its baſis, he ſhews, from a variety of facts, that it conſiſts of three elementary airs, the dephlogiſticated, phlogiſticated, and light inflammable; and that wherever theſe three airs unite in their condenſed ſtate, fixed air is the reſult.

Obſervations on Reſpiration. *By Dr.* Prieſtley.

It is now pretty generally known that, in reſpiration, fixed air is produced, and dephlogiſticated air conſumed: but what becomes of the air ſo conſumed, has not been fully aſcertained. From the experiments and calculations ſtated in this paper, it appears that, by repeated breathing, about one-fourth of the dephlogiſticated air unites with the phlogiſton taken up from the lungs, and forms the fixed air; and that the remaining three-fourths, or what is called the acidifying principle in their compoſition, are tranſmitted through the membranes of the lungs into the blood, in a manner analogous to the mutual tranſmiſſion, (obſerved in ſome of the Doctor's former experiments,) of dephlogiſticated air, and of inflammable and nitrous air, through moiſt bladders interpoſed between them.

Some Account of the Strata and Volcanic Appearances *in the North of Ireland, and the Weſtern Iſlands of Scotland. In two Letters from* Abraham Mills, *Eſquire.*

In theſe two letters, Mr. Mills gives particular deſcriptions of the mineral ſtrata, whyn-dikes, baſaltic and other remarkable appearances, as they occurred in the courſe of his journeys; accompanied with a plate, exhibiting views of a rock, cave, &c. in the iſland of Mull.

'If it be admitted [he ſays at the concluſion] that I am right in my opinion of the volcanic origin of theſe different ſubſtances, a large tract will then be added to that already proved by others to have been ſubject to the effects produced by ſubterraneous fire; which, as far as has hitherto been diſcovered by us, commences in the S. W. part of Derbyſhire, and, if I miſtake not, is again ſeen in Seathwaite, about five miles from Hawkſhead, in the N. W. part of Lancaſhire, and appears (N. W. from thence) in the neighbourhood of Belfaſt in Ireland, and ranging through the northern part of that kingdom; it is perceived in ſeveral of the Weſtern Iſlands of Scotland,

Scotland, extending as far north as the iſland of Lewis; which is the northmoſt of the Hebrides, and croſſing eaſt from Ilay (which is the ſoutherumoſt) by Tarbut, Dumbarton, Stirling, and Edinburgh to Dunbar.

'Some perſons may conſider, with aſtoniſhment, the extent of thoſe veins and maſſes of lava which appear in the northern part of the Britiſh iſles, where no crater is viſible; whilſt others, who have read Von Troil, and recollect that he ſays (at p. 234.), "that lava is ſeldom found near the opening of a volcano, but rather tuff, or looſe aſhes and grit," may perhaps unite with me in opinion, with Mr. Whitehurſt, "that the crater from whence that melted matter flowed, together with an immenſe tract of land towards the north, have been abſolutely ſunk and ſwallowed into the earth, at ſome remote period of time, and became the bottom of the Atlantic ocean. A period, indeed, much beyond the reach of any hiſtorical monument, or even of tradition itſelf."

This want of a crater is not the only difficulty. In a ſmall bay near Ardlun-head, the author obſerved, (p. 83.), 'a bed of jointed lava,—and under it a bed of *coal*, exactly twelve inches thick,—without any intervening ſubſtance between the coal and ſuperincumbent lava. Beneath the coal is alſo lava, without any intervening matter.' It will ſcarcely be thought by any one, that a bed of coal could have ſubſiſted in ſuch a ſituation, immediately between two beds of lava, in a ſtate of fuſion by fire; and if we ſuppoſe, as Mr. M. is inclined to do, that what is now coal, was at that time only an argillaceous ſchiſtus, which was afterward penetrated, and tranſformed into coal, by a fluid bitumen, it will ſtill be difficult to conceive, how the ſchiſtus, ſo confined and compreſſed, could be uniformly penetrated by the bitumen through the whole extent of the bed; and how it could poſſibly receive, or contain, ſuch an immenſe quantity of this bitumen, that, according to an experiment made by the author himſelf, (p. 87.) forty parts of the coal leave, on burning, no more than one part of aſhes; and even of this little quantity of earthy reſiduum, a part muſt have proceeded from the bitumen itſelf. The reader will obſerve, that we have here no retroſpect to any thing that may have been elſewhere ſaid on the ſubject, but conſider ſimply the facts that are preſented to us. Whatever opinion the naturaliſt may entertain of the *origin* of the ſubſtances in queſtion, the accurate *deſcriptions* here given of them will doubtleſs be acceptable to him.

[*To be continued.*]

ART. VIII. *Elements of Natural Hiſtory and Chemiſtry.* By Mr. Fourcroy, Doctor of the Faculty of Medicine at Paris, &c. Tranſlated from the laſt Paris Edition, 1789, *being the third, in* 5 *Vols.* 8*vo.* With an alphabetical comparative View of the ancient and modern Names of Chemical Subſtances, with all the Tables, and a complete Index. To which is prefixed by the Tranſlator, a Preface, containing Strictures on the Hiſtory and preſent State of Chemiſtry; with Obſervations on the Poſitions, Facts, and Arguments, urged for and againſt the Antiphlogiſtic Theory and new Nomenclature, by Meſſrs. Lavoiſier, Prieſtley, Kirwan, Keir, Sage, &c. 3 Vols. 8vo. pp. 570, 669, 573, beſide the Tables. 1l. 1s. Boards. Elliot and Co. 1790.

AFTER Mr. Nicholſon's tranſlation, in four volumes *, of the ſecond edition of M. De Fourcroy's work, with a ſupplemental volume, containing the additions and alterations made by the author in the third edition †, the preſent tranſlation might, perhaps, ſtrictly ſpeaking, have been ſpared: but thoſe who are not already provided with the other, will doubtleſs give the preference to this, as it is more convenient, both for the ſtudent and for the occaſional conſulter, to have all that the author ſays on any ſubject regularly before him at once, than to be obliged frequently to recur to another volume; not to mention the trouble of previouſly marking theſe references in the work itſelf. The tranſlation appears to be very well executed, in reſpect both to *general* propriety of language, and to fidelity to the original.

Among the paſſages which we compared on this occaſion, there happened to be one, (vol. i. p. 412.) in which the author's theory, in our opinion, does not fully account for the known facts. The heat which accompanies combuſtion, is ſuppoſed to proceed from a decompoſition of the air: but when combuſtible bodies are mixed with nitre, the combuſtion and emiſſion of heat take place without air. To ſay that the nitre contains air, is a mere play on words; for it is not even ſuppoſed, that nitre contains any other than the *baſis* of air; which baſis, in order to its becoming *air*, requires the previous *introduction* of that very principle which it ought here to *give out*. Nitre affords no air without the continued application of a *luminous* degree of heat; and if any part of the maſs eſcapes the due action of this ſtrong external heat, that part remains undecompoſed: but when nitre is mixed with combuſtible ſubſtances, the ſlighteſt contact of any ignited body, a ſpark from flint and ſteel, is ſufficient to produce and continue combuſtion, and its concomitant heat, through any quantity of

* See Rev. vol. lxxix. p. 163. † See Rev. *New Series*, vol. iii. p. 162.

the compound. This difficulty, if ſuch it be, is the author's buſineſs, not the tranſlator's: but we were willing to notice it, becauſe the ſubject has not been conſidered in the manner that it deſerves to be, by the partiſans of either theory.

Though the tranſlator has done ample juſtice to his author, we cannot ſay that he has done the ſame to the ſubjects of his own preface. The ſtrictures on the hiſtory of chemiſtry, and the obſervations on the preſent theories, are ſuperficial and inaccurate. Great ſtreſs is laid on the *imperceptibility* of Stahl's phlogiſton: but his phlogiſton is no more imperceptible than the *carbone*, or pure *charcoal* of Lavoiſier and Fourcroy, for Stahl ſays expreſsly, that *charcoal*, eſpecially that of ſoot, is almoſt pure phlogiſton, in its uncompounded, dry, earthy ſtate: nor is this idea anywiſe inconſiſtent with the later diſcoveries; for charcoal, by the introduction of water and luminous heat, produces inflammable and phlogiſticated airs; and it now appears, that by the decompoſition of thoſe airs, the charcoal, which ſerved for their baſis, is recoverable in its proper form *. From ſome of the metallic bodies, alſo, particularly from iron and zinc, the phlogiſton of Stahl is, in great part, recoverable, in the ſtate of charcoal, by ſolution in acids.

On the Stahlian theory of metals loſing their phlogiſton in calcination, the editor ſays, 'Lavoiſier has diſcovered, that, inſtead of loſing a part of their weight by that proceſs which is thought to deprive them of a principle, bodies † actually become heavier, by burning, than they were before.' This diſcovery, however, was not made by Lavoiſier, nor by any of his contemporaries: the fact may be ſeen in the common books of chemiſtry of a much earlier date. Boyle found that, even in glaſs veſſels hermetically ſealed, an increaſe of weight takes place, which he attributed to the *ponderable parts of flame* inſinuated through the pores of the glaſs; and many of the ſucceeding chemiſts entertained a like opinion. Dr. Hales, we believe, was the firſt who ſhewed the abſorption of air in this proceſs; and Lavoiſier diſcovered, that it is the *baſis* of *vital* air which unites with the metallic ſubſtance to form the calx; which baſis unites in like manner, either with the volatile or fixed parts, in other combuſtions: but does it neceſſarily follow, becauſe one ſubſtance is *abſorbed*, that therefore another cannot be *emitted*? It has long been known, that even where a part of the metallic body itſelf is manifeſtly diſſipated, the

* See Dr. Auſtin's Paper on Inflammable Air, in *Phil. Tranſ.* Part I. for 1790. Rev. for this month, p. 46.

† We ſuppoſe he means *metallic* bodies: but the expreſſion is too vague for a diſcourſe profeſſedly *popular*.

reſiduum weighs more than the metal did at firſt. All that can be concluded, therefore, is, that the emiſſion, if there be any, is leſs than the abſorption; and this concluſion, we believe, the Stahlians will find little difficulty in admitting; for they cannot imagine the quantity of phlogiſton in metals to be any thing near ſo great as that of the air which they are known to abſorb, and which amounts, in ſeveral inſtances, to more than a fourth part of their whole weight. We do not mean, by theſe remarks, to defend or oppoſe either theory: but we conſider it as our duty to caution the unwary reader againſt fallacious or inconcluſive reaſonings, from whatever party they may proceed.

We agree, nevertheleſs, with the preſent writer, that, 'perhaps this ſhort view of a few general facts, concerning the hiſtory and preſent ſtate of chemiſtry, may, as the language in which it is written is looſe and popular, not ſtrictly ſcientific, be read and underſtood without much difficulty, and have ſome ſmall influence in inducing the reader to proceed to a more eager and attentive peruſal of the valuable work to which it is prefixed.'

ART. IX. *Reflections on the Cauſes and probable Conſequences of the late Revolution in France*; with a View of the eccleſiaſtical and civil Conſtitution of Scotland, and of the Progreſs of its Agriculture and Commerce. Tranſlated from a Series of Letters, written originally in French, and dedicated to the National Aſſembly by Monſ. B—de. 8vo. pp. 193. 3s. 6d. Boards. Cadell. 1790.

WE are here preſented with a very pleaſing and intereſting publication. Whether theſe letters are really tranſlations, as it is pretended, we cannot determine. No external evidence is offered of the fact, excepting what appears in the title page; and as far as internal evidence goes, we ſhould rather incline to think that they were not of French manufacture. However this may be, they are the productions of a liberal, ſenſible, and well-informed mind; and, (excepting a *very few* Scotticiſms,) are written in an eaſy, natural, and perſpicuous ſtyle. The reflections, though not very profound, nor very new, are ingenious and juſt; and if they do not greatly exerciſe our judgment by their depth of reſearch, nor dazzle our imagination by their ſingularity of opinion, they every where engage our attention, by the ſtrong proofs which they exhibit of a ſound head and a good heart.

The author ſtates, with clearneſs and probability, the circumſtances which he ſuppoſes to have given birth to the French

revolution; his reaſons for believing that it will be durable; and the great and ſalutary influence which he apprehends it will have on the political and religious ſyſtems of Europe; and he ſupports his ideas with a candour, and a cogency, well deſerving the ſerious conſideration of every one who wiſhes to make an impartial inquiry into theſe important ſubjects. He then turns his views toward Scotland, with the oſtenſible deſign of pointing out the benefits which France may derive, from avoiding the defects, or adopting the excellencies, in the eccleſiaſtical and civil conſtitution of that country: but more probably, with the real intention of ſerving the inhabitants of this iſland, by his pertinent and judicious remarks.

We cannot refuſe ourſelves the pleaſure of tranſcribing a part of what he ſays on the ſtate of religion in Scotland:

'Till within theſe few years, the inhabitants of all the towns, except during the hours of public worſhip, kept themſelves cloſely pent up in their chambers; and, by indolence, ſlander, and prayer, ſanctified, as they imagined, that ſacred day, (Sunday.) Except while walking to church, a ſtilneſs pervaded the ſtreets, like the dead of night: at times interrupted, and rendered more ſolemn by the ringing of bells and ſinging of pſalms.

'Impreſſed ſo ſtrongly by religious conſiderations, you will perhaps imagine, that theſe people are diſtinguiſhed by ſobriety and integrity of manners.—But alas! ſuch is the weakneſs and inconſiſtency of human nature, that morality ſeldom in any country makes a part of the religion of the common people; and it is generally never at a lower ebb, than when pretenſions to ſanctity are high. To intemperance the Scots have been notoriouſly addicted; and, although that vice begins to wear out of faſhion, it ſeems ſtill to be "the ſin which moſt eaſily beſets them." Among the higher ranks, you meet with all that candour and integrity which is inſeparable from a man of honour: among the lower claſs, which is the religious, theſe virtues have never been remarkably conſpicuous. Nor is this to be deemed ſurpriſing: the irregularities and vices of other men may proceed from weakneſs or temptation; a Scotchman may defend his from principle. The articles of his faith were drawn up and eſtabliſhed in the midſt of a civil war, during a period of groſs fanaticiſm and barbarity; they are by conſequence ſtrongly marked with abſurdity. Their doctrines, of abſolute decrees, and of arbitrary election of ſinners; of their converſion by the impulſes of irreſiſtible grace; of the neceſſity of human actions; of the Trinity and ſatisfaction; are certainly the greſſeſt inſults on the underſtanding. If theſe were, what they never will be, made a ſtrict rule of action, they would completely level all diſtinction between virtue and vice, and open a door to the greateſt profligacy. Such is their boaſted victory of reaſon over the eſtabliſhed religion of the reſt of Europe! Where the clergy deal in profound myſteries, and preach abſurdity, the people muſt always be ignorant; and ignorance is a powerful ingredient in fanaticiſm.'

The two following extracts, we doubt not, will be highly acceptable to all who prefer moral, rational, practical, and apoſtolical Chriſtianity, to ſyſtematical, ſpeculative, and ſacerdotal theology.

'Another branch of eccleſiaſtical power uſurped by prieſts, the moſt dangerous ever eſtabliſhed among men, is, happily for the honour of Scotland, greatly limited in that kingdom; that is, the power of judging of the orthodoxy of opinions, and of condemning and puniſhing hereſy. This bold incroachment on the prerogative of Omniſcience, has, beyond all compariſon, produced more miſchief and miſery to man than the moſt wicked of all his inventions. It has diſgraced a religion of peace, by rendering it a ſource of contention; it has deſtroyed the bleſſings of freedom, by rendering reaſon itſelf a curſe; and, in every Chriſtian country, it has led men to imbrue their hands in each other's blood. The abuſes and cruelties to which this dangerous power has been applied, will be read and contemplated with horror, as long as the world ſhall endure: ſo uniformly pernicious have been its effects, that, according to the ſtate in which this ſingle power is left, a nation is either proſperous and happy, or ſlaviſh and miſerable.'

Though great liberty is allowed to the laity in Scotland, as to religious matters, yet with the clergy the caſe is very different. Hereſy is the blackeſt crime which a clergyman can commit. On this, our lively and ſenſible letter-writer makes theſe juſt and ſpirited ſtrictures:

'It is ſtrange that in Great Britain, the favourite reſidence of ſcience and liberty, the ſame ſolemn farce, in defence of ſyſtem, which, on the publication of our holy religion, diſgraced the declining cauſe of Paganiſm, ſhould continue to be acted at the cloſe of the eighteenth century. The prejudices of the people are the demagogue's ſupport; their applauſe is the groſs nutriment by which his vanity is fed. To preſerve theſe, he profeſſes a high veneration for the myſteries of their creed; and exalts them with all the powers of his oratory, except in ſo far as theſe are applied to the abuſe of his oppoſers. There is recorded, in the Tranſactions of the Apoſtles, an incident exactly parallel to what frequently happens in Scotland, when the General Aſſembly of the Church meets, as it did laſt year, to paſs judgment on a heretic*. We are there told, that one Demetrius, a ſilverſmith, a votary of Paganiſm, defended his ſuperſtition, by arguments and motives, which will illuſtrate the character and views of too great a part of the clergy. Perceiving the tendency of the doctrine of the Apoſtles to aboliſh the eſtabliſhed ſuperſtition, and along with it the profits of his trade, he convened his fellow-craftſmen, and employed every

* Dr. Macgill. It is, however, obſervable, that the aſſembly did not, as our author's expreſſion ſeems to infer, meet expreſsly for this purpoſe. It was at the uſual annual meeting, that judgment was paſſed on the Doctor's book, which was charged with being favourable to Socinian principles. Rev.

argument

argument which might rouſe their apprehenſions, or inflame their rage, againſt theſe innovators. "Ye know," ſays he, "that by this craft we have our wealth." He takes care alſo to diſplay the impiety of the Apoſtles' doctrines, that he might kindle the religious zeal of his brethren of the hammer. He therefore adds, "Not only is our craft in danger of being ſet at nought, but alſo the temple of the great goddeſs Diana will be deſpiſed, and all her magnificence deſtroyed." To raiſe the religious paſſion ſtill higher, he does not forget to remind them how univerſally this Diana was adored. This addreſs produced the deſired effect; an effect with which it ſtill ſeldom fails to be accompanied. "When they heard theſe things, they were filled with wrath, and cried out, Great is Diana of the Epheſians." This outcry of the craftſmen ſoon alarmed the whole body of the people. "The whole city was in an uproar and confuſion;" though, we are told, "the greater part of them did not know for what purpoſe they were gathered together."

'This is a favourite ſcene with the Scots craftſmen; a ſcene which, for more than two centuries, they have repreſented with little variation, and with what uſeful ſucceſs, their hiſtory bears the moſt ample teſtimony. Nor has their experience of the dreadful tragedies to which it has been the prologue, yet fully expoſed the deteſtable characters of the actors. Every candid and well-informed ſpectator, however, is inwardly convinced, that theſe intereſted bigots, who thus come forward as the patrons of piety, and the pillars of the orthodox faith, have been bred in the ſhop of Demetrius, rather than the ſchool of Jeſus. Whenever their Diana is attacked, and ſhown to be an idol ſubſtituted in the room of the true object of worſhip, "theſe modern ſilverſmiths are full of wrath." Under the cloak of religious zeal, they create an uproar, by extolling their goddeſs, and proving her divinity from this unanſwerable argument, that ſhe is worſhipped by great numbers.

'By this juriſdiction of the clergy over the doctrines of their brethren, the beſt of men are brought under the power of the worſt. By perpetuating the errors of a barbarous ſyſtem, all men of education and rank are diſguſted with the religion of their country. It will always be as difficult for the human mind to ſeparate true religion from the unſeemly garb ſhe is made to wear, as to diſtinguiſh a venerable character under a ludicrous dreſs. In this country, therefore, that claſs of men begin almoſt wholly to abandon public worſhip, which enthuſiaſm has rendered ridiculous; and to deſpiſe thoſe doctrines, the abſurdity of which have ſhocked their underſtanding. To ſuppoſe that a man of inquiry in Scotland pays any regard to revelation, will hardly be deemed a compliment. To preſume that he believes the orthodox notions of the ſtricter clergy, will be received as the greateſt inſult to his underſtanding *. Many individuals of this claſs therefore launch into the dark and

* Perhaps the aſſertions in theſe two laſt ſentences are more applicable to the caſe of the metropolis of Scotland, than to that of the country at large. REV.

joyleſs depths of Atheiſm; a ſyſtem, the principles of which are too wild and uncertain to prove an adequate ſupport of virtue. But the generality of men of fortune, poſſeſſing leſs thought and erudition, content themſelves with indulging an unreſtrained licence of behaviour: they ridicule the ſyſtems of their country, without ſubſtituting in their room any ſober rules for the direction of life. In a word, the eſtabliſhed faith of this church, among the higher ranks, is as ſincerely deſpiſed, as, among the lower orders, it is implicitly received. The conſequences of theſe extremes are pernicious to both. The one claſs flies from religion with diſguſt; the other deſpiſes morality as unneceſſary. The errors of both ariſe from the ſame cauſe, an obſtinate adherence of the fanatical clergy to the dogmas of an antiquated creed, which does not enforce the obligations of virtue, nor accommodate itſelf to the rational ideas of an enlightened age.'

To theſe extracts, we would gladly add the author's reaſons for ſuppoſing, that the French revolution will operate leſs powerfully on the Engliſh, than on any other, nation in Europe: but our limits forbid. For this, therefore, and for many other particulars, well worth their attention, we muſt refer our readers to the book itſelf: which we cloſe with recommending it to their notice, from a conviction that its good ſenſe will amply repay them for the time employed in its peruſal.

ART. X. *The Laurel of Liberty*, a Poem. By Robert Merry, A. M. Member of the Royal Academy of Florence. 4to. pp. 38. 3s. 6d. Bell. 1790.

WE beſtowed praiſe on ſome former productions of this gentleman; and we ſtill think his poetry deſerving of commendation: but whether it be, that he is grown careleſs, or that our ideas of the dignity and importance of the preſent ſubject, (the reſtoration of the French nation to the rights of freemen,) are raiſed ſo high, as to make us require more than moderate excellence in the Bard who takes it for his theme:—whatever may be the cauſe; we cannot help thinking that his muſe does not improve on us, by further acquaintance.

Ambitious as we are of the character of impartial and diſcerning critics, it would ill become us to paſs indiſcriminate ſentence on any work of conſequence:—eſpecially if that work had any pretenſion, or chance, to attract a conſiderable ſhare of the general attention. With unqualified praiſe, a judicious reader would be diſguſted: with ſuch praiſe, a good writer could have no reaſon to be flattered; and the greater the merit is, with which any defects are blended, the more neceſſary it is to point them out; becauſe ſuch defects are more likely to corrupt the public taſte, by becoming the objects of a blind

and

and undiſtinguiſhing imitation. Impreſſed with theſe ſentiments, we ſhall proceed to diſcharge that part of our duty, which calls on us to notice ſome of Mr. Merry's faults; in order that, by compounding our preſent cenſure, with our former praiſe, our readers may be enabled to form a juſt eſtimate of his poetical character.

Our principal objection to the poem before us, is, the too great appearance of art and labour, which runs through the whole of it. Simplicity is loſt in refinement. Nature and eaſe are buried under a load of artificial ornament, and cumbrous difficulty. What Dr. Johnſon, with leſs reaſon, ſaid of Gray, may be ſaid of Mr. Merry: "He ſtrives to make himſelf tall by ſtanding on tip-toe." That art, and much art, are neceſſary to make a good poet, we readily admit. Having no predilection for myſteries of any kind, we do not implicitly believe, nor ſubſcribe our unfeigned aſſent to that article of poetic orthodoxy—*poeta naſcitur:* but then, heretics as we are, and firmly as we are perſuaded that a poet may be *made*, we are equally perſuaded, that to be well made, he muſt be *naturally*, and not *mechanically*, formed. It is not enough to rake together, into one ſplendid and confuſed maſs, ſimile and metaphor, and perſonification and allegory; nor to hang a profuſion of high-ſounding words on well ſtrung lines. To write good poetry, is to intereſt the paſſions by raiſing natural, and lively, feelings in the heart; and to ſtrike the imagination by impreſſing clear, diſtinct, and vivid, images on the fancy.

Mr. Merry's art is too viſible. He does not poſſeſs the art of concealing his art. He either forgets, or is not a thorough convert to, that juſt and important maxim, *Artis eſt, celare artem.* From a want of *ſufficient real* labour, there is, in parts of his poem, a *great deal* of *apparent* labour, difficulty, and toil, to attain what he cannot reach. Hence at times his harſh, forced, and inverted conſtructions; his imperfect expreſſions; his uncouth eliſions; his flat and proſaic ſentiment, and diction; and hence, too, at other times, his quaint affectation; his obtruſive finery; his obſcure and remote conceits; his accumulated and mixed imagery; and the whole train of what, in theatrical language, are called *clap-traps.* To ſpecify the particulars of theſe ſeveral defects, would exceed our bounds: but it is incumbent on us to confirm what we have ſaid, by producing a few inſtances:

> 'While from dark dell, the plumed minſtrell's throat
> Swells the long anguiſh of diſaſtrous note.'

This is harſh, and ſtiff, from the want of an article, a pronoun, an adjective, or ſomething of the kind, before the *dark dell*, and the *diſaſtrous note.*

Speaking

Speaking of a drop of wiſdom increaſing to a flood, in a metaphor not the beſt preſerved; he ſays it ſhall

'Make pure the human character, and give
A joy, a purpoſe, and a *ſenſe to live:*
Shall teach the world, in prejudice's ſcorn,
That born a *man* is to be *nobly* born!'

The laſt line is harſh, forced, and imperfect; and the ſecond is not much better.

'Taught in full pride the burniſh'd roſe to blow,
And fragrant lilies ſpread their leafy ſnow.'

The aukward omiſſion of the prepoſition *to*, before the infinitive *ſpread*, makes it appear, at firſt reading, like the preſent tenſe.

'Too long alas! has deſperate force prevailed,
And every human privilege aſſail'd,
Too long has myſtery *wove* her ſpell profound
And falſe opinion fix'd a general wound;
Fell battle rages, tumults ſhake each land,
And wretches agonize as fools command.'

The whole paſſage is flat: but we quote it, to notice the ambiguous inverſion in the ſecond line; the falſe grammar in the third; and the change of tenſe in the two laſt, which, as it is here introduced, has a bad effect.

'To theſe white cliffs I came a pilgrim cold,
By ſorrow *ſunken*, yet in ſorrow bold.'

* * * * * *

'So ſhall my meliorating mercy run
To light the world, a ſublunary ſun;
Till education, legiſlation join
To energize the ſoul, and to refine.'

* * * * * *

'How are ye forced by boundleſs wrongs to ſigh,
Live without hope, with execration die!'

* * * * * *

'——————— All Nature———
Fills heaven with gaudier gold, or when retires
The ſun's vaſt orb in ſubjugated fires,
With lovelier luſtre wakes the huntreſs queen.'

* * * * * *

'Rouſe from your apathy, and boldly dare
Examine what you *have been—may be—are!*'

* * * * * *

'———————— Turn to France and ſee
Four million * men in arms, for liberty!'

* * * * * *

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* A ſimilar inſtance of this mode of expreſſion, in this author's poetry, was noticed in our Review, vol. lxxix, p. 451.

'But

'But ſudden was the onſet; France amaz'd,
Saw the vaſt fabric fall her kings had rais'd,
And every engine of deſpotic power,
The work of ages ſhattered in an hour,
Yet then ſhe *triumph'd*, from her blazing eye,
Wild raptures *ſtream*, immortal glories *fly*,
With joy's ſweet tears *beholds* her ſoldier train,
The ſhame of civil homicide diſdain.'

To ſay nothing of the inſipidity of the above paſſages, they offend by their inverted, lame, and changed conſtruction.

In different parts of the poem, we meet with, *ſhad'wy trains*; *trem'lous maids*; *t'adore*; *ſucc'ring angels*, &c.

The following paſſages, if we except the '*black ſea of Negation*,' in the firſt, (which, though it ſwells and lifts its head far above proſe, is but a poor conceit,) are very tame, flat, and proſaic.

'O better were it ever to be loſt
In black Negation's ſea, than reach the coaſt
Where nought appears but proſpects dull, and dire,
The wrecks of reaſon, and the ſpoils of ire,
Where 'midſt life's hapleſs lot, the chance is this,
One in a hundred thouſand taſtes of bliſs!'

* * * * * *

Of the late Duke of Tuſcany, and preſent Emperor of Germany, he ſays, he has ſeen him,

'Force gen'rous ſocial confidence *to end*,
And tear from *each* the ſolace of a friend.'

* * * * * *

Liberty, boaſting of her feats, ſays that ſhe,

'Bade Valour to be juſt, Power to be kind,
And form'd a character, and *made a mind*.'

Of the French, he ſays:

'Rous'd by deſpair, they learnt, that men can be
Lords of themſelves, and if they chuſe be free;
For by their efforts is this axiom known,
That when they have the *will*, the *ſtrength*'s their own.
That *right* returns where *union* is begun——
That *ninety-nine* can ever conquer *one!*

* * * * * *

'There undiſturb'd, in unambitious ſtate,
Awhile I'll ruminate on time, and fate,
And the moſt probable event of things.'

The following paſſages ſeem, to us, quaint, and conceited;

'——— As on ſhe came,
Her cheek was glory, and her eye was flame.'

* * * * * *

'While Bigotry ſat grinning on his throne,
Sooth'd by the flatt'ring of a nation's groan,

And

And *fabricating ſighs* and *planning tears*
And binding reaſon in *a chain of fears.*'

* * * * * *

' Yes, while keen ſorrow rends my troubled ſoul,
And o'er my lids the ſcalding *tumours* roll.'

Theſe that we ſhall add, are affectedly, obſcurely, and, in ſome caſes, unintelligibly, fine:

' Who lov'ſt to throw thy wild ungovern'd gaze
Where ſtarry night weaves thick her *tiſſued rays*,
And chaſing envious ſhadow from the globe,
Leads the meek moon array'd in virgin robe,
To glance ſoft luſtre from her cryſtal eye
And deck the heavens with *pearly panoply:*
Or, whether, *random caſt*, beſide ſome ſtream,
Whoſe ripling current *laves the falling beam*,
Thou ponder'ſt,' &c.

* * * * * *

' With ſmiles benign thy ardent vot'ry hear,
Hang o'er his eye thy *goſſamery tear.*'

* * * * * *

' Compatriot trav'lers o'er life's barren heath,
Who draw with me cotemporary breath,
For whom, *affection's dewy vapours riſe.*'

* * * * * *

' Or as the weſtern ſun declines, behold
The diſtant mountains wreathe their heads with gold;
Till gauzy zephyrs flutt'ring o'er the plain,
On Twilight's boſom drop their filmy rain.'

When Mr. Merry calls the ſun, the *lord of luſtre*, and talks of *lawny vales*; *gleamy meteors*; *ſtreamy warblings*; *paly ſhrowds*; *pearly panoplies*; and *lightleſs crowds*; we do not approve: but when he ſoars a flight higher, and entertains us with *tiſſued rays*; *gauzy zephyrs*; *filmy rains*; and *goſſamery tears*; we do not underſtand. Our poor vulgar conceptions cannot keep pace with him. This pretty tinſel excites no ideas in our minds; nor, we believe, in any minds, but ſuch as run away with ſound, and conceive it to be ſenſe.

We think, alſo, that Mr. Merry is too fond of playing with the poetical trick of alliteration:

' His demon race, to rule and rage, would bring.'

* * * * * *

' Taught in rapt choir the feather'd race to riſe.'

* * * * * *

' Thy melting muſic's undulating flow,
That o'er the nerves dilates delicious woe!'

* * * * * *

' With lovelier luſtre wakes the huntreſs queen
To ſhow'r her ſhafts of ſilver o'er the ſcene.'

' —— Fury

' ——————— Fury ——
Like air's nocturnal ghoſt, in paly ſhroud,
Glances with griſly glare from cloud to cloud.'

* * * * *

' Where law and juſtice coſt ſo high a price,
They ſhew like vile venality of vice!'

* * * * * *

' A true devotion touch'd my trembling tongue.'

* * * * * *

' Save the bare boaſt of barren heraldry.'

* * * * * *

' While gleamy meteors ſweep the ſilent ſwamp.'

The ſoft cadence of alltiterative duet, between adjective and ſubſtantive, ſooths our ears for ever. We have *radiant rivers*; *majeſtic mountains*; *ſummer ſeas*; *bliſsful bleſſings*; *dauntleſs days*; *ſable ſhowers*; *letter'd lightnings*; *moody monarchs*; *mental miſeries*; *mingling murders*; and *horrid heads*; without number.

' Whate'er thy pleaſure's are, or O! thy pains.'

And,

' A godlike form advanc'd; for O! 'twas ſhe;'

are modes of eking out a line beneath a good poet.

Theſe free remarks, which we have been induced to make, not more from a ſenſe of our duty to the public, than from a friendly intention toward Mr. Merry, we truſt he has too much merit and ſenſe to take amiſs. We have ſaid, at the beginning of this article, that we think him deſerving of commendation. Our ſtrictures muſt be conſidered as affording ſome proof of the ſincerity of this aſſertion: for no man takes pains to mend that which he conſiders as good for nothing. As an additional proof, we ſhall now lay ſome of his beſt lines before the public. Speaking of his beholding the ruins of the Baſtile, he ſays,

' But come kind Mem'ry, now thy influence ſhed,
Hide from my heart its prophecies of dread,
Indulge fond fancy, and recal the hour,
When o'er the ruins of that tort'ring tow'r,
I ſaw gay youths, and feſtive maids advance,
And read with rapt'rous tears, " *Ici l'on danſe.*"
'Twas at the cloſing of the day renown'd,
When public choice a monarch more than crown'd;
When to the holy altar of the ſtate,
The nation throng'd, and pour'd their vow elate,
A vow, which plotting miſcreants ſhall defy,
" To live for Freedom, or for Freedom die!"
Heav'n's! as I wander'd 'mongſt the ſcatter'd ſtone,
Whoſe pile was late the bulwark of a throne,
And o'er Imagination's gloomy glaſs,
Deſpair's mute ſons like BANQUO's viſions paſs,

Scourg'd—

Scourg'd—maſk'd in iron—famiſh'd, a ſad train!
While bleeding Pity wept in every vein;
How ſweetly burſt the merry tabor's ſound!
What ſwift enchantment deck'd the fairy ground!
Methought AMPHION's fabled potent ſhell,
Had ſudden breath'd its counteracting *ſpell*;
Had daſh'd the dome from its Tartarean baſe,
To ſpread a fair Elyſium in its place,'

On this paſſage, we ſhall juſt obſerve, that we think it would have been better to have omitted the French words. They are rather too familiar; and convey ſome idea of burleſque. It would have been more judicious to have mentioned them in a note; and to have given only the ſubſtance in other words in the text.

We ſhall conclude by a tranſcript of the following lines, in which the poet elegantly, and feelingly, expoſtulates with Mr. Burke, on account of the ſeverity of his ſtrictures on thoſe exceſſes that were committed by the lower people in France, in the moment of their frantic joy for their ſudden deliverance from the horrors of deſpotiſm:

'And could'ſt thou wonder, lib'ral BURKE! to ſee
Revenge lead on the ſteps of Liberty,
Could men yet ſmarting with the tyrant's ſtroke,
Forgive the tribe that bow'd them to the yoke,
Forget, how oft the pittance, from their hands,
Was torn, by each relentleſs lord's commands;
Condemn'd almoſt to ſtarve, where plenty reign'd,
And thoſe were *criminals* who e'er complain'd?
O could'ſt thou wonder when th' exploſion came,
Which burſt the o'ercharg'd culverin of ſhame,
That ev'ry ſuff'rer ſtarting to new life,
Againſt his proud oppreſſor bared the knife,
That palaces were rifled, villains bled,
And many a mur'drous traitor loſt his head?
Sure, manly MORALIST! a ſoul like thine,
Where all the nobler qualities combine,
Where Virtue riſes from its pureſt ſource,
And Learning gives true genius double force;
Sure ſuch a ſoul muſt own, the *lantern's cord*,
Compar'd to dungeons, cannon, and the ſword,
Was but a trifling ill, the PEOPLE's rage
A moment rous'd, a moment could aſſuage,
But vengeful MINISTERS no pity feel,—&c'

Surely the 'LIBERALITY' with which the benevolent Bard has here complimented Mr. Burke, (the champion of the adverſe party,) will be fully reflected on himſelf, for the candor, generoſity, and delicacy with which he appeals to the heart of that celebrated writer, againſt the extreme ſeverity of his pen!

ART.

ART. XI. *Leſſons to a Young Prince*, on the preſent Diſpoſition in Europe to a general Revolution. Crown 8vo. pp. 91. 2s. 6d. ſewed. Simmons. 1790.

LESSONS to a Young Prince!—If the admonitions of a ſtranger are offered to *any* young gentleman, in what manner ought they to be conveyed, in order to ſecure a good reception, and to produce the deſired effect? Decorum will anſwer, that if the improvement of the pupil were the ſole object in view, they would not be openly given, in the face of the world.—In regard to ſuch obtruſive leſſons, as thoſe which are now on the table before us, it will be ſuſpected that a preceptor muſt have had ſome other motive, who thus publicly ſeats himſelf in the magiſterial chair, and proclaims the abilities that can ſo ſmartly *take to taſk* the Heir Apparent of a Crown*!

This author, in the courſe of his admonitions, explodes and ſatirizes the political ſtate of this country, together with the general conduct of its government; and this he does with the utmoſt boldneſs and freedom, without reſpect to perſons or parties.—So far, he ſeems unbiaſſed, and impartial: but, at the ſame time, his cenſures have ſo much the air of political miſanthropy, that while he appears to eſpouſe no ſect or party, it ſeems pretty clear that no ſect or party, will eſpouſe him; yet we doubt not that his acuteneſs and ſpirit will procure for him a great number of readers, and not a few admirers.

Of the ſkill of our Britiſh Mentor, in the diſcernment of political characters, or, rather, of his manner of repreſenting them, when dictating to his royal pupil, on the ſubject of favouritiſm, two inſtances may be here ſelected; leaving our readers to their own comments on them:

'I am going to hazard an opinion, on which I would hazard my life—that Fox, by far the ſuperior man of the party, is remarkably defective in the great and inventive properties of wiſdom.—Schemes, plans, information, or materials, have ever been collected for Fox by all the talents and induſtry of a powerful party; and he has, above all men, the faculty of inſtantly giving order and expreſſion to uncouth and enormous maſſes: but his mind not embracing the origin of meaſures, it is a chance that he directs them to the ruin or to the advantage of his party.—I will give as inſtances—the coalition—the India bill—the inherent right to the regency—and the trial of Warren Haſtings—events which mark the public life of Mr. Fox with national odium; and he has incurred it, not

* Sufficient hints are given, not only by a portrait, as a frontiſpiece, but through the whole courſe of the leſſons, who is the Telemachus: but who the ſage Mentor may be, does not ſo directly appear.

from

from diſhoneſty, for if there be an honeſt man among all the political adventurers and champions of the time, he is Charles Fox; but for want of abilities, for want of wiſdom. ——

'Who projected the coalition, I am not informed. By internal evidence, I ſhould adjudge it to be the idea of Burke: the extravagant abſurdity of it ſuits no other mind.

'The India bill, I am well aſſured, is Burke's own offspring; and it ſtrongly bears the impreſſions of its parent.

'The doctrine of hereditary regency was furniſhed by Lord Loughborough (the well-known Wedderburne) with abundant promiſes of authorities and reaſons, which were never fulfilled.

'In the trial of Haſtings, eloquence has been employed, like water in an inundation, without judgment, and without advantage.

'All the objects in the contemplation of Mr. Fox on theſe celebrated occaſions, might have been obtained—not only without infamy, but with applauſe.

'Pitt has obtained them all, with abilities greatly inferior, but with the art of profiting by the errors of Fox. He has all the advantages of the coalition, by detaching Robinſon from his old maſter. He has acquired more power in India than Mr. Fox aimed at, by only ſaving appearances with the King: he has acquired popularity by a doctrine reſpecting the power of two eſtates in Parliament, which if advanced by Mr. Fox, would have procured his impeachment; and he has rendered his opponents the inſtruments of his own purpoſes reſpecting Mr. Haſtings.

'Such are the *ſuperlative* abilities of your Royal Highneſs's principal, though, perhaps, not your favorite counſellor.

'That Burke has talents, no man of ſenſe will deny: but they are ſuperficial, oſtentatious, and want the guidance of judgment and ſcience. *Satis eloquentiæ ſapientiæ parum.*'

Among the many important topics, on which this volunteer ſchoolmaſter of princes, and reformer of national conſtitutions, enlarges, the revolution in France comes in, very naturally, for a due ſhare of his attention. That he is no enemy to this grand meaſure and wonderful achievement of our adventurous neighbours, is evident from the following paſſages:

'The purpoſe of the National Aſſembly of France is—not to introduce a democracy in any ſenſe familiar to a mind ſo perverted by falſe philoſophy, ſuperſtition, and ſordid ſelfiſhneſs, as that of Edmund Burke - it is not to imitate the meaſures of the Engliſh revolution, the political principles of which they deſpiſe—it is not to ſubſtitute Janſeniſm for Popery, Preſbyterianiſm for Epiſcopacy, or to aid the pretended improvements of a ſyſtem of impoſition by the ſophiſms of Arians and Socinians—it is not to adopt the creeds of our political parties, or to juſtify the principles of Whigs or Tories—it is to aboliſh every contrivance and pretence by which one or a few may be privileged, firſt to benefit, then to injure millions—to deſtroy that principle of all modern government, that a part is greater

greater than the whole; and inſtead of applying a machine denominated either Monarchic, Ariſtocratic, or Democratic—to govern the community for the advantage of individuals, orders, or profeſſions—to organize the community itſelf; to form it into an actual body; to diffuſe a lively and poignant ſenſibility over its ſurface; to connect the extremities with the ſeat of reflection and thought; and to introduce that general ſympathy, which ever prevents a well-conſtructed body from injuring any of its parts.'

Yet, while he ſo ardently praiſes the great efforts of the French nation, that equally important event in our own country, diſtinguiſhed by the name of THE REVOLUTION, is treated with contempt:

'The internal agitations of the ſtate from the Conqueſt to the Revolution were thoſe of princes and barons, as competitors for a prize, or as beaſts for prey; and if your Royal Highneſs will candidly conſider the celebrated Revolution, you will find it a compact between the Prince and Princeſs of Orange and the heads of certain families, attended by the Mayor of London and other perſons in the exerciſe of authority.'

In brief, the author affirms, that 'England has *no* political conſtitution.' To illuſtrate theſe dogmas, we are aſſiſted by *copper-plates!* for as Jacob Behmen, and other myſtics, have ſketched out types, ſymbols, and what have been called demonſtrations, of what no one could comprehend; ſo this ingenious politician exhibits four diagrams, which are called the conſtitution formed by Alfred, the Engliſh government at the Revolution, the Engliſh government in 1790, and the conſtitution of France. Theſe illuſtrations may be calculated for princely optics: but, to our humble organs, they appear only fanciful contrivances, fitted rather for amuſement than inſtruction.

As a farther ſpecimen of this extraordinary performance, we ſhall extract the following remarks on the probable influence (according to this writer's ideas,) of the French revolution, on the future political welfare of Great Britain:

'The difference of the French and Engliſh Conſtitution will be that of an organized body acting by itſelf, and a paſſive maſs acted upon. I need not point out the advantage to France, beſides that of its climate and population.

'But as this may be a truth of magnitude, not to be readily admitted, your Royal Highneſs will permit me to ſuggeſt the immediate effect of emigration, from cauſes which you ſhould be anxious to remove, if you regard the future population and ſtate of the country.

'The conſtruction of the French government implies a perfect police; for the magiſtrates are *choſen* in all the neighbourhoods, and their offices are annual: indeed the whole body guards and protects itſelf. This will be ſoon known to thoſe prodigious multitudes of timid and female houſeholders in England, who are plundered by

every device that avarice can ſuggeſt to thoſe appointed to protect them.

'Perfect liberty of opinion, both in thought and words, will carry over conſcientious and induſtrious diſſenters, who are here ſubject to diſadvantages, from circumſtances which do them honour. To prevent the conſequences of this evil, I do not mean that Puritaniſm ſhould be ſubſtituted for the eſtabliſhed rites; but that government is unjuſt, when it engages in one religious faction to the inconvenience of another; and that by avoiding this error, France will draw from England great numbers of its uſeful citizens.

'I will not weary your Royal Highneſs by a minute detail of the diſadvantages under which England muſt act, if its government be not improved, in proportion as France advances in the judicious conſtruction of its political conſtitution.

'Your Royal Highneſs will recollect, that the Engliſh government is a machine acting on the people, and managed at the will and for the intereſt of particular orders; whereas the CONSTITUTION OF A COUNTRY, to bear even a definition, ſhould comprehend the people; to produce liberty, it ſhould allow them a choice of the legiſlature and magiſtrates.

'When that choice is made, a power ſhould remain in the community to prevent all abuſes of truſt; and all interference of the legiſlature in fundamental laws.

'The Mycle-gemot of Alfred and the National Aſſembly of France are calculated for this purpoſe; their objects are conſtitutional: but here we have no aſſembly in England bearing the ſlighteſt analogy to them. Hence the abſurdities perpetually recurring in Engliſh legiſlation; the power of making laws for temporary purpoſes confounded with the national ſovereignty*; and the moſt iniquitous uſurpations juſtified by aſſimilating the ideas of truſt and right: infamous and audacious adventurers, the tools of feudal deſpots, of mercantile companies and corrupt miniſters, in marketable boroughs, holding the language of maſters to fix millions of people, and contending for the lucrative privilege of deſpoiling them.

'The laws, when made, would be equitably and expeditiouſly adminiſtered by judges and magiſtrates, choſen and approved by the vicinages; and the periodical viſitations of loquatious and unprincipled lawyers would not act on the country as periodical peſtilences.

'The juſtices of the peace, the moſt numerous and important magiſtrates, would not be, as they now are, the devoted inſtruments of devoted inſtruments. And the clergy, emancipated from an humiliating and diſhonourable patronage, which muſt ever have an intereſt in exalting ſycophants and depreſſing manly and uſeful talents, would aſſume a new character, and from being the tools of corrupt influence, would become the real miniſters of religion and virtue.

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* 'During the late illneſs of the King, miniſterial majorities in a temporary legiſlature claimed the abſolute ſovereignty of the ſtate.'

'Im-

'Improvements of this kind *muſt* take place, if the conſtitution of France be eſtabliſhed, or this country will immediately loſe its rank.

'If you keep your eye on the conſtitution of France, you may prepare yourſelf for the character you may have to ſuſtain: and if you favour the neceſſary improvements of the government of your country, you will ſecure its juſt rank among the nations of Europe, fix your own happineſs on a certain foundation, and enroll your name among the great benefactors of mankind.

'Theſe are the wiſhes which will never be expreſſed in your hearing, by the parafites of your court, or the objects of your political confidence. I have no private intereſt in the trouble I have taken. I ſeek not your favour; and in the decent and legal exerciſe of my abilities, I reſpectfully preſume I need not fear your diſpleaſure. In all the imaginable fluctuations of parties my name will never be brought to your Royal Highneſs in the liſt of candidates for places. And in the temporary confuſion and anarchy of any poſſible revolution, my age, my infirmities, my inclinations, and my habits, preclude all effort and hope for my own advantage.

'If, therefore, in the hints I have ventured to ſubmit to you, I have erred—the fault is in my judgment, not in my heart: if I have ſuggeſted any thing that may influence your mind, the benefit will be—not to me, but to your Royal Highneſs and to your country.'

In concluſion, whatever may be thought of the real motives of this our ſtate-reformer, every diſcerning and impartial reader muſt allow, that, as an author, he writes well; and that he delivers his opinions with the ſpirit and tone of one who is by no means diffident of his own political orthodoxy.

ART. XII. *The Royal and Conſtitutional Regeneration of Great Britain:* or, properly ſpeaking, the effectual Advancement of all the different national Intereſts of the Kingdom, which remain unexplored, rendered not only unexceptionable to the Sovereign, the Nobility, the Clergy, the People, and the Individual, but highly deſirable to every Lover of the preſent general State of Great Britain. Being the Diſcovery of the practical Means of advancing and completing the political Economy; the national Improvements and Civilization; the Church, Medicine, and Law; the Government, Politics, and Finances of the Kingdom, in a Manner which will greatly promote, and by no means injure the private Intereſts of any Individual. By George Edwards, Eſq. M. D. 4to. 2 Vols. pp. 240 in each. 15 s. Boards. Debrett. 1790.

To all whom ignorance, timidity, or ſelf-intereſt, do not terrify at the name of innovation, it muſt appear an object of the firſt moment, that in proportion as the minds of men are enlarged by the advancement of knowlege, ſociety ſhould proceed in improvement, with a deliberate and cautious,

but with a firm and ſteady progreſs. In vain does Philoſophy enlighten the world, unleſs mankind will put themſelves under her direction: in vain does Experience diſcover errors, if men will take no pains to correct them. It is certainly one of the firſt duties of ſtateſmen, not to keep things, at all events, as they are, but, as far as the preſent ſtate of affairs will permit, to make them as they ought to be. To retain inſtitutions which, inſtead of being uſeful, are found to be injurious; and to perſiſt in abſurd cuſtoms, after their abſurdity is diſcovered; for no other reaſon but becauſe they *are* inſtitutions and cuſtoms, is as fooliſh, as it would have been for navigators, after the diſcovery of the mariner's compaſs, to have gone on *coaſting* to the end of the world.

If it be true, that the principal actors on the great political theatre of the world have opportunities for diſcovering what is practicable, and likely to be uſeful, better than recluſe ſpeculatiſts, it is alſo true, on the other hand, that men of leiſure are capable of examining old theories, and framing new, of comparing facts, and deducing concluſions from them, with greater accuracy than thoſe who are occupied in public affairs. If, therefore, it be unreaſonable for philoſophers to preſume that all their ſpeculations are practicable, or to expect that they ſhould be carried into execution, it is equally ſo for the ſtateſman to take it for granted, that plans of improvement fabricated in the cloſet muſt be chimerical, and to treat their authors with contempt as viſionary projectors.

Thoſe who venture to offer ſchemes of improvement to the public, ſhould, it muſt be confeſſed, be extremely careful to erect their plans on ſolid principles; and to deliver them with the utmoſt preciſion of language, and with every advantage of methodical arrangement. In ſome of theſe particulars, we are ſorry to remark a degree of deficiency in Dr. Edwards's political productions, which will, we apprehend, conſiderably diminiſh their utility. We readily allow him, in the preſent work, as we have formerly done in our account of his treatiſe 'On the Aggrandiſement and national Perfection of Great Britain,' all the merit of great induſtry and zeal in the ſervice of the public: but we ſtill find reaſon to apprehend, that his projects are too extenſive, and too multifarious, to lie within the verge of practicability; and we muſt ſtill complain of the difficulty of forming a clear conception, either of his deſigns, or of the means by which he would have them carried into execution. Whether this be owing merely to the novelty of his plans; whether it ſhould be aſcribed to the verboſe and immethodical manner in which they are communicated, or to ſome other cauſe, we cannot pretend to determine: we ſhall only expreſs our

our regret, that deſigns ſo well intended, and on this account at leaſt ſo well deſerving, are not more likely to prove beneficial to the public.

That we may not be thought to do injuſtice to Dr. Edwards's public ſpirit, by paſſing over his projects without notice, we ſhall lay before our readers a brief ſummary of the principal contents of theſe volumes; and we ſhall ſelect one out of his numerous plans for national regeneration.

After ſhewing that public liberty and benevolence, public reaſon and activity, are the general means of producing conſtitutional regeneration; after obviating objections drawn from the preſent flouriſhing ſtate of the nation; and after repreſenting, from various conſiderations, the neceſſity of a national reform, Dr. E. propoſes a new art of government, by cultivating all ſuch knowlege as is uſeful to ſociety, and by providing means for applying this knowlege to uſe. In carrying theſe general deſigns into execution, he ſuggeſts:—That government be enlarged with a board of national improvement, for the purpoſe of deſigning and preparing the different ſubjects of national regeneration:—That ſocieties be inſtituted for the advancement of knowlege:—That the Society of Arts, Manufactures, and Commerce, be extended and ſupported by government:—That individuals of diſtinguiſhed merit, in any line of uſeful knowlege, ſhould be rewarded:—That public agencies be eſtabliſhed, under the board of improvement, for carrying into effect the various parts of the renovation:—That peculiar agents be appointed for regulating the ſeveral parts of public œconomy:—That new means be purſued for advancing mental civilization:—That the dignity of the church be *better ſupported*, and its *revenue augmented*:—That medicine be improved, by making it an object of public police:—That the law practice be entirely new modelled, and the practiſers of the law made the principal ſupporters of the deſign of national regeneration:—That the parliamentary repreſentation undergo an adequate reform, according to a plan propoſed:—That a national union, under the denomination of *General Britain*, be eſtabliſhed between Great Britain and all the different parts of the empire;—and that a plan of finance be adopted, which will diſcharge the public debt, and enable the nation to raiſe the neceſſary ſupplies in time of war, without freſh loans or additional taxes.

From this *very extenſive* plan of national improvement, the neceſſity of which will be queſtioned by ſome, and its practicability by more, we ſhall ſelect one of the moſt important articles; the author's plan of parliamentary reform.

'THE PLAN *for accompliſhing the Adequate and Independent* REPRESENTATIONS *of the* PEOPLE *in* PARLIAMENT, *we propoſe under the following Heads:*

'Iſt, That all perſons voting, and having a right to vote for members of parliament, ſhall in the moſt private manner deliver their ſuffrages under ſeal on paper, and under a falſe cover, on the latter of which and on the outſide ſhall be wrote the voters' names; the inner ſealed paper containing no other writing or marks of any kind than the names of thoſe perſons, and ſhowing no other marks of diſcovery whatever, for whom the electors vote, under pain of their ſuffrages becoming null and void.

'That proper perſons ſhall be appointed to receive the ſuffrages ſo delivered in, and to ſet down the names of the perſons, who have voted. That other proper perſons ſhall be appointed after the votes have been ſcrutinized, to take and burn the falſe covers; to mingle together the inner ſealed papers; and afterwards to open theſe, and determine from their contents the ſucceſsful candidate or candidates.

'That in county elections the voters ſhall not poll in the head county towns; but within certain convenient diſtances to their own homes, as at the centers of thoſe diſtricts, into which we have propoſed for reaſons before given to divide the kingdoms; and in aſſemblies regularly convened for the purpoſe.

'That the ſuffrages ſhall not be taken by the proper officers at the expence of the candidates, but at the public expence, and perhaps by the diſtrict agency, which we have propoſed.

'The preſent regulations are propoſed in the front of our plan, as a very material part of it: nor can we help expreſſing our ſurprize, that the Yorkſhire patriots ſhould have wholly omitted the deſign in their propoſed reform of the repreſentation of the people in parliament; any plan of which, not containing the preſent regulation, muſt be very imperfect and incomplete.

'IId. That no treats of any kind to the voters, nor any expence of carrying them to the proper places of giving their ſuffrages, ſhall be permitted to be beſtowed or defrayed by the candidates or their agents; under the pain of actions at law and certain penalties, againſt the voters, as well as the loſs of their elections and other proper puniſhments, to be inflicted on the candidates, whether they ſucceed or not, convicted of the violation of this part of the plan. And that the diſtrict and popular agencies ſhall pay particular attention to the preſent regulation.

'IIId. That as far as may be adviſeable and practicable, and we could readily effect the preſent regulation by proper means, unneceſſary here to be produced; the preſent rights which enable perſons to chuſe repreſentatives in parliament, ſhall be extended to many more individuals than the preſent number, who enjoy theſe rights.

'To perſons poſſeſſing in ſtock, or as capital in trade, the amount of 100l. ſuch rights ſurely may be extended. But in our opinion, the extenſion of the qualifications of freeholders ſhould in general be made

made to all houſekeepers, who have been ſuch for a year paſt, and who are not in the capacity of menial ſervants.

'The happineſs and various advantages, which the enjoyment of liberty procures for the individual as well as the public, are ſo great, that we wiſh to extend it to its fulleſt bounds. Such extenſion of it as we propoſe, would preſerve at all times the purity of the repreſentation of the people. The conſiderable augmentation of the electors in conſequence, ought to be no objection: on the contrary, it is a very deſirable object. The peace of elections might readily be preſerved by aſſigning different times for different parts of populous diſtricts or wards to attend and vote. The electors in the habit of exerciſing the rights of liberty, would learn to practice without abuſing them. The appointment of parliamentary repreſentatives, would in the manner we propoſe, become a dignified proceeding of the human ſpecies, and as unexceptionable, as great and important in its conſequences. We here cannot help expreſſing our diſapprobation of the mode eſtabliſhed in France, of conveying in truſt to others, the rights of the electors to chuſe their repreſentatives. This is to mar and counteract the genuine effects of freedom and liberty; as if, O ye exalted demi-gods! who ſit in the States General; ye did not yet underſtand the true and genuine intereſts of ſociety, and the virtue of the exerciſe of liberty to elevate and perfect individually the human ſpecies!

'IVth. That every part of Great Britain being conſidered in general as equally repreſented in parliament, or being made ſo, excluſively of the boroughs; as large an additional repreſentation of the people in parliament ſhall be given to the counties; and as in the caſe of Yorkſhire conſidered as too extenſive a county, to the diviſions of the ſame; and to the great mercantile towns of this kingdoms, as can be made with propriety.

'For we by no means agree with the opinion, that the number of the repreſentatives of the people in parliament ſhould be reſtrained; we think it ſhould be enlarged, as far as may in any reſpect be adviſable.

'Vth. That the parliaments of Great Britain ſhall neither be annual nor triennial, but biennial.

'For a year of perfect repoſe and tranquillity between the election of any two parliaments is neceſſary; but a longer term may be fatal to the empire or its intereſts. Biennial parliaments would certainly have preſerved the poſſeſſion of North America to this country.

'VIth. That there ſhall always take place an actual election, though only two candidates are propoſed as members of parliament for any borough or county, and there ſhould be no oppoſition; for the mere exerciſe of the rights of liberty, is very highly beneficial and ſerviceable to mankind. In this caſe a majority of the freeholders of the county, city, &c. ſhould be neceſſary to conſtitute the election; and to confirm the nomination of the members; which laſt is propoſed to continue to be made at the uſual meeting, and in the common manner in uſe for the purpoſe.

'VIIth. That if no adviſeable plan, agreeable to the proprietors of them, can be brought forwards for the cure of the rotten boroughs ſo called, as by granting to them the honour of peerage, or public money, or both theſe, or by any other adviſeable conſiderations; that ſuch reſtrictions ſhall be laid upon thoſe boroughs, as may be moſt effectual for checking their undue influence, and in the end, for freeing the country from the ſaid rotten boroughs, with the agreement of the proprietors of them.

'Therefore that no private perſons, proprietors of rotten boroughs, ſhall ſell them to peers, or their immediate heirs, or to perſons poſſeſſing other boroughs. That the property of or pertaining to the ſaid boroughs, ſo far as it gives undue power, ſhall not be permitted to be entailed. That the public and certain large towns of the kingdom ſhall have the right of purchaſing the repreſentation in parliament of the ſaid rotten boroughs, when agreeable to the proprietors of them; and that the inhabitants of ſuch boroughs, when theſe belong to them, ſhall have a right, under proper proviſions, of ſelling them to the public, or to ſuch large towns.

'The propoſed regeneration of Great Britain is to be a voluntary one. The rotten boroughs therefore muſt not be taken from the proprietors without their free conſent. This meaſure is not neceſſary, if the preſent plan be executed in the other parts of it, more eſpecially in the ſubſequent one. The additional repreſentation propoſed will greatly obviate the evil of the rotten boroughs. The proprietors of theſe may be venal and corrupt; but will at leaſt as frequently be independent men of honour, and well-wiſhers to their country: nay, the latter we expect will greatly exceed the former in number. Beſides, the rotten boroughs will ſoon be few in number, if the preſent plan be carried into effect. Therefore in the work of national regeneration, which we propoſe, the preſent regulation ſhould be carried no further than what is here mentioned as being actually an unneceſſary meaſure. Any further extention of the meaſure ſhould be held even in a ſacrilegious and abominable light.

'VIIIth. That the rotten boroughs, or towns, belonging to, or influenced by the crown, ſhall be ſold to the public, for the benefit of the voters of the inhabitants thereof; or if ſuch ſale is not agreeable to them, the influence of the crown therein ſhall be ſuperſeded, by making all the inhabitants of the ſaid boroughs or towns free voters: and if this be not ſufficient, by giving and transferring to adequate parts of the adjoining country, their right of voting in the ſaid boroughs or towns; and by all other proviſions conducive to the end in view, which may be found neceſſary and adviſeable, or more uſeful for the purpoſe.

'IXth. That in all other reſpects not affecting the above propoſals for the adequate repreſentation of the people in parliament; the different regulations and proviſions of the laws and cuſtoms of the land, which regard the appointment and elections of members of parliament, ſhall continue in full force, and afford their ſalutary aſſiſtance

aſſiſtance to the end propoſed; with this exception, that the electors may chuſe any citizen they pleaſe, of whatever fortune, to be their repreſentative.'

By many of our readers, this plan will be deemed chimerical: it is, however, leſs ſo than the author's project for putting the Royal Regeneration of Great Britain into the hands of the ladies: national regeneration is certainly not their proper province.

ART. XIII. *The practical Means of effectually exonerating the public Burthens; of paying off the National Debt; and of raiſing the Supplies of War without new Taxes, or Loans of any Kind:* or the practical Perfection of national Finance, with the Science of Finance reduced into a regular Art; with alſo a *Succedaneum* rendered complete for aboliſhing the Exciſe, and removing the various Evils of Finance, oppreſſive to the Trade and Commerce of Great Britain. By George Edwards, Eſq. M. D. 4to. pp. 300. 7s. 6d. Boards. Debrett. 1790.

IN this work, which is a continuation of the author's general plan, he undertakes to produce one of the moſt difficult ſubjects of national reform, completed; namely, the means of paying off the national debt. Dr. E.'s ways and means are as follows:

1. The poor-tax, capable of ſupplying, by ſavings to be made, (after a plan propoſed in the work, but too extenſive to be here detailed,) out of a certain annual amount of public revenue, 700,000 l. 2. The road-tax, capable of ſupplying an annual revenue of 500,000 l. by making the maintenance of the roads a national concern. 3. Paper or bank revenue of 900,000 l. ariſing from government deriving to itſelf all the advantage which paper-money of every denomination might afford, by making all banks a national eſtabliſhment. 4. A general remodification of the taxes, by which they might be rendered 1,000,000 l. more productive. 5. A plan for preventing ſmuggling, by providing land-guards, and cutting off the means of ſmuggling, productive of 300,000 l. 6. Savings of annual expenditure, by not embodying the militia in time of peace, by aboliſhing ſome parts of the exciſe, &c. amounting to 300,000 l. 7. Sale of Gibraltar, 700,000 l. 8. An annual lottery, 250,000 l. 9. Additional revenue from wines and ſpirituous liquors, and from a new mode of taxing exports and imports, 1,000,000 l. 10. *Moral Revenue*, ariſing from fines for certain inferior offences;—from the annual payment of a pledge for good behaviour, to be made by all perſons without exception, who are arrived at mature age; a ſolemn

promiſe being at the ſame time publicly given before a clergyman, to fulfil the various duties of their ſtations;—and from characters of ſervants, written on ſtamped paper, and ſigned by their maſters, on exchange of place, product, 100,000l. 11. A *contributory tax*, from the different external parts of the empire, 100,000l. 12. The land-tax, 200,000l. 13. The malt-tax, 750,000l. 14. The retained duties of exciſe and cuſtoms, 3,700,000l. 15. Revenue ariſing from ſtamps, 2,800,000l. 16. Additional revenue under different articles, 850,000l.

In this manner the author propoſes to raiſe an annual revenue of 17,750,000l.; and thus to diſcharge annually 3,000,000l. of the national debt.

Dr. E. offers this work to the public, under the idea of a new ſchool of finance. How far it is better than the old one, we ſhall not determine. It ſeems probable, however, that, from the author's projects, many uſeful hints might be collected toward—we will not ſay *regenerating*—for this by no means appears neceſſary—but, *improving* the ſtate of the nation.

ART. XIV. *Conſiderations upon Wit and Morals.* Tranſlated from the French. 8vo. pp. 382. 6s. Boards. Robinſons. 1788*.

BY this title, ſome perſons might be prompted to open the preſent volume, with an expectation of meeting with a variety of curious and ethical diſcuſſions. Such was our caſe: but we were diſappointed. The author does not undertake *deeply* to inveſtigate the nature and properties of wit, nor to ſolve any of the difficult queſtions in morals, by purſuing a chain of cloſe reaſoning, and gradually ſeducing the readers into the regions of metaphyſics. His work, for the moſt part, conſiſts of views of life and manners. 'It is much *better*, (as he obſerves in the preface, p. 4,) to deſcribe characters, give maxims, and write detached thoughts, than methodically to fatigue the reader in chapters of morality.'—'Authors,' he adds, 'are too commonly over-fond of definitions and diviſions, and afterwards in uniting the parts of their work, the cement fills up more ſpace than the ſtones which compoſe the edifice.' If by *better*, this author means *more entertaining*, his poſition will admit no diſpute: but if by its being *better* to deſcribe characters, &c. than methodically to diſcuſs the grounds

* We have to apologize to the public for the delay which has attended our review of this work. Amid a crowd of publications, ſome, notwithſtanding the utmoſt care, will now and then be overlooked, or protracted.

and

and obligations of moral virtue, he means, that it is *more conducive to right conduct*, we apprehend he is miſtaken. Pictures of human life, however accurately drawn, will, of themſelves, tend rather to corrupt than to improve the heart: nor will ſolitary maxims produce much good effect, unleſs they are planted in the ſoil of moral principle. Writers may have been too dull and too prolix in the diſcuſſion of ethical ſubjects: but ſurely nothing ought to be eſteemed of greater importance, than to trace morality to its ſource, and to ſhew to mankind its eternal foundation: nor do we altogether approve of what this writer inſinuates againſt definitions, diviſions, and connection. Were authors to define more, there would be leſs miſunderſtanding and controverſy: nor can they, in our opinion, be too attentive in the arrangement and connection of their thoughts. Sometimes there may be too much cement: but it ſhould be remembered, that without cement, the ſtones cannot be converted into an edifice, and compoſe a beautiful whole.

Men who admire aphoriſms, and who have been accuſtomed to think in detached ſentences, are often heard to ſpeak rather contemptuouſly of thoſe who poſſeſs the more ſolid talent of patient inveſtigation: but if the latter be leſs brilliant and popular, they are certainly not leſs uſeful. The former amuſe themſelves with gathering up a few ſhining pebbles and precious ſtones, while the latter exert themſelves, not merely in bringing together the materials, but alſo in conſtructing the temples of ſcience. Such were Newton, Locke, and Hartley.

We mean not to depreciate the labours of thoſe who endeavour to compreſs truth into ſhort ſentences and maxims. We think ſuch writers are to be applauded. We would not, however, encourage them in undervaluing others who may attempt ſomething more. The author of the volume before us appears to have ſurveyed mankind, and to have traced the workings of the human paſſions with a keen and diſcriminating eye. He touches on a variety of ſubjects; and though there is often little connection between the chapters, we are pleaſingly carried on by the general excellence of his remarks, and often by the force and novelty of his expreſſions. Conſiſting, for the moſt part, of aphoriſms and characters, adapted more eſpecially to the meridian of Paris, the work gives no very amiable and flattering views of human nature, nor of human life. It tends to evince the vicious influence of ſociety on the heart, and the corruption which the commerce of the world often generates, in ſpite of the moſt virtuous education. 'The conſtitution of man may be good, but he lives in an infected air, which deſtroys the very ſeeds of virtue.' P. 297.

What

What this writer obſerves on the ſubject of *wit*, anſwers the title of *Conſiderations*, more than any other part of the volume. We ſhall lay an extract from it before our readers.

'It appears to me, that wit may be called the knowledge of cauſes, relations and effects. Profound wit goes back to cauſes; that which is extended embraces relations and affinities, and refined wit conſiſts in immediate judging effects. The laſt kind is a ſpecial gift of diſcernment; it ſeems to belong particularly to women, for which reaſon, it perhaps is, that the Germans attribute to them ſomething prophetical, or relative to divination.

'Locke's definition of wit is undoubtedly ſuperior to mine. "Wit," ſays he, "conſiſts in diſtinguiſhing reſemblances in objects which differ from each other, and judgment in diſtinguiſhing in what objects which reſemble each other are different." This diſtinction throws much light upon the nature of wit, and upon that part of it called judgment, which is thereby well defined and eſtabliſhed. But a more ſimple notion muſt be reverted to. Wit is the aptitude of thought, and thought itſelf. Every thing intellectual and phyſical is confined to two operations: conception and production. The man who thinks moſt, and is moſt inclined to thinking, poſſeſſes to the higheſt degree the gift of wit. How many authors, rigorouſly examined according to this rule, would loſe their reputation. There is more thought in ſingle pages of Montaigne, de la Bruyere and Monteſquieu, than in a whole poem.

'If ſeveral works were analized, leaving apart manner and colouring, and the attention were to be confined to what is profound and extends the ſphere of the reader's intelligence, we ſhould be aſtoniſhed at the mediocrity of the reſult.

'Wit has been compared to the ſight, by which the moſt juſt idea and the livelieſt image is given of it. All its operations may be aſſimilated to thoſe of the eye, which ſeems to be the material ſoul of the body. The properties of wit and ſight, are the perception of objects, the diſtinction of their forms and difference, the judgment of their diſtance, and ſeeing clearly far and quickly. Theſe relations have been found ſo juſt, that without reaſoning upon their cauſes, the ſame expreſſions are uſed to determine the qualities of wit and thoſe of ſight: ſagacity, clearneſs, perſpicuity, penetration, ſubtilty; obtuſe, obſcure, are words applied to one and the other. Eyes accuſtomed to certain objects diſcover in them ſhades which eſcape a more penetrating eye, not being in the ſame habitude. In this manner, the eye of a connoiſſeur in painting ſoon diſtinguiſhes a copy from an original; the man of letters, the man of wit, inſtantly diſcovers in a work all that relates to the ſtyle and genius of a great writer. In the ſimple ſtatement of a propoſition, he quickly diſcovers diſtant conſequences; in a principle ſeemingly unconnected, many applications; in a ſimple idea, ſomething ſublime; and, in a brilliant thought, falſehood and affectation.'

Had

Had the author been acquainted with Pope's definition, we conclude he would have given it:

"True *wit* is nature to advantage dreſt;
What oft was thought, but ne'er ſo well expreſt."

Perhaps wit does not altogether conſiſt in the conception, but, in ſome meaſure, in the dreſs or turn of expreſſion. Wit ſurprizes often as much from the novelty of the thought, as from the felicity of expreſſion. It is not always what he have *often thought:* but it frequently excites our wonder that we could have avoided thinking of it.

We have too many engagements, and too little ſpace, to allow us to follow this ſenſible and reflecting foreigner through the great variety of ſubjects on which he offers his remarks. To aſſiſt our readers, however, in forming ſome idea of his manner of thinking, we ſhall ſubjoin, from various parts of the work, a few of his obſervations and aphoriſms.

'This century preſents the image of old age. Impotence, admiration of the paſt, ſelf-love, which is the effect of age, and the inſenſibility of an heart no longer ſuſceptible of impreſſion, and, finally, an attachment to money, ſeem to give the ſexagenary character of the times.' P. 48.

'Sovereigns and the great ſuffer none but gay and agreeable objects near their perſons; and their repugnance on ſeeing the unfortunate is frequently miſtaken for goodneſs, whilſt their feelings are perſonal, and incline them to avoid the ſight of that which is diſagreeable.'

'The affliction of the great is often nothing more than anger.' P. 78.

'The advantage of high birth chiefly conſiſts in making merit leſs neceſſary.' P. 123.

'There is no force of character in conſtantly doing one thing, however eſtimable it may be. He who ſtudies every day of his life would have equally employed his time in playing, according to the ſtate of his circumſtances; but paſſing from pleaſure to buſineſs, and from diſſipation to ſtudy, is the mark of a mind independent, and endowed with the greateſt vigour.' P. 132.

'How can friendſhip exiſt between vicious perſons? Having broken all other ties, can thoſe of friendſhip be expected to contain them?' P. 193.

'A woman among ſavages is a beaſt of burthen, in the Eaſt a piece of furniture, and in Europe a ſpoiled child.' P. 212.

'A man paſſes all his time with his miſtreſs—his wife dies; he is looked upon as happy in being at liberty to purſue his inclination, and having the power of uniting himſelf to the object of his affections. But if this man, who is accuſtomed to go from home every day at four o'clock, ſhould marry his miſtreſs, where then will he have to go at that hour?' P. 258.

This laſt aphoriſm is truly French. It is a reflection ſuited to a nation habituated to extreme gallantry. The character drawn,

drawn, p. 301, 2, the author thinks may not exiſt out of France: we thank him for having ſo good an opinion of the reſt of the world.

Sufficient attention has not been paid to the tranſlation of this work. In ſome places, it bears the marks of having been executed by a perſon not perfectly verſed in our language; in others, the inaccuracies may be thoſe of the preſs.

MONTHLY CATALOGUE,

For JANUARY, 1791.

LAW.

ART. 15. *The great Queſtion of Bills of Exchange*, called *Fictitious*, conſidered in a Letter addreſſed to a Solicitor concerned: wherein the Origin of that Queſtion, and its Frivolity, *is* ſhewn. By Sam. Godfrey, Attorney at Law. 8vo. pp. 30. 1s. Cole, Fore-ſtreet, Moorfields.

WE highly diſapprove the ſpirit of perſonal animoſity that characterizes this publication. Inſtead of a cool diſcuſſion of a queſtion of great commercial importance, we are preſented with a continual invective on the conduct of a certain city ſolicitor, on whom the envy and ridicule of his brethren have beſtowed the title of COUNT DOCKET. The gentleman repreſented under this ludicrous appellation, is ſuppoſed to have been extremely active in promoting commiſſions of bankruptcy, and particularly to have brought forward to legal inveſtigation the queſtion of fictitious bills of exchange. We are ſo far from imputing any blame to him on this account, that we ſincerely believe it will be productive of great benefit, in putting a ſtop to a moſt dangerous ſpecies of paper credit, diſgraceful to a commercial country, and ruinous, not only to the guilty contrivers of it, but alſo to the unſuſpecting individuals on whom it is impoſed.

ART. 16. *A Digeſt of the Law of Actions at Niſi-prius.* By Iſaac 'Eſpinaſſe, Eſq. of Gray's Inn, Barriſter at Law. 8vo. 2 large Vols. 12s. Boards. Cadell.

A laudable attempt to reduce into method the various caſes that occur in our law books, on the ſubject of evidence, as applicable to the forms of action moſt in uſe. The author diſtinguiſhes his general rules by inverted commas, and proceeds to illuſtrate them by caſes. In ſome inſtances, we think he has endeavoured to deduce principles from too haſty a view of the caſes, and ſometimes from a ſingle caſe; and he does not always diſtinguiſh the exception from the rule. This is an undertaking of great difficulty and nicety; and we are not diſpoſed to with-hold our commendation of the author, though we may differ from him in ſome particulars.

ART. 17. *Reflections occaſioned by the Frequency of Fires in the Metropolis*; with Thoughts on Meaſures for adding to public Security, and Remarks on the Law of Arſon. Addreſſed to the Right Hon. Lord Kenyon, Lord Chief Juſtice of England. By Philanthropos. 8vo. pp. 50. 1s. Robinſons, &c. 1790.

This writer is of opinion that the laws for the puniſhment of incendiaries are inadequate to the public ſecurity. It is indeed not a little remarkable, that the wilful deſtruction of a ſhip, to defraud the inſurers, has long been made a capital felony, (4 Geo. I. c. 12.) yet the ſetting fire to a dwelling-houſe, for the like fraudulent purpoſe, is not within any penal ſtatute. It is true, if the houſe of another perſon is thereby burned, it falls within the common law guilt of Arſon: but if the offender be the tenant of the houſe, (which is commonly the caſe,) it is not ſo conſidered by the law as it now ſtands. This offence is of ſo malignant a nature, that the learned Blackſtone juſtly obſerves, that "it is frequently more deſtructive than even murder itſelf, of which, too, it is often the cauſe: ſince murder, atrocious as it is, ſeldom extends beyond the felonious act deſigned; whereas fire frequently involves in the common calamity perſons unknown to the incendiary, and not intended to be hurt by him *." The author of this pamphlet contents himſelf with merely ſuggeſting the propriety of extending the proviſions of 4 Geo. I. to ſuch as may be found guilty of ſetting fire to their own houſes, with intent to defraud the inſurance companies: but as prevention is better than puniſhment, his chief object is, to propoſe ſuch precautions and regulations as may tend to render this dreadful calamity (whether ariſing from fraud or from accident,) leſs frequent. In imitation of the police of the populous cities of Amſterdam and Hamburgh, he recommends that a FIRE-WATCH be eſtabliſhed, or a patrol of engineers and firemen, through every part of the metropolis, in all hours of the night; and ſecondly, a FIRE-JURY, to inveſtigate, ON OATH, the cauſes of every fire, as far as may be within reach of diſcovery. The reaſons on which he recommends this novel ſpecies of inqueſt are, that the minds of the public might be ſatisfied, and that the innocent might be freed from ſlander; that culpable careleſſneſs might receive a certain and moderate puniſhment; and that immediate purſuit, and the vengeance of the laws, might overtake the wilful incendiary, whether actuated by malice or by fraud.

Art. 18. *Letters on the Subject of the Liberty of the Preſs.* By an Engliſhman. Firſt publiſhed in the Paper of *The World*. 8vo. pp. 75. 2s. Ridgway. 1790.

Theſe letters have been thought to poſſeſs ſufficient merit to intitle them to a longer period of exiſtence, than the limits of newſpaper fame can be ſuppoſed to beſtow. They are written with a conſiderable degree of animation; and, though tinctured with vanity, are not deſtitute of ſolid argument. The points to which the attention of the public is called, are the following:

* Blackſt. Comm. l. iv. c. 16.

'First,

'First, Whether or no trials for ſuppoſed libel, by information or indictment, where no proof can be allowed as juſtification, and where truth is held to be a libel, be reconcileable to the good ſenſe and character of this country?

'Second, Whether publiſhing hiſtories of the dead, who happened not to have lived ſo as to deſerve commendation, be ſubject to criminal trial: and whether it be worth while to give up all hiſtory, and every faithful record, becauſe bad men may not chuſe the truth to be ſpoken?

'Third, Whether a perſon giving his name as a ſecurity for revenue duty, at the ſtamp-office, ſhall be made liable, in pecuniary damages, for the literary part of a paper, which it is known he never ſees; when the author may be known, and the printer is always to be found?

'Fourth, Whether it be conſtitutional evidence to bring forward a bond for civil purpoſes, for ſecurity to the revenue, and for the ſtrict and honeſt payment of duties, as a ground for criminal information? Thus turning the very ſtreams of public revenue and private faith againſt the perſon who gives a bond for one purpoſe, and then finds it was inſidiouſly given [taken] for another.

'Fifth, And whether it ſhall now be the law of the land, that one man may at his pleaſure commit a crime for another, and involve him in the puniſhment? Thus taking the law from out of our courts of juſtice into the hands of individuals, and eſtabliſhing, that a perſon in one place can have crimes committing for him, without his knowledge, in all corners of the world.'

Our readers will perceive, from the foregoing ſummary, that the author has chiefly in view the queſtions now depending before the court of King's Bench, in the caſe of the King againſt Topham, for publiſhing, in the paper called *The World*, ſome reflections on the character of the late Earl Cowper. As the opinion of the Court is not yet declared, we feel that there is a delicacy in giving our ſentiments on a ſubject of ſo much importance. We cannot, however, refrain from obſerving that the fifth propoſition of this writer, as above ſtated, is manifeſtly diſtorted. The queſtion before the Court was, whether a perſon deriving a ſplendid income from the profits of a newſpaper, and having given his name as proprietor of the paper at the ſtamp-office, is not legally reſponſible for the contents, as well as the uninformed printer, who is paid a weekly ſalary?—We mean to ſtate the queſtion, not to argue it. With regard to the principal point, relating to the free diſcuſſion of the conduct and character of the dead, we think the deareſt intereſts of literature are deeply involved in the deciſion. If on the mere proof of publication, a Jury are *bound* to find a verdict of GUILTY, without being permitted to conſider the intention of the writer, or the merits or demerits of the performance, on the ground that this is matter for the *ſubſequent* conſideration of the court, we ſee great reaſon to apprehend that the lights of hiſtory and biography will be in danger of becoming extinct, and that there will be an end of free and liberal diſcuſſion. It will be ſaid, what reaſon is there to diſtruſt the judgment of the court?—but is the verdict of a jury of twelve men

of

of character, that the defendant has been guilty of publiſhing "a ſcandalous and malicious libel" no cenſure? Is the expence and vexation of a protracted deciſion, no puniſhment? It will be ſaid again, that if the paper is innocent, the court will reject the words "ſcandalous and malicious," as improperly applied to it. It does not appear to us that a court of law has any better means of judging of the merits of the ſuppoſed libel, than a jury; and as long as the judges exclude the conſideration of the truth or falſehood of the writer's account, from their deciſion, they will be involved in inextricable abſurdities, when they pronounce on hiſtorical writings; the firſt law of which is, *ne quid falſi dicere audeat*, NE QUID VERI NON AUDEAT.

ART. 19. *Strictures on the Lives and Characters of the moſt eminent Lawyers of the preſent Day:* including, among other celebrated Names, thoſe of the Lord Chancellor, and the twelve Judges. 8vo. pp. 232. 5s. Boards. Kearſley. 1790.

The characters of eminent lawyers are conſidered as a ſort of public property. Anecdotes and popular ſtories concerning them are in very general circulation. We perceive few of the facts reſpecting the moſt important of theſe 'Lives,' that are not commonly known. A few meagre dates from the entries of the inns of court, ſtating when one gentleman was called to the bar, and when another was advanced to the bench, furniſh the reſt.

ART. 20. *The Monſter at large:* or, the Innocence of Rhynwick Williams vindicated. In a Letter to Sir Francis Buller, Bart. one of his Majeſty's Judges of the Court of King's Bench. By Theophilus Swift, Eſq. 8vo. pp. 213. 3s. ſtitched. Ridgeway. 1791.

Mr. Swift, whom, till now, we knew not to be a lawyer by profeſſion, earneſtly ſtood forth in behalf of Rhynwick Williams, on his trial; which, no doubt, he did moſt conſcientiouſly, from a full conviction of the man's innocence; and now, we ſee he has been, ſince the laſt verdict paſſed, no leſs active in the ſame cauſe; in order to prove, in defiance both of the evidence, and of the legal determination at the Old Bailey, that *Williams* is NOT the monſter who perpetrated thoſe unmanly, unnatural crimes with which *he* was charged,—which ſome perſon certainly did commit, and of which the jury pronounced *him* guilty.

Mr. S. here re-tries the trial,—re-examines and croſs-examines the accuſers and witneſſes,—ſcrutinizes the facts that were alleged, and weighs the probability of the evidence in the balance of nice and ſtrict inveſtigation; and this he does, not with the quirks and quibbling diſtinctions of the lower order of lawyers, but in the enlarged ſpirit of a liberal-minded man, generouſly concerned for the ſafety of a fellow citizen, whom he apprehends to have been unjuſtly charged with the commiſſion of the foulest and moſt unheard-of crimes.

Although Mr. S. has exerted himſelf with conſiderable ability in the cauſe which he ſo warmly defends, yet we cannot ſay that he has thoroughly perſuaded us of the innocence of his client, not-

withſtanding that he ſeems to have omitted nothing that could poſſibly be brought forward, in order to produce conviction in the minds of his readers. He boldly impeaches the characters of the principal witneſſes againſt W. in order to weaken the force of their teſtimony, with reſpect to the identity of the perſon acuſed; and he ſcruples not to impeach even the impartiality of the court of juſtice in which the matter was tried; charging lawyers, proſecutors, jury,—all—with having acted under the influence of that popular prejudice, by which, indeed, the public were univerſally, and very naturally, impreſſed, from the ſingular odiouſneſs and inhumanity of the crimes of which the priſoner ſtood accuſed:—but, ſurely, the zeal of Mr. S. has carried him a little too far, even in the defence of what he believes to be a good cauſe! It ſeems, however, in him, to be a conſtitutional ardour, which Candour will refer to laudable principles, and goodneſs of intention.

As a literary performance, we think this the beſt production of Mr. S.'s pen that has yet fallen under our notice. We have peruſed it with conſiderable ſatisfaction; and ſhould here have diſmiſſed it with this meaſure of approbation, had we not thought ourſelves obliged to mention a circumſtance which ſeems to us, in ſome degree, to leſſen the merit of his work. We allude to his ſo frequently aiming at pleaſantry, and indulging in ſallies of wanton wit, and *double entendres*, which, in our opinion, diffuſe an air of ill-placed gaiety over a publication which certainly requires the moſt ſerious diſcuſſion; ſuch, indeed, as he has himſelf generally employed on the ſubject, when he has not occaſionally been led into temptation to be witty and ſarcaſtic, at the expence of the female characters whoſe credit and teſtimony he labours to invalidate.

HISTORY.

Art. 21. *Gibbon's Hiſtory of the Decline and Fall of the Roman Empire*, in 6 Vols. 4to, *abridged* in 2 Vols 8vo. 560 Pages in each Volume. 12s. Boards. Cadell. 1790.

The author, or rather the editor, of the volumes now before us, undertook a difficult taſk, when he ſat down to make an abridgment of Mr. Gibbon's celebrated Roman Hiſtory.

In his modeſt advertiſement, he expreſſes himſelf very ſenſible of this circumſtance; and even apprehends that little merit and much preſumption may be imputed to the attempt.—Certain, however, we are, that he muſt have exerted great attention and labour, to compreſs ſo much of ſix quarto volumes into two of the preſent ſize; and we believe that he is intitled to the praiſe both of *induſtry* and *accuracy*. It cannot generally be expected that an abridgment ſhould afford all the entertainment, or indeed *all* the inſtruction, conveyed by the original. It muſt alſo be allowed, that a performance of this kind may ſometimes appear dry, perhaps a little perplexed, and occaſionally bearing ſome reſemblance to an index, when compared with that larger work from which it is derived: yet we cannot avoid regarding this as a valuable publication. Some defects no doubt it has, which it may be far more eaſy

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to point out than to amend; and poſſibly they are of a kind which enter into the very nature of ſuch a deſign, and which it is hardly practicable entirely to prevent.

One error which offers itſelf to our notice, is the frequent uſe of a circumlocution, particularly intended to render needleſs the repetition of the ſame names. Of this we complained, as a fault in the larger work, and it is rather more objectionable in an abridgment. Here, alſo, we may obſerve, that a word is uſed in the firſt volume, p. 345, which we do not recollect to have ſeen before, viz. *forloraleſs*. Should it be found in Mr. Gibbon's work, it is, nevertheleſs, uncommon and indefenſible.

The compiler has paſſed over a part of the original relative to modern *Rome*; and, we think, he has judged very rightly in rejecting much religious diſquiſition. Mr. Gibbon had too fair an opportunity for reflections and ſarcaſms on churchmen and eccleſiaſtical policy; it would have been unworthy of a man of ſenſe, of learning, and of virtue, not to have expoſed their folly and iniquity: but when he extends his cenſures to religion itſelf, and appears, at leaſt, to aim at undermining the evidences of revelation, his meaſures are truly reprehenſible, and the value of his otherwiſe highly eſtimable work is greatly diminiſhed.

In turning over the pages of theſe volumes, we have doubted whether the character of Julian is not placed much too high; a query which indeed may be more properly addreſſed to Mr. Gibbon than to his abridger; as, poſſibly, may alſo our farther remark, that in the accounts of the miſerable Trinitarian controverſies, there ſeemed to be ſomething like an air of partiality to the Athanaſian doctrine, as if *that* muſt undoubtedly be the truth:—but on ſuch a ſubject, the hiſtorian is not to decide;—real Chriſtianity knows nothing of the Athanaſian hereſy, nor of that of Arius, nor of any other hereſy, but that of a man who is imperious, obſtinate, and ſelf-willed, and therefore ſelf-condemned.

We ſhall cloſe this article by adding, that the reader will find our different accounts of Mr. Gibbon's work, according to the references placed below *.

BIOGRAPHY.

ART. 22. *Memoirs of the late Dr. Benjamin Franklin*; with a Review of his Pamphlet intitled, "Information to thoſe who would wiſh to remove to America." 8vo. pp. 94. 2s. 6d. Clarke, in New Bond-ſtreet. 1790.

When we perceive a writer very earneſtly take a decided part in any diſpute, it naturally cautions us againſt giving implicit credit to his repreſentations; for even truth alters its complexion, from the motive of imparting it. In the preſent inſtance, we are preſented with memoirs of a moſt diſtinguiſhed character, without a

* Review, Vol. liv. p. 188. 388. Vol. lv. p. 453. Vol. lxv. p. 29. Vol. lxvi. p. 459. Vol. lxxviii. p. 468. Vol. lxxix. p. 12. 121. 221.

name to beſpeak confidence in the hiſtorian. This ſanction is the more neceſſary, when an invective is written under the guiſe of memoirs of a perſonage whom the world has hitherto regarded with too much veneration, to change their ſentiments at the call of one who ſkulks in obſcurity. As to the Memoirs, they are very looſe, general, and of courſe deficient. The writer allows Dr. Franklin his ſcientific merit, but marks his political character with duplicity, as having been himſelf the original projector of thoſe ſtamp-duties, in oppoſing which he afterward diſtinguiſhed himſelf ſo highly. In his review of the pamphlet above-mentioned, he flatly contradicts the repreſentations uſed by the Doctor to encourage emigration to America: but as all this is buſh-fighting, we ſhall wait for better authority, which we have ſome proſpect of obtaining.

We are glad to hear, that a Life of the venerable American philoſopher and ſtateſman is preparing, by perſons well qualified for the taſk; and who will be amply aſſiſted by materials furniſhed by the pen of Dr. Franklin himſelf.

EDUCATION, SCHOOL-BOOKS, &c.

ART. 23. *The Hiſtory of Sandford and Merton.* A Work intended for the Uſe of Children. Vol. III. pp. 308. 3s. ſewed. Stockdale. 1789.

This third volume of a juſtly admired work does equal credit, in all reſpects, to its late ingenious author, with the two former. The ſtory of the little heroes is not, indeed, much advanced in this volume: but the young reader's attention is agreeably arreſted by a variety of tales at once highly amuſing and inſtructive. It will be much regretted by thoſe young people who have been introduced to the acquaintance of Sandford and Merton, that they will hear no more of them from their kind and judicious inſtructor, the late worthy Mr. Day.

ART. 24. *A Grammar of the Greek Language:* originally compoſed for the College-ſchool at Glouceſter; in which it has been the Editor's Deſign, to reject what, in the moſt improved Editions of Cambden, is redundant; to ſupply what is deficient; to reduce to Order what is intricate and confuſed; and to conſign to an Appendix what is not requiſite to be got by heart. Second Edition improved. 8vo. pp. 130. 3s. 6d. bound. Bew. 1790.

A Greek Grammar, conciſe without deficiency, and comprehenſive without redundancy, is ſtill a *deſideratum* in the ſchools. In attempting to ſupply this deficiency, the author of this Engliſh Greek Grammar has, perhaps, ſometimes deviated unneceſſarily from the eſtabliſhed method: but he has, on the whole, made conſiderable improvements on former grammars. The arrangement of the declenſions, of adjectives, ſeveral parts of the ſyntax, particularly that which treats of the uſe of the infinitive mood, the table of anomalous verbs, and the part on dialects, may be reckoned among the articles in which the author has ſucceeded beſt. On the ſubject of prepoſitions, he has, with moſt other grammarians, given a greater variety of ſenſes

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to the ſame word than was neceſſary; and he has done little toward tracing them back to their primary ſignification. The work is certainly calculated to facilitate the learning of the Greek language: but it would, in our opinion, have been more valuable, had it been more confined in its plan: for grammars, for the uſe of ſchools, may be almoſt ſaid, *cæteris paribus*, to increaſe in value, like the Sybilline leaves, as they decreaſe in quantity.

MATHEMATICS.

ART. 25. *A Syſtem of Algebra.* By John Daviſon. 8vo. pp. 234. 4s. Boards. Longman. 1789.

The treatiſe before us, we apprehend, is intended to form part of a courſe of mathematics, propoſed by the author ſome time ſince. This, however, is only *our* ſuppoſition; for a word does not occur which can lead us to any concluſion concerning the author's intention, till we come to the laſt page, in which he informs us, that he ſhall next 'proceed to geometry, where he hopes *the learner will accompany him.*' The preſent volume is divided into three books: the firſt of which contains the uſual elementary rules; the ſecond, their application to the reſolution of problems, exemplified in the reſolution of 100 queſtions, which the author aſſures us are all new; and the third is employed in delivering the geneſis of adfected equations, various methods of reſolving them, the doctrine of infinite ſeries, and the inveſtigation of twenty theorems, which the author thinks may be of uſe in the reſolution of problems.

NATURAL HISTORY.

ART. 26. *A General Hiſtory of Quadrupeds.* The Figures engraved on Wood. By T. Bewick. 8vo. pp. 460. 8s. Boards. Robinſons. 1790.

This appears to us an entertaining and inſtructive volume. The author has employed very diligent labour in collecting his materials from different works, and we believe the reader may rely on his deſcriptions. Young perſons will, no doubt, be pleaſed with the performance, at the ſame time that it may be acceptable to readers of every age.

We cannot avoid particularly noticing the leming, or Lapland marmot, the deſcription of which may be new to ſome readers. It is ſaid to be an animal, ſmall, weak, and contemptible in its appearance, yet truly formidable, from the numbers which ſometimes overſpread large tracts of country. Superſtitious ignorance ſuppoſes them to be poured down in ſhowers from the heavens. In Norway, Sweden, and Lapland, they appear at uncertain periods, and, like a reſiſtleſs torrent, their progreſs is marked with ruin. No oppoſition impedes their march: if thouſands are deſtroyed, thouſands ſupply their places; they are ſo numerous, and ſo deſtructive, that they would ſoon render the countries through which they paſs utterly uninhabitable, did not the ſame rapacity that excites them to lay waſte the productions of the earth, at laſt impel them to deſtroy each other; and then, it is ſaid, the air is infected by their putrid carcaſes. This animal is ſomewhat leſs than the rat. Mr. Bewick does not give authorities for the accounts which he here exhibits:

but he adds, that Linné conjectures theſe emigrants to be produced among the Norwegian and Lapland Alps; and Pontoppidan imagines, that Kolen's rock, which divides Nordland from Sweden, is their native place: whenceſoever they come, none return: their courſe is predeſtined, and they purſue their fate. For further particulars, we refer to Wormius and Buffon.

The prints on the current pages of this volume, as it may be ſuppoſed, are numerous: but it will not be expected that they ſhould have the beauty, nor, which is more material, the exactneſs of copper-plate engravings: yet, on the whole, theſe wooden cuts anſwer the purpoſe ſufficiently; and their execution, together with that of the different amuſing devices by which they are accompanied, manifeſts uncommon ingenuity and ability in the performer, and adds to the reader's entertainment. In a word, we cannot too much recommend this publication to young readers.

HERALDRY.

Art. 27. *The Peerage Directory:* containing the *Mottos* of the Peers of Great Britain and Ireland, alphabetically arranged, and their *Supporters* deſcribed, in order to aſſiſt in pointing out the Arms (blazoned on a Carriage, or otherwiſe) of any individual Nobleman. To which are annexed, the Dates of their Births, the Titles by which their eldeſt Sons are diſtinguiſhed, and alſo their Family Names; with an *Index*. 12mo. 1s. Clarke, Bond-ſtreet, &c. 1791.

The compiler aſſigns, as one reaſon, for this publication, the rapid increaſe of the Peerage. Great, indeed, is that increaſe! ſo great, that if this *multiplication* continues, in a ſimilar proportion, we ſhall, probably, ere long, ſee it arranged, and very juſtly, in the liſt of public enormities, and national grievances:—but this is a conſideration with which the preſent little volume has no concern: it will certainly be found convenient, for the purpoſes above mentioned in the title.

POETRY.

Art. 28. *Letters from Simkin the Second to his Dear Brother in Wales*, for the Year 1790; giving a full and circumſtantial Account of all the moſt material Points both in the Speeches of the Honourable Managers, and in the written and oral Evidence brought before the High Court of Juſtice in Weſtminſter Hall, during the Trial of Warren Haſtings, Eſq. in the three laſt Seſſions of the laſt Parliament. 8vo, pp. 124. 3s. Boards. Stockdale.

According to his promiſe, (ſee Review, vol. lxxxi. p. 342,) this poetical reporter continues to amuſe himſelf and the public with his humourous recital of the *patience-trying* trial of Warren Haſtings, Eſq. and this he does in ſo eaſy and good-tempered a manner, that the Oppoſition, againſt whom his ridicule is directed, if they have any mirth in their ſouls, which they unqueſtionably have, muſt often ſmile at Maſter Simkin,

> 'Who attends at the Hall when their Honors *impeach*,
> *And thrums into verſe each long-winded ſpeech.*'

As

As the Houſe has decreed, that a *diſſolution of parliament does not abate an impeachment*, Simkin has undertaken a more laborious taſk than he probably expected; we ſhould rather ſay a longer one, for he never gives us the idea of difficult parturition, nor of *ſqueezing from hard-bound brains.*

This ſecond ſet of letters contains twenty epiſtles. We ſhall ſelect from them Simkin's idea of *the Genius of Mr. Burke:*

'I have ſomething to add, which perhaps may be new,
And I give you my word, 'tis undoubtedly true:
The *Genius* of BURKE, for the honour of trade,
Has a great *Linguâ factory* recently made—
'Tis a kind of a MINT made for Character-ſtriking,
And coining anew to an Orator's liking;
BURKE's *Mint*, when you put a fair character in,
Impreſſes upon it the *picture of Sin:*
But if it be black or deform'd to the view,
It can beautify alſo by coining anew.
And what is ſtill more, it can alter, with eaſe,
Appearances juſt as the Orators pleaſe;
But JOSEPH who thinks he has equal pretenſion,
Diſputes with his LEADER the right of invention:
Yet I hope they'll agree, and conjointly apply
For a PATENT, which MAJESTY cannot deny.
Not HERSCHELL, who found out the *Roads* in the *Moon*,
Not the Chymical Head which contriv'd a *Balloon*;
Not the man who firſt gave us the notion of Print,
Is greater than BURKE in his *Character-Mint.*'

Our bard comes under the deſcription of a party-writer. While, therefore, we ſmile at his pleaſantries, we would not be underſtood as always adopting his ſentiments.

Art. 29. *Epiſtola Macaronica ad Fratrem, de iis quæ geſta ſunt in nupero Diſſentientium conventu, Londini habito; prid. id. Feb.* MDCCXC. *adjuncta eſt verſio Anglica, ad uſum Dominarum, Dominorumq. ruricolarum.* A Macaronic Epiſtle, &c. with an Engliſh Verſion. 4to. pp. 30. 1s. 6d. Johnſon. 1790.

For the ſatisfaction of the mere Engliſh reader *, we add a ſpecimen of this tranſlation of Dr. Geddes's 'Epiſtola,' &c. We muſt, however, remark that by loſing its Macaronic dreſs, it has loſt that, in which not a little of its beauty conſiſted:

'At nine times nine tables, ranged nine in a row;
And covered with table-cloths whiter than ſnow
We ſat.—On the tables were orderly laid
For each one a *ſpoon*, and a *fork*, and a *blade:*
With *ſalts*, *cruets*, *muſtard-pots* all in a cluſter;
And rare *China-plates*, manufactur'd at *Worc'ſter:*
Nor wanting were *glaſſes*, and *bottles* of wine—
In a word—it was clear, we intended to *dine.*

'And now our good hoſt, with his jolly round face,
And twenty ſmart waiters, came in with a grace;

* For our account of the *original*, ſee Rev. for July 1790, p. 353.

All bearing ſome badge of their proper profeſſion,
And moving as ſlow as a Popiſh proceſſion:
While Maſter's own hand, with a ſkill I'm not able
To paint, laid each ponderous diſh on the table.

'Then up ſtood a parſon; and rais'd to the ſkies
The palms of his hands, and the whites of his eyes;
Intreating that Heaven would hear a poor ſinner,
And ſend down a bleſſing on us, and our dinner.

'The covers remov'd, and diſcover'd to view
The piping-hot viands; our ſabres we drew:
And, diſplaying a courage, which nothing could quell,
On the enemy's front we, unanimous, fell.
How furious our onſet; what havoc we made;
By the Muſe Macaronic alone can be ſaid.

'Say, firſt, who was he who led on the proud foe?
A Lancaſhire Ox—who, but eight days ago,
Made many a cockney to run like a thief;
Now, metamorphoſed from a *bullock* to *beef*,
Is no more a terrour:—a cobler or taylor
Might face him and fight him—nor boaſt of their valour.
Six Heroes of Cornhill, (who, often before,
Their hands had imbrued in *bovinian* gore)
Invade him at once; and, in leſs than three trices,
Cut up the poor Ox into three hundred ſlices!

'A pair of proud calves, who to aid him appear'd
Had nothing about them, to make them be fear'd:
So a 'prentice from Hoxton, and ſcholar from Hackney,
Attack'd and ſubdu'd them—*voluerint necne!* *

'Three wool-bearers next, though deſpoil'd of their wool,
Appear in the field; but ſo tame and ſo dull,
That a boarding-ſchool miſs, unafraid of their bleating,
With her fan, or her fiſt, might have giv'n them a beating.
A beating, accordingly, ſoon they receiv'd:
By any one next them, the feat was atchiev'd.

'A ſimilar number of hamified hogs;
And double that number of ſweet little rogues,
Their innocent children—but that very morn
From the breaſts of their mothers moſt cruelly torn,
And forc'd to the combat—encounter our view:
A ſight might have tempted the jaws of a Jew!
With ardour unanimous on them we ruſh;
And hoglings and hogs in a minute we cruſh.

'Six hares and ſix rabbits, with ſymptoms of fear,
Come forward together, and bring up the rear:
But, ſeeing ſuch carnage committed before,
They, flat on their faces, our pity implore:
In vain they implore, for We, deaf to their pray'rs,
Involve in one ruin, both rabbits and hares.

* 'That is, ladies; *in ſpite of their necks.*'

'The

'The four-footed *beaſts* being routed, our ſouls
Are eager to fight with the two-footed *fowls*.
A gander, the glory of Huntington-green;
Who almoſt a cent'ry of ſummers had ſeen:
As Neſtor experienc'd, as Diomed brave,
Stept forth, like Goliath, their credit to ſave.
But a great City-Grocer, up-ſnatching his knife,
Encounter'd the foe at the riſk of his life;
And, ſweating and ſwearing not quite half an hour,
Triumphantly ſever'd the gander in four.

'A dozen of Ducks, in the flower of their age,
(Each as fat and as plump as a bird in a cage)
Came waddling to ſuccour their chief, in the war;
But, their courage and ſtrength being near on a par,
Their ſuccour was naught—Them twelve ſtriplings aſſail'd,
And, wond'rous to mention, the ſtriplings prevail'd.

'Three Turkies, (who formerly, in the *baſſe court*,
Had, like the baſhaws of the Ottoman Porte,
Been bluſtering tyrants—and ſtill, I declare,
Affected a menacing Turkiſh-like air)—
Their breaſts being guarded with magical charms,
Came on, and defied us to meet them in arms.
This daring defiance inſpir'd ev'ry breaſt
With the ſenſe of a ſoldier and zeal of a prieſt:
For the title of Chriſtian obliges, you know,
To *infidel* nations no mercy to ſhew;
Our forks with our left hands We therefore embrace,
And plunge in the hearts of this infidel race;
Whilſt our bright-burniſh'd blades (in our right-hands of courſe)
Slaſh the tremulous foe, with Herculean force.
Not Laudohn himſelf, at the ſiege of Belgrade,
Such ſlaughter of Turks and of Saracens made;
Nor ſo great and ſo glorious a victory gain'd,
As we, by this ſlaughter of Turkies, obtain'd.

'Of Cocks and of Capons a numberleſs throng,
Like their *Galician* name-ſakes, came ſtrutting along;
But what can or ſtruttings or numbers avail,
Where the bold ſons of Britain in earneſt aſſail?
Not ſooner the fleet of De Graſſe, the vain boaſt
Of Gaul—was demoliſh'd by Rodney's brave hoſt—
Than we—hearts of oak—on this ſignal occaſion,
Subdued, and demoliſh'd a whole Gallic nation!

'I ſay nothing of Partridges, Throſſes and Larks,
Subdued by the hands of our Clerical ſparks.

'The ſea-faring fiſhes came, next, into play:
But this was a ſhort and unſerious fray.
A Cod, it is true, with his wide-open jaws,
Shew'd ſome inclination, to ſtand, in the cauſe:
And, ſure, while the monſter remain'd in the ſea,
He could not well fail, but tremendous to be:

But,

But, dragg'd from the waves, by ſuperiour command,
And oblig'd to encounter his foes—on dry land;
So feeble he look'd—that a baby, in truth,
Might venture its innocent hand in his mouth!
A young Banker's Clerk—not with iron ſpontoon—
Subdued the poor Cod—but with ſoft ſilver ſpoon.

'Of fiſhes and fiſhlings the daſtardly tribe
That follow'd their leader—what need I deſcribe?
The Turbot ſo tender—the Flounder ſo flat—
The Whiting ſo fair—and the Mack'rel ſo fat—
The ſmall-bodied Smelt—and the minikin Sprat.
But little applauſe to the warriour is due,
Who conquers and kills ſuch an impotent crew.

'A Lobſter alone, in his panopoly ſheath'd,
Withſtood; and defiance audaciouſly breath'd.
With fire in mine eye, and with rage in my breaſt,
This vow to th' armnipotent God I addreſs'd:
"MARS, MARS; *thou Manſlaughterer, Father-in-blood,*
And Breaker-of-walls!—if thou'lt be but ſo good
As grant me at preſent, at preſent, to pierce
That Philiſtine Lobſter, ſo fell and ſo fierce;
Theſe hands, as a trophy ſhall hang on thine altar,
The ſpoils---or, if not, let me die in a halter."
So ſaying, and feeling my courage to grow,
I burn to encounter this inſolent foe.
Then wrapping my fiſt in a napkin, I rear'd
My puiſſant right arm, up as high as my beard;
Then ſtruck at the Lobſter—and, at the fourth ſtroke,
His *corſlet*, and *cuiraſs*, and *cuiſhes* I broke.

'Thus ended the battle—but how ſhall I tell
What, after the battle was ended, befel?
Not content with the plenteous proviſions, that lay
Before us, and were our legitimate prey;
Bread, butter, potatoes, cole, cabbages, roots,
Pears, oranges, apples, and all ſorts of fruits;
Like Egyptians of old, or Caffres of late,
Ah me! We our *vanquiſhed enemies* ate!'

Art. 30. *A Sonnet, ſuppoſed to have been written by Mary Queen of Scots, to the Earl of Bothwell*; previous to her Marriage with that Nobleman. Tranſlated into Engliſh. To which is ſubjoined, a Copy of the French Sonnet, written, as it is ſaid, with the Queen's own Hand, and found in a Caſket, with other ſecret Papers. 8vo. pp. 28. 1s. Robinſons. 1790.

The ſonnet, of which a free verſion is here given, has been a ſubject of much controverſy. Hume and Robertſon, with moſt of the hiſtorians who preceded them, are of opinion, that it was compoſed by the Queen, and written with her own hand. Mr. Whitaker confidently aſcribes it to Buchanan, and aſſerts that it was compoſed for the purpoſe of corroborating Mary's ſuppoſed letters. The tranſlator acknowleges he has little doubt of its being forged, but, at the ſame

ſome time, he thinks it has ſufficient merit, as a poetical production, to juſtify the labour that he has beſtowed on it. The verſes are certainly elegant and pathetic; and the tranſlator, Mr. Shillito, has done juſtice to them, by clothing the original ideas in harmonious Engliſh verſe.

Art. 31. *Juvenile Poems*, with Remarks on Poetry, and a Diſſertation on the beſt Method of puniſhing and preventing Crimes. By John Armſtrong, Student in the Univerſity of Edinburgh. 12mo. pp. 231. 2s. 6d. ſewed. Johnſon. 1789.

'Theſe verſes were compoſed between the thirteenth and eighteenth year of the author's age.—The laſt-mentioned period he completed only in the month in which he now writes.'—This is, perhaps, a ſufficient character of theſe trifles; which, conſidered as exerciſes, have ſome merit: but to come before the public, is the part of an artiſt, not of a ſtudent. How ſhould we laugh at a young painter, who ſhould call us to an exhibition of his firſt rude ſketches, before his hand was accuſtomed to the pencil!

Art. 32. *Sunday*, a Poem. 4to. pp. 22. 1s. Dilly. 1790.

Whether this be a ſubject which is favourable to poetic embelliſhments, we will not decide: we are obliged, however, to ſay, that in the preſent hands, it poſſeſſes nothing which can intereſt us.

NOVELS.

Art. 33. *Saint Julian's Abbey:* in a Series of Letters. 12mo. 2 Vols. 5s. ſewed. Lane.

We learn from this production, that *ſince* the building of Portman-ſquare, an undertaking far within the preſent reign, we have had a queen dowager, a Percy of Northumberland, who led Engliſh forces into France, and a Marquis of Lothian, who, after killing his friend becauſe he could not debauch his wife, poiſons his own lady, through jealouſy of the ſaid Percy, whom he murders, and buries in his garden!—but there may be novel-readers who can reliſh any trumpery about love, ratſbane, and daggers.

Art. 34. *Juliet*; or the Cottager: in a ſeries of Letters, by a Lady. 12mo. 2 Vols. 5s. ſewed. Lane.

A more agreeable familiar tale than the preceding: but worked up with the old threadbare materials of obdurate unnatural parents, and obſtinate cruel guardians, thwarting juvenile attachments, in favour of intereſted connexions; conſequent diſtreſſes, and wonderful diſcoveries, terminating in happy conſummations. The *dramatis perſonæ* of theſe narrations are no ſooner brought forward, and their ſituations unfolded, than a perſon who is uſed to them can conjecture the outline of the whole fabrication, and foreſee the cataſtrophe of the piece. Ignorance is no diſqualification for novel writing; for an old Jamaica captain is here called an Eaſt Indian!

Art. 35. *The Relapſe*; or Myrtle Bank. 12mo. 2 Vols. 5s. ſewed. Stalker.

To give us variety, characters and ſituations are here ſtrained to extravagance and abſurdity. It is a moſt piteous tale of two friends, each engaged in criminal amours, who communicate their proceedings,

ings, ſtep by ſtep; and at the ſame time reprove and admoniſh each other to relinquiſh them, on moral principles. A vile woman, to whom one of them is an egregious dupe, at the ſame time communicates her artifices, to her vicious aſſociates; and ſhe fortifies herſelf in them, in a ſtyle that ſuch characters cannot uſe with conſiſtency: for perſons in the career of profligacy and guilt, are not ſo ſentimental and ſyſtematical, as to write down their proceedings to diſtant friends, and to argue with mental coolneſs: but this female is exhibited to us as a MONSTER in petticoats. At length, however, the principal characters of the drama are brought together, no matter how; and like the heroes in Tom Thumb, all fall by each other's hands, no matter why; and thus ends diſtreſs upon diſtreſs!

Art. 36. *Charles Henley:* or, the Fugitive Reſtored. 12mo. 2 Vols. 5s. ſewed. Lane.

The reſtoration of this fugitive is much worſe than his firſt ſetting out. We would adviſe the manufacturers of novels to keep their heroes and heroines ſafe on Engliſh ground; and not to venture them abroad, excepting to ſome place where they have happened to travel themſelves, and with the country, manners, and cuſtoms of which, they have ſome little acquaintance: leſt they expoſe their ignorance to better informed readers.

After all the labour which the writer has beſtowed on the ſtyle of a jumble of improbabilities, he has worked it up, the latter part eſpecially, into an affected kind of meaſured proſe, that will be admired by no one but himſelf. It is not without the utmoſt diſguſt, alſo, that we view the prophaneneſs of ſome of theſe dealers in fiction, who proſtitute the name of the Deity ſo wantonly in their trifling compoſitions.

Art. 37. *The Follies of St. James's Street.* 12mo. 2 Vols. 5s. ſewed. Lane.

This title does not fully expreſs the complexion of a performance, which is a natural ſentimental tale, related in a pleaſing manner, that certainly diſtinguiſhes it from the before-mentioned groupe. The writer, who profeſſes to be of the feminine gender, knows how to intereſt, and to inſinuate herſelf into her reader's good opinion, without having recourſe to thoſe wonderful turns of good or ill luck, which novelliſts always have ready at their elbows to introduce *juſt* when they are wanted; and which loſe all effect, excepting with giddy readers, who ſurrender their underſtanding to the flights of fancy. We beſtow this commendation with ſome reluctance, as we ſhould be ſorry to encourage a pen, whether guided by a male or a female hand, to wander and ſpend its ſtrength in the wilds of imagination, that might ſurely find more worthy employment: but if the author has introduced her own character into the work, under the name of Miſs Mortimer, and if novel writing is the only ſpecies of literature that ſhe has cultivated, we are induced to hope, either that the nabob whom ſhe mentions, or ſome other favourable turn, may reſcue the pen which has pathetically traced the conſequences of profligacy, from being worn down ſo as to incur the animadverſion due to the ſwarms of pernicious, or at beſt, ſilly volumes, that load the ſhelves of a circulating library.

Art.

Art. 38. *Elegant Tales, Hiſtories, and Epiſtles of a Moral Tendency*; on Love, Friendſhip, Matrimony, Conjugal Felicity, Jealouſy, Conſtancy, Magnanimity, Chearfulneſs, and other important Subjects. By the Author of Woman *; or Hiſtorical Sketches of the Fair Sex. 12mo. pp. 480. 4s. ſewed. Kearſley. 1791.

This is a wholeſale compiler, who cuts novels down to a proper ſize, and then bundles them into a faggot, to warm the imaginations of his readers. As a meer collection for idle reading, this might paſs without farther notice: but when the pretenſions of this faggot maker riſe higher, they claim a little examination. With due ſentimental formality, he uſhers in his 'elegant tales,' in the following manner:

'Productions of imagination, and genuine ſtories, which tend to inculcate and illuſtrate, *as well* as to exemplify morality, have always been *well* received by the public; while compoſitions of a contrary tendency, have been generally looked upon with juſt indignation.'

This is affirming too much; for a ſtory may have a moral tendency, and be too worthleſs as a ſtory, to bear reading on the credit of its moral: or it may be very entertaining as a ſtory, though cool reaſon may diſapprove its tendency. Add to this, agreeable tales have moſt frequently an equivocal tendency, depending on the temper and diſpoſition of the reader; the good picking out the good, and the bad ſelecting the bad, from every ſtory; and the bad commonly ſupplies the amuſement. The greater part of the ſtories in this *moral* collection, turn, as moſt novels do, on the inclinations of children oppoſing the views of their parents and guardians; and the entertainment ariſes from the tricks which they practiſe to outwit and triumph over the old people. Have ſuch tales a moral tendency, or have they not? That parents and guardians may ſometimes be influenced by improper motives, is very true: but are ſuch occaſional inſtances to be accepted as a rule, or to be conſidered as exceptions to a rule? Is it *moral* thus to encourage children in oppoſition to their parents, and beſt friends? The paſſions need no ſpur, and the turn of the ſcale ought to be given in favour of prudence, founded on experience and knowlege of the world: but to exhibit parents as always ſtimulated by avarice, ambition, vanity, pique, and unfeeling obduracy, and children as prompted by laudable feelings, and virtuous ſympathy, as is generally attempted, this may be moſt acceptable to youthful imaginations, but can never paſs for moral inſtruction.

Novel writers may perhaps ſay, "*theſe cynical critics tie us down ſo "ſtrictly, that we donot know how to pleaſe them; what are we to do?*" To ſuch a queſtion, we ſhall reply, go, and ſin no more; turn to more uſeful employment, and let not the rare ſucceſs of two or three maſters in this ſpecies of compoſition, tempt you to ſink into the loweſt claſs of literary drudges, for poor pay, and public contempt.

* See Rev. for October laſt, p. 227.

POLITICAL.

Art. 39. *Short Obſervations on the Right Hon. Edmund Burke's Reflections.* 8vo. pp. 42. 1s. 6d. Kearſley. 1790.

Here comes one of the light corps of rangers, who, with a ſaucy, vaunting, air of inſult and defiance, often advance before the main body, rather as precurſors of a more general and formidable attack, than as men who entertain any well grounded hopes of making much impreſſion, or greatly injuring the enemy. Their object is, to diſtinguiſh themſelves for their activity and alertneſs in taking the field, and to diſplay their dexterity in annoying and haraſſing their adverſary. His total defeat they leave to be atchieved by the heavy fire of the more regular and better diſciplined troops, who are to follow.

This ſkirmiſher profeſſes to have paſſed the laſt five months in France, without having witneſſed any of thoſe terrible ſcenes of treaſon, robbery, burning, murder, and every ſpecies of lawleſs violence, which Mr. Burke ſketches with ſuch a bold and daring pencil. Excepting the revolt of the regiment of Chateauvieux, he heard of nothing more enormous than the breaking of a few windows, and the pulling down of ſome old coats of arms; and, though he does not undertake to deny, nor to vindicate, the exceſſes which accompanied the firſt ſteps of the Revolution, he affirms that, excluſively of the affair at Nancy, which is to be conſidered ſimply as a military ſedition, not two thouſand perſons have proved the victims of a revolution, which has broken the fetters of twenty-five millions. As to the horrors of the 6th of October 1789, he ſays, it appears from the official report of Monſ. Chabroud, that the inſurgents never entered the queen's chamber; and he aſſures us that the gallant centinel, Monſ. Miomandre, whoſe death Mr. Burke ſo pathetically deſcribes, is alive, and, we are told, in London.

Though he allows the French nobility to be well-bred, polite, and hoſpitable, he denies their claim to high ſpirit and literary acquiſitions; and conſiders them, in general, as an indolent, enervated, diſſolute, race of men. The clergy of the lower rank, he maintains to be groſsly ſenſual, proud, and avaricious; while, in thoſe of the higher claſs, he ſaw little elſe but the poliſhed manners of a courtier, devoted to the illicit purſuits of amorous libertiniſm.

Of the aſſignats, he ſays, that ſince the emiſſion of the laſt thirty-three millions; which were iſſued for the purpoſe of making a compenſation to the diſcarded members of the old parliaments; which bear no intereſt; and which are to be received by government in purchaſe for church lands, and deſtroyed as ſoon as received; ſince this emiſſion, he ſays, they have not fallen in value. Many of them, he adds, have been already returned, and conſequently deſtroyed; and the ſucceſs of the experiment has anſwered the expectation of thoſe who promoted it.

He conſiders an increaſed population, and a great quantity of circulating coin, to be no infallible proofs of a mild, equitable, and good, government: ſince he affirms that the population of the Roman empire increaſed to a conſiderable degree under thoſe deteſtable wretches, who, with but two exceptions, not only proſtituted the

title of emperor, but diſgraced the very name of man, from the days of Tiberius to thoſe of Domitian. He affirms that Turkey now poſſeſſes more gold and ſilver than any known government in the world; and that Perſia, bleeding under the ferocious ſword of Kouli Khân, was enriched by that conqueror, from his invaſion of Hindoſtan, with one hundred and twenty-ſeven millions ſterling.

Laſtly, He thinks it a great inconſiſtency, that Mr. Burke; who ſo ſeverely arraigns others of raſhneſs and precipitancy in congratulating the French on the recovery of their liberty, without waiting to ſee the uſe that they made of it; and who aſſerts that, 'even with or without right, a revolution will be the laſt reſource of the thinking and the good;' that this ſame Mr. Burke, ſhould have been numbered among the moſt forward, bold, and ardent, aſſerters of American independence.

Art. 40. *A Letter to the Right Hon. Edmund Burke*, in reply to his "Reflections," &c. By a Member of the Revolution Society, 8vo. pp. 55. 1s. 6d. Stockdale.

Another of the advanced corps of light rangers; who, though clad in revolution regimentals, we violently ſuſpect, from his mode of attack, to be one of the Bengal *ſquad*. He keeps up a pretty brisk fire againſt his right hon. foe: but we fear his piece does not always carry *home*; and that many of his ſhots fall ſhort. His boaſted powder, manufactured of 'three grains of common ſenſe, and a ſtill leſs proportion of common honeſty,' appears to us to be none of the beſt: though he himſelf has ſuch confidence in its ſtrength, that he does not diſcover the ſmalleſt apprehenſion of weakening its *jet*, by the load of Calcutta wadding with which he rams it down.

A gentleman, who had ſpent the ſummer in France, and had read Mr. Burke's book on his return, declared that matters were ſo exaggerated and miſrepreſented in it, that he muſt, for the future, abate conſiderably of his former wonted confidence in what its author had ſo forcibly urged, reſpecting the unparalleled enormities perpetrated by Mr. Haſtings in the Eaſt Indies. Another gentleman, who was preſent when this obſervation was made, ſaid that, from a long reſidence in India, to his knowlege, all that the right hon. manager had brought forward, in the impeachment of the governor general of Bengal, was ſo heightened and overcharged, that he could not help ſuſpecting, that the 'Reflections on the Revolution in France,' muſt appear, to competent judges, to be no better than a political romance.

This laughable anecdote is related near the beginning of the preſent letter; the ſubſequent part of which is little more than an illuſtration of it, and more particularly, an attempt to confirm the inference of the latter gentleman, by ſhewing the validity of his premiſes.

Art. 41. *A Vindication of the Rights of Men*, in a Letter to the Right Hon. Edmund Burke; occaſioned by his "Reflections," &c. By Mary Wollſtonecraft. 8vo. pp. 150. 2s. 6d. Johnſon.

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That a perſon may have too many ideas, perhaps will not be readily admitted: but that he may mix thoſe ideas too much together, and, in diſcuſſing a particular queſtion, may produce too many for the ſubject, ſo as to perplex both the writer and the reader, is a caſe that frequently happens. The work before us in ſome degree exemplifies this obſervation. The author appears to have read and thought much: but ſhe overloads her ſentences with foreign ideas and a multiplicity of words. Her principal aſſertion often lies concealed among remote connections, dependencies, and alluſions; and is ſometimes involved in tropes and figures, which rather darken than illuminate. Every thing is ſo mixed and confuſed in the crowd, that it is difficult to diſtinguiſh an individual. Hence there is a want of perſpicuity in this pamphlet: which contains, however, many very good and judicious remarks.

From the title-page, we expected this work would have been confined to an examination of Mr. Burke's political principles. This, however, occupies but a ſmall part of the whole. The author diſcuſſes many points of a moral, and metyphyſical, and ſome of a miſcellaneous nature. She expoſes, very properly, Mr. Burke's extravagant veneration for ancient cuſtoms, manners, precedents, and inſtitutions; points out the abſurd conſequences into which it would lead him; contends againſt the exiſtence of natural inſtincts and inbred ſentiments, and ſhews the folly of exalting them above reaſon:—ſhe proves that our conſtitution, civil and eccleſiaſtical, in the way in which it is adminiſtered, is far from being a model of perfection; vindicates Dr. Price from the attack of Mr. Burke; juſtifies the national aſſembly of France for appropriating the eccleſiaſtical revenues to extricate the kingdom from its difficulties; brings forward ſeveral of Mr. Burke's inconſiſtencies; contraſts his preſent doctrines with his former conduct, and his pathetic lamentation over the king and queen of France, with his treatment of our own king and queen, on a late occaſion:—ſhe reprobates the notion that refinement of manners can atone for corruption of morals, and that vice loſes half its evil by loſing all its groſsneſs; ſhe illuſtrates, very forcibly, the miſchievous and immoral effects that reſult from that vaſt inequality in rank, and in the diſtribution of property, that prevails ſo generally throughout the world: pleads the cauſe of the poor and oppreſſed of every claſs, not with that miſtaken benevolence which only relieves their temporary wants, but with that true humanity which would make them permanently happy, by allowing them the free exerciſe of their faculties, by inſpiring them with juſt ſentiments of the end and intention of their creation, and by convincing them of the value and importance of a habit of virtuous induſtry; ſhe inquires into the true ground of vindicating the juſtice of Providence in the permiſſion, or production, of phyſical and moral evil: ſhe makes ſome remarks on the incompatibility of the two faculties of imagination and judgment; and ſhe indulges ſome conjectures concerning Mr. Burke's motives for writing his reflections. In page 20, ſhe mentions a ſecret penſion of 1500 l. *per annum* on the Iriſh eſtabliſhment, received in the name of another; which ſhe ſays Mr. Burke will undoubtedly contradict from any of her readers.

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The pamphlet is written with an air of eager warmth and poſitiveneſs, that ſome readers may imagine might as well have been omitted: but we think this defect is fully compenſated by the ardent love of liberty, humanity, and virtue, which evidently actuates the heart, and directs the pen of the very ingenious author.

Art. 42. *An Addreſs to the National Aſſembly of France*; containing Strictures on Mr. Burke's "Reflections," &c. 8vo. pp. 62. 1s. 6d. Deighton.

We have here a very different picture of the old government, the nobleſſe, and the clergy, of France, from that given us by Mr. Burke.

The author, a Frenchman, and probably a teacher of French at Cambridge, calls it an 'unadulterated picture.' The portraits are very ugly and ill-favoured, and the pencil of the artiſt is very hard and coarſe, when compared with thoſe of the right hon. gentleman. In Mr. Burke's production, there was "wherewithal to dazzle the eye of an eagle; but this is only fit to entice the ſmell of a mole."

Enumerating the evil effects of *lettres de cachet*, this writer ſays: by theſe inſtruments 'a troubleſome huſband or an unpleaſant wife could eaſily get rid of one another.' Here ſome will be ready to exclaim; are theſe the *convenient little inſtruments*, after all, about which ſo much noiſe has been made!

Art. 43. *Obſervations on the Reflections of the Right Hon. Edmund Burke*, &c. in a Letter to the Right Hon. the Earl *of* Stanhope. 8vo. pp. 95. 2s. 6d. Dilly.

Conceiving that a man like Mr. Burke, who is poſſeſſed of great natural abilities, and much acquired knowlege; who has been regularly educated in the ſchool of parliament; who, during great part of a long life, has aſſiſted in the public councils of the nation; and who has had full leiſure to conſider his ſubject; muſt certainly produce every ſolid argument, that *can* be produced, on this intereſting and favourite topic: the preſent obſerver undertakes to weigh what the right hon. gentleman has ſo warmly and paſſionately urged, in his private ſcales, and finds it wanting. Hence the writer concludes that nothing ſubſtantial can be urged againſt the French revolution.

Our author appears to be well acquainted with hiſtory, and with domeſtic and foreign politics; he writes with temper and judgment; and makes many pertinent and juſt remarks. He profeſſes to be nowiſe ſolicitous to captivate by the graces of ſtyle, provided he can but convince by the cogency of his reaſoning. Our readers ſhall judge of his mode of writing and arguing, by two ſhort ſpecimens: the firſt relative to this country; the other to France:

'We ſhall now proceed with that courſe of the argument in which Mr. Burke endeavours to ſhew, that the *unequal* repreſentation which he allows to have taken place in *our government*, is a *perfection* rather than a *defect*. "With us, when we elect popular repreſentatives, (ſays Mr. Burke, ſtill addreſſing his French correſpondent,) we ſend them to a council in which each man individu-

ally is a ſubject, and ſubmitted to a government complete in all its ordinary functions. With you the elective aſſembly is the ſovereign, and the ſole ſovereign; all the members therefore are integral parts of this ſole ſovereignty. But with us, it is totally different. With us, the repreſentatives ſeparated from the other parts, can have no action, and no exiſtence. The government is the point of reference of the ſeveral members and diſtricts of our repreſentation. This is the centre of our unity. This government of reference is a truſtee for the whole, and not for the parts. So is the other branch of our public council; I mean the Houſe of Lords. With us, the King and the Lords are ſeveral and joint ſecurities for the equality of each diſtrict, each province, each city. When did you hear in Great Britain, of any province ſuffering from the inequality of repreſentation? what diſtrict from having no repreſentation at all? Not only our monarchy and our peerage ſecure the equality on which our unity depends, but it is the ſpirit of the Houſe of Commons itſelf. The very inequality of repreſentation, which is ſo *fooliſhly* complained of, is perhaps the very thing which prevents us from thinking or acting as members for diſtricts. Cornwall elects as many members as all Scotland; but is Cornwall better taken care of than Scotland?'

'If your Lordſhip ſees the reſult of this argument in the ſame light as I do, you will conſider it as equally recommendatory to an election of the *Lower Houſe* in the *King* and the *Lords*, as of an inadequate repreſentation made by the election of the Commons. For if the *King* and the *Lords* are ſeveral and joint ſecurities for the equality of each diſtrict, each province, and each city; why ſhould we throw the country into a ſtate of *riot* and *confuſion* every ſeven years? Why ſhould we put ourſelves to electioneering *expences?* Would it not be a *more convenient* method to ſuffer the *King* and the Houſe of *Lords to chuſe* our repreſentatives?

'But this is not the point of view in which the friends of equal repreſentation ſee the neceſſity of a reform: they do not allege that Cornwall is better taken care of than any other diſtrict in Great Britain. The ſubject of their complaint is, that the important intereſts of the great body of the Commons is, by our *preſent inadequate ſtate of repreſentation*, ſacrificed to the ambition of *private* individuals, who, by their *command* over boroughs, may make their *market* with government at the *expence* of the public. The *ſtrong* and *firm* oppoſition which the *ruling powers* have given to *every* ſtep towards this *reaſonable* reformation, is not *one* of the *happieſt* effects which ariſe from that continual war of *intereſts* ſo much admired by Mr. Burke and others. The jealouſy it manifeſts of the people, is without *all* bounds of moderation; for the organ by which the democratic influence is exerted, has no very formidable energy. Its power is circumſcribed and ſhut in by the immoveable barrier of many ſtates, poſitive rules of doctrine and practice, counterpoiſed by the Houſe of Lords, and in a manner *ſubjected to the Crown* by the prerogative of calling and diſſolving parliament.' P. 48—52.

'The preſervation of a national bankruptcy was thought an object of the moſt ſerious concern to the whole French nation. It was

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in order to avert this *impending* evil, that the States General were permitted to aſſemble: and it was an object *principally* recommended to the deputies of the people, by their united voice. In this ſtate of public opinion, the arguments ſo plauſibly, and indeed ſo forcibly urged by Mr. Burke *againſt the right* of the monarch to mortgage the public revenue, will not render the Aſſembly culpable for *endeavouring* to *keep faith* with the creditors of the crown. For though I never could perceive why on any *good grounds of reaſon*, the people ſhould *quarrel* with their new conſtitution, becauſe the *prodigality* of the *old government* had involved them in *diſtreſſes* which were in their nature irremoveable, which did not proceed from any *fraud* or *corruption* in their *new* ſervants, and which could not be mended by ſubjecting themſelves to the *old* domination; yet certain it is, that the *enemies* of the new conſtitution have beheld the arrival of a moment big with that temporary diſtreſs and confuſion which muſt ever attend a national bankruptcy, with the *utmoſt impatience*, as of bringing with it a *ſure* proſpect of *victory*. What an *opportunity* indeed, would it preſent, of ſetting forth *exaggeratcd* deſcriptions of public diſtreſſes, and of arraigning the members of the National Aſſembly as the *ſole* authors of the nation's wrongs! The *anxious* and *provident* care which this Aſſembly has taken to ward off this diſaſter, and alſo to avoid, in the preſent irritable ſtate of the public feelings, the impoſing very heavy burthens on the people, is certainly a mark of political *ſagacity*, and, *being ſuch*, is treated with the *utmoſt bitterneſs of diſappointed rage* by their opponents.' P. 66—8.

*** Since the foregoing article was drawn up, the work to which it relates has been, publicly, aſcribed to Mrs. Macauley Graham.

Art. 44. *Faction unmaſk'd*, by the Evidence of Truth. In a Letter from an old Member of the late, to a new Member of the preſent, Parliament. 8vo. 2s. 6d. pp. 132. Bath printed, and ſold by Ridgway, London. 1790.

By the word *Faction*, we are not, here, to underſtand, the party in oppoſition to the miniſtry, but another ſet, or junto, ſaid to have the power of guiding and controlling adminiſtration: a power that reminds us [and the author takes care to remind us of it too,] of the late Lord Chatham's *inviſible ſecret influence behind the throne, and greater than the throne itſelf*. The *contour* of this Faction is thus preſented to our view.—'It is an *Imperium in Imperio*; that is, a government within a government. The Faction form a party who are predominant and paramount in every ſenſe of the words throughout all the departments of the State. They contrive by miſrepreſentations, jealouſies, reports, ſuggeſtions, and a variety of arts, which only adepts can form, and of which adepts only can properly judge, to keep conſtantly alive two parties among the Great People of the Nation. One party is in office, and one party is in oppoſition. In reſpect to numbers, theſe two parties are generally nearly equal. This has been the *chef d'œuvre*, that is, the chief work of the Faction, to create and continue this kind of rivalſhip. And by thus holding a *ſeparate party* in their own hands, they can always throw the balance on which ſide they pleaſe.

'In very few words, this is the plain and true ſtatement of the fact, and at once accounts for that fluctuation which has ſupported and ruined every miniſter. It is a fluctuation as diſhonourable to the reſponſibility of office as it is to the Crown and People. No foreign court can put confidence in us, for we have none in ourſelves. Our *true* miniſters are neither oſtenſible nor reſponſible. Mr. *Pitt* may affect what he pleaſes, but Lord *Hawkeſbury* can diſmiſs him whenever it ſuits his purpoſe.'

Under this ſecret influence, (which ſome may urge in extenuation of the crimes of thoſe who are thus controlled,) the conduct of Mr. Pitt's adminiſtration is here moſt ſeverely arraigned; as criminals are indicted at the Old Bailey, for offences to which they were inſtigated and moved by the devil: who, in theſe caſes, is always the principal, though he is never brought to trial. The points on which this large maſs of accuſation turns, after 60 pages of general obſervations, are—the great object of FINANCE, or TAXATION;—the alarming increaſe of the ariſtocracy, or PEERAGE;—the enormous growth of the CIVIL LIST;—the dangerous junction of the TREASURY-OFFICE with that of the ADMIRALTY;—FACTS reſpecting the late PREPARATIONS againſt SPAIN.—On all theſe important heads, the author ſtrongly impeaches the conduct of Government; his charges are urged with great energy; his language is ſuperior to that of the ſcribbling herd; and were it not for the tincture of party animoſity which pervades the whole of his performance, we ſhould not ſcruple to pronounce him a good and able writer.—Of his name we are totally ignorant.

Art. 45. *A Speech delivered on the 15th of February* 1789, in the Houſe of Lords of Ireland, upon the Addreſs to his Royal Highneſs the Prince of Wales; by the Right Honourable Lord Mountmorres. 8vo. pp. 31. 1s. Jeffery. 1790.

Lord Mountmorres took an active and able part, on the abovementioned occaſion; and both his opinion and conduct were juſtified by the happy event.

Art. 46. *Reflections on Peace and War*, with Application to the paſt Events of our Hiſtory, and the preſent Situation of Public Affairs. Small 8vo. pp. 151. 2s. 6d. ſewed. Robinſons. 1790.

This is a philoſophical examination of Britiſh foreign politics, conducted, in a maſterly manner, to wholeſome concluſions, on the following points: 'The general arguments for and againſt war; the conduct of Britain in regard to former wars, and their conſequences; and the propriety or expediency of a war with Spain at preſent.' In all theſe inquiries the author's obſervations and remarks are acute, pertinent, and convincing; and afford ample cauſe to lament popular infatuations! The immediate occaſion that ſuggeſted theſe reflections, has, for the preſent, ſubſided: but the important truths which they contain, are not of a temporary nature, for they ſtill remain in full force, and claim mature conſideration.

Art.

Art. 47. *Coalitions and Compromiſes!* an Appeal to the Electors of Great Britain, on the Subject of Coalitions and Compromiſed Elections; but principally to the Freemen of Briſtol. Explaining the Principles of a Society formed to oppoſe a Compromiſed Repreſentation of that City in Parliament; with an Apology for accepting David Lewis, Eſq. as a Candidate. Inſcribed to the Marquis of Worceſter and Lord Sheffield, both Members for the City of Briſtol. By the Rev. Edward Barry, M. D. Chaplain to the Lord Biſhop of Kildare. 8vo. pp. 47. 1s. Bew, &c. 1790.

Whatever may have been the conduct of the good people of Briſtol, or of their worthy repreſentatives, it may be thought by ſome, that Dr. Barry ſtepped a little beyond his profeſſional line, in plunging ſo deeply into election cabals. Indeed, he ſeems aware of the charge of impropriety, by anticipating it; and this is his juſtification:

'Civil and religious liberties are a ſort of ſtate companions, and nearly keep pace with each other: he cannot, therefore, be in good earneſt for the proſperity of the laſt, who feels no active zeal for a continuance of the firſt; and may be juſtly chargeable with ſhameful indifference, if not with hypocriſy, who refuſes to dedicate a reaſonable portion of his time, and a temperate exerciſe of his talents, ſtrictly to guard and protect both.' He aſks, moreover, 'are not our biſhops placed in the ſenate?'—and therefore it was, as we may ſuppoſe, that Dr. Barry, chaplain to the Lord Biſhop of Kildare, muſtered all the Briſtol men that he could collect in London, at the Queen of Bohemia's head in Wyche-ſtreet, Drury-lane, to drink election toaſts 'with three times three,' in favour of a candidate whom he nevertheleſs every where repreſents as unequal to the truſt! If the reverend clergy without doors, remained as *prudently* quiet as their lordſhips within doors, who are duly perſuaded by St. Paul, that under all viciſſitudes, the powers *that be* are ordained of God; we might have no cauſe to complain: but if *he* cannot be in good earneſt, 'who feels no active zeal,' all congregations might have ſufficient occaſion to pray to Him who alone worketh great marvels, for the healthful ſpirit of his grace, to direct that active zeal to its proper objects;—among which we cannot reckon fomenting party contentions, which are always active enough without clerical leaders.

The candidate whoſe intereſt Dr. Barry ſupported, we might almoſt add againſt his conſcience, for ſome reaſon or other declined the conteſt, and left his friends in the lurch; and hence aroſe the burden of his complaint of coalitions and compromiſes, for all parties have their watch-words. His paſſions being thus inflamed, he has relieved himſelf by an appeal to the public, who will not beſtow a thought on the ſubject; ſo that the beſt event to be wiſhed, is that the Doctor will now be cured of electioneering. To contribute to this ſalutary end, we refer him, as a clergyman, to his profeſſional reſources for conſolation under worldly diſappointments; in the hope that this reference, which muſt be effectual if it operates duly, will not be diſdained.

THEOLOGY *and* POLEMICS.

Art. 48. *Toleration and Charity peculiar to the Chriſtian Religion?* written originally in French, (but never publiſhed,) by A. B. Biſhop of ——, in Languedoc, to his Friend, a Biſhop in Normandy: tranſlated by a Friend to the Author. 8vo. pp. 32. 1s. 6d. Murray. 1790.

The tranſlator informs us that the author of this tract is a pious and learned biſhop in the South of France, who allowed him to take a copy of this and other papers, and to make what uſe of them he pleaſed. This prelate is ſaid to have been very ſolicitous to engage his brethren to concur in a reform; and his exertions for the purpoſe were, it is added, interrupted by the late aſtoniſhing revolution: but though he was ſhocked at the enormities committed by the mob, we are farther informed, that he is, in the general, ſatisfied with the conduct of the National Aſſembly, and expreſſes no anxiety, nor regret, about any meaſures that are, nor may be, taken reſpecting the clergy.

In regard to the tranſlation, the editor ſays, it is free but faithful; and ſince he had a great reſpect for the author, and in general adopts the ſentiments expreſſed in the letter, he wiſhed to inſcribe it to ſome man of conſequence, in this country, who is a decided friend to toleration and Chriſtian charity, and whoſe name would be reſpectable and agreeable to the venerable Biſhop; 'Two gentlemen, (adds the dedicator,) who treated the ſubject in the houſe of commons laſt year, preſented themſelves at once to my mind; men who have climbed nearly to the top of that ſcale, above which human abilities never aſcended.' Of theſe two men, the right honourable Charles James Fox has obtained the preference; the reaſon for which is thus expreſſed: 'Becauſe the other, I know not why, for I was not preſent, adopted, to my aſtoniſhment and ſorrow, opinions directly oppoſite to your's, and to all the greateſt men who ever wrote on the ſubject.'

One queſtion here propoſed is, * 'whether the goſpel had as much ſucceſs during a long experiment of three hundred years without being the eſtabliſhed religion in any country, as it ever had ſince it has been protected by law?'—From many remarks on this point, we ſelect the following paſſage, † '—Yes, my friend, its progreſs and conqueſts, when left to itſelf and to its original and powerful protector, were rapid and extenſive. But ever ſince Chriſtians ſolicited and got kings to rule over them, human ſymbols have uſurped the place of the New Teſtament, hatred and diſcord, that of brotherly love and charity, and the ſweet, ſoft voice of the goſpel, has been often drowned by the din of arms.'—In another place, when ſpeaking of hereſies, it is ſaid, ‡ 'It is not even pretended that we are better ſubjects of the civil law, that we are more ſolicitous about the ſalvation of our ſouls, than thoſe we are pleaſed to call heretics. The New Teſtament is their principal ſymbol, as dear to them as to us. It is pity, it may be ſaid, that they receive not, likewiſe, that of St. Athanaſius. But are you

* Page 17. † P. 21. ‡ P. 19, 20.

abſolutely

abſolutely ſure that St. Paul would have ſubſcribed to that ſymbol? Are you ſure that the Meſſiah would have authorized it?'—Further, it is added,—'If you can aſſemble together, as many learned biſhops in France, as there are ſects of heretics in Europe, I will venture to prophecy that you ſhall find, if they be candid and have long thought on theſe ſubjects, that there is ſcarce a ſingle hereſy which has not a biſhop for its advocate.'

Symbols, articles, ceremonies of human invention, this writer rejects; * 'You ſee, ſays he, from all I have ſaid, that I am unfavourable to them all.'—'The ſymbol which bears the name of the apoſtles, was not, you know, compoſed by them: they had no ſymbol but the goſpel: That ſymbol I love and preach: it is my conſtant and powerful friend in health and proſperity, in ſickneſs and adverſity; and I humbly hope, that when, at the approach of death, my external ſenſes may be ſhut, when I may no longer be able to hear the voice or ſee the tears of my other dear and faithful friends around me, the goſpel will ſupport me and its conſolations will delight my ſoul.'

We ſhall only farther obſerve, that this letter ſeems to have made its firſt appearance in the year 1785; and that the preſent editor ſigns himſelf 'Not a Diſſenter.' What his reaſon for this may be, we are at a loſs to conjecture.

Art. 49. *An Inquiry, whether any Doctrine relating to the Nature and Effects of the Lord's Supper can be juſtly founded on the Diſcourſe of our Lord recorded in the 6th Chapter of the Goſpel of St. John.* Being a Supplement to a Treatiſe intitled, An Attempt to aſcertain and illuſtrate the Authority, Nature, and Deſign, of the Inſtitution of Chriſt, commonly called the Communion, and the Lord's Supper. By William Bell, D. D. Prebendary of St. Peter's, Weſtminſter. 8vo. pp. 47. 1s. Robſon, &c. 1790.

Of Dr. Bell's judicious treatiſe on the Lord's Supper, we gave a full account in our Review for December 1780, vol. lxiii. p. 448. This ſupplement, like the treatiſe, evinces the author's clear conception of the ſubject. By no fair mode of reaſoning nor of inference, can any doctrine, relating to the nature and effects of the Lord's Supper, be founded on the diſcourſe which Dr. Bell undertakes here to paraphraſe and explain. Chriſt ſpoke to be underſtood: but this could not have been the caſe, if, in addreſſing himſelf to an audience in a ſynagogue of Capernaum, he referred to a rite which then had no exiſtence, and of which neither the Jews in general, nor his diſciples in particular, could have the ſmalleſt idea. All the ſtrong figures that Chriſt employs on this occaſion allude to a prior, not to a ſubſequent tranſaction. The particular object of the alluſion and compariſon, is ſtated by our Lord, in the 58th verſe, *Your fathers eat manna in the wilderneſs, and are dead.*

On the ſuppoſition that the expreſſions *eating my fleſh, and drinking my blood,* allude to the Lord's Supper, the diſcourſe, as Dr. Bell ſhews, proves *too much*; and, by this *reductio ad abſurdum*, he demonſtrates that Chriſt could intend no ſuch reference. 'If the

* Page 23.

aſſertions of Chriſt in this 6th chapter of St. John's Goſpel are to be interpreted as being ſpoken of the rite which he inſtituted at his laſt ſupper, it makes him aſcribe all the benefits of ſalvation to the performance of the ſingle rite in queſtion; which the New Teſtament, from one end to the other, teaches us are not to be obtained, but by belief in Chriſt, accompanied with a ſuitable diſcharge of all the moral and religious duties enjoined in the goſpel.'

'From the fundamental principles of the goſpel, which will not admit of diſpute, we know certainly, that Jeſus could not poſſibly mean by verſe 53, that no one could inherit eternal life, who ſhould not partake of the rite he inſtituted at his ſupper; nor by verſes 54, 57, and 58, that every one certainly would obtain eternal life, who ſhould partake of it: and by verſe 56, that every one who ſhould partake of it would, on that account, and by virtue of that rite alone, be in union with him, or his true diſciple.' P. 39.

Hence it follows, that this diſcourſe of Chriſt cannot be fairly interpreted as deſcriptive of the nature and effects of the Lord's Supper.

Dr. Bell has printed this Inquiry ſeparately, to accommodate the purchaſers of his Treatiſe. It is properly an addition to No. 6. of the Appendix to the ſecond Edition.

Art. 50. *An Eſſay on the following Subject*; 'When the Fulneſs of Time was come, God ſent forth his Son,' Galat. iv. 4. By the Rev. Joſ. Whiteley, M. A. Head-maſter of the Free Grammar School in Leeds, and Vicar of Laſtingham. 4to. pp. 19. 1s. Johnſon. 1790.

This Eſſay gained the annual Norriſian prize, from the univerſity of Cambridge. The ſubject here mentioned has been well conſidered by different and able writers. This author ſeems to preſent it in ſomewhat of a new light: 'That period, (for the advent of the Meſſiah,) he ſuppoſes to have been determined by the councils of God, which was peculiarly calculated to extend its credibility to preceding, as well as to future ages, and to produce its effect in men of every poſſible diverſity of ſituation and character, from the beginning to the end of time:—Such, (he adds,) we preſume to have been the period when the Son of God appeared in the world. His miſſion was accompanied with ſuch facts, as extorted from his enemies the reluctant, but unqualified acknowledgment of divine interpoſition. It was preceded by a chain of predictions, which rendered him the object of faith before his appearance, and which demonſtrated, by their circumſtantial accompliſhment, a direct communication with the Spirit of God: and it has produced in men of honeſt and enlightened minds, a conviction, which ſeems to grow, rather than to diminiſh, by the lapſe of ages.'—This is the out-line of Mr. Whiteley's Eſſay, to which, for a farther elucidation, we muſt refer the reader.—Mr. W. very juſtly obſerves, that conſiderations which 'might ſatisfy the Chriſtian, would not eaſily convince the ſcoffer.' Humanity certainly requires us to afford aſſiſtance and relief to the doubting but well-diſpoſed mind, and alſo to defeat the arguments by which the ill-diſpoſed would ſtrengthen themſelves in their diſobedience, or gain over others to the

the cauſe of infidelity and vice:—yet it does not ſeem neceſſary to be always anſwering the objections which the trifling, the faſtidious, and the unworthy, may think proper to advance.—As to ſcoffers, whoſe number, we would hope, is not great, they are perhaps more frequently rendered ſuch by the cunning and artifices of men, by human inventions and impoſitions, than by any thing which they *really* find to object againſt virtue, religion, or revelation.

Art. 51. *Annotations on Geneſis*; with Obſervations doctrinal and practical. By the Rev. Thomas Harwood, late of Univerſity College, Oxford. 8vo. pp. 316. 5s. ſewed. Leigh and Sotheby. 1789.

This writer's deſign is certainly good, his employment is worthy of a Chriſtian miniſter, and his diligence in proſecuting his purpoſe is commendable. It does not appear that the remarks are the author's own, but merely collections which he produces from different works: this, indeed, he acknowleges, and ſays, that 'no commentator has been rejected, which might have elucidated any paſſage in the ſubſequent hiſtory.' No perſon will be ſurprized to hear that the performance is nevertheleſs defective, becauſe imperfection is inſeparable from human productions: but we think it is defective in ſome inſtances, where a little farther inquiry might have ſupplied the deficiency. Thus, in the account of the divine conduct to Cain, we ſhould have expected at leaſt to have found it mentioned, that inſtead of a *mark ſet on Cain*, ſome critics have ingeniouſly, and perhaps juſtly imagined, is to be underſtood ſome viſible and ſtriking mark or ſign which Jehovah afforded unto Cain, and by which he was aſſured of the divine protection. Thus alſo, we cannot be ſatisfied with his appearing to countenance the Jewiſh tradition, that Cain was afterward killed by Lamech, who had miſtaken him for a wild beaſt; and we apprehend farther inquiry might have furniſhed him with pertinent and uſeful remarks on this as well as on other parts of ſcripture.—Again, we cannot entirely concur with what is ſaid in the note on the firſt verſe of the ſecond chapter of Geneſis, viz. 'that the angels were part of the ſix days work, is not to be doubted:'—but though, on ſuch accounts as theſe, we conſider this performance as imperfect, it muſt be allowed that it contains many uſeful and juſt obſervations, ſome of which are of a kind that rather lead us to wonder that we do not meet with them in other inſtances: as 'Gen. vi. 3.—*his days ſhall be an hundred and twenty years*; i. e. I will bear with him yet an hundred and twenty years longer, before I will deſtroy the world: not, that it was the ſtated term of man's life for the future, as Joſephus concludes, for they exceeded this term of years for many generations, (c. xi.) but it reſpects only the time in which God would deſtroy the world, that it ſhould be 120 years before the flood ſhould arrive, and thus it expreſſes divine mercy and patience.'

'Gen. xvi. 13.—*Have I alſo here looked after him that ſeeth me?* i. e. Am I yet alive after the viſion of God? For it was a general opinion, that death followed the ſight either of God or an angel, Judg. xiii. 22. In this paſſage we have one act of life, viz. *ſeeing*, applied for the whole, as Exod. xxiv. 11.

'*Gen.* xix. 26.—*A pillar of ſalt.* A monument of preſumption and infidelity: but whether by this word is meant any more than a durable pillar, (thus, Numb. xviii. 19. 2 Chron. xiii. 5. a laſting covenant is called a covenant of ſalt,) as it is the property of ſalt to preſerve from corruption, or whether ſhe was literally turned into a pillar of the ſubſtance of ſalt, is not very eſſentially neceſſary to inquire.'

'*Gen.* xxv. 18. *He died.* He fell, as the margin ſays, and moſt properly; i. e. his lot fell to dwell in the preſence of all his brethren, according to the promiſe, c. xvi. 12. For this does not relate to his (Iſhmael's) death, but to his habitation, as the former part of the verſe directs, and is here mentioned in confirmation of God's truth, evidenced in the accompliſhment of his promiſe.'

'*Gen.* xxvii. 40. Where it is ſaid of Eſau, *And ſhalt ſerve thy brother.* According to the prediction, (c. xxv. ver. 23.) and the bleſſing, (ver. 29.) which was verified, 2 Sam. viii. 14. and particularly related, 1 Kings ix. 15. &c.—It is obſervable, that though God ſuffered almoſt all other heathen nations bordering on Judea, in the time of the Judges, ſucceſſively to oppreſs his people, yet he never permitted the Edomites at any time to ſubdue Iſrael; Eſau and his poſterity were in this bleſſing ſubjected to Jacob and his heirs.—It is farther ſaid of Eſau, *And it ſhall come to paſs, when thou ſhalt have the dominion, that thou ſhalt break his yoke from off thy neck.*—Which did come to paſs in the days of Jehoram, 2 Kings viii. 20. 2 Chron. xxi. 8.'

The foregoing paſſages may ſuffice as ſpecimens of Mr. Harwood's publication, which, if not a *brilliant*, may, in ſome degree, be conſidered as a *uſeful* performance.

MISCELLANEOUS.

ART. 52. *Monument du Coſtume Phyſique & Moral de la Fin du dix huitieme Siécle; ou, Tableaux de la Vie.* Small 8vo. 2 Vols. pp. 360 in all. 6s. Boards. Dilly. 1790.

ART. 53. *Pictures of Life:* or, a Record of Manners, Phyſical and Moral, on the Cloſe of the Eighteenth Century. Tranſlated from the French. Small 8vo. 2 Vols. pp. 440. in all. 6s. Boards. Dilly. 1790.

The author of theſe deſcriptions ſets out with promiſing to exhibit pictures of the modes of thinking, and manners of acting, *peculiar* to the preſent age: this led us to expect ſome novelty in the ſubjects of theſe *paintings*; of courſe we were a little diſappointed to meet with none but *old pictures:* the ſame diſſipation, the ſame *frivolité*, and diſpoſition to gallantry, and the ſame general profligacy among the great, are here repreſented as they have been ſo often deſcribed in paſt ages: nor can we perceive any *peculiar* excellence in this painter's performances; his *colours* are often coarſe; he has not taken a good likeneſs of Nature, either in her moral or phyſical character; and ſhe is moſtly drawn in *unbecoming dreſſes.* In a picture of her in her phyſical capacity, we are preſented with an *accouchement.* This is a favourite ſubject with the artiſt, and he

paints it *con amore.* The companion to it is a mother ſurrounded with *one-and-twenty children*, a *groupe* that not a little enhances our admiration of *French population:* nor can we contemplate this Gallic Hecuba without ſome degree of reſpect. Among the beſt of the pictures, is a gambling party, where the fatal conſequences of that pernicious vice are affectingly pourtrayed. A melancholy ſtory, diſplaying ſome of the cruel effects of the preſent commotions in France, concludes the *exhibition.*

The tranſlator is a faithful copyiſt: but the *colouring* to which we object, in ſome of the *original* pictures, is ſtill coarſer in the *copies*—This is not the fault of the tranſlator, but of the languages.

Art. 54. *Memoirs of the Life and gallant Exploits of the Old Highlander, Serjeant Donald Macleod*; who having returned, wounded, with the Corpſe of General Wolfe, from Quebec, was admitted an Out-penſioner of Chelſea Hoſpital in 1759; and is now in the CIIId Year of his Age. 8vo. pp. 90. 2s. Debrett, &c. 1791.

The incidents, the fortunes, and the misfortunes, of this brave and patriarchal veteran, would, in the hands of a novel-writer by profeſſion, form a very entertaining book of adventures: but we are better pleaſed with what we apprehend to be the naked truth, as here diſplayed, with, we doubt not, a due regard to biographical fidelity. The narrative does not appear to have been drawn up by Macleod himſelf, but by ſome friend, from the oral inſtructions of the venerable hero of the tale, according to the beſt of the old man's recollection,—but under the diſadvantage of a memory impaired, as may naturally be ſuppoſed, at his extraordinary age.

Serjeant M. appears to have been a man of great hardihood, ſtrength, and courage: which, aided by a maſterly ſkill in the uſe of the Highlander's favourite weapon, the broad-ſword, enabled him, in the courſe of many a well-fought battle, to ſend (as it is here expreſſed) '*hundreds* of heroes to their long homes.'—The *numerical* word may, probably, be a ſlip of the pen; and if the ſcrupulous reader is inclined to ſubtract a few from the ſum, we hope the honeſt Serjeant will not be too tenacious of a figure or two.

Macleod became a ſoldier in the reign of William III. and he fought under the banners of the celebrated Duke of Marlborough, and in all the ſubſequent wars in which this country has been engaged, down to the unfortunate conteſts in America: for the narrative informs us, that his laſt campaign was made in that part of the world, under Sir Henry Clinton.

About ten years ago, the old ſoldier, inclining to repoſe on his laurels, and to end his days in his own country, embarked, (with all his property, to the value of two or three hundred pounds,) in an Aberdeen veſſel,—in which he was unfortunately ſhipwrecked on the coaſt of Yorkſhire; all on board periſhing, except Macleod, who ſaved his life by the help of a plank: but his effects were all loſt:—he had ſent down his wife and children by land.

At length the Serjeant arrived at Inverneſs, where he continued, with his family, till 1789; and where, old as he was, he made

ſhift

ſhift to earn ſomething by working at his trade, which was that of a maſon. In the year juſt mentioned, however, finding ſome neglect, or delay, in the payment of his penſion, he, with his wife, returned (on foot) to London; where his venerable age, and his well-known character, ſoon procured him ſome friendly aſſiſtance; —and on the firſt day that the King came to St. James's, after his indiſpoſition, Macleod, waiting at the ſtair-caſe which leads to the drawing-room, preſented a petition, which his Majeſty graciouſly received, made him a preſent of about a dozen guineas, and gave orders that he ſhould be put on the liſt called *the King's Letter*, for 1 s. a-day for life:—but of this addition to his Chelſea pay nothing has yet been received, no vacancy in that liſt having occurred.

In September 1790, we again meet with Mr. and Mrs. M. in London, after performing another pedeſtrian journey of above 500 miles, from Inverneſs, accompanied by their youngeſt ſon, 'a lively little lad, about nine years old.'—The active veteran, it ſeems, entertains hopes of being again admitted to the preſence of his Sovereign, that his royal maſter may know how little his being put on the charity liſt has yet availed him: but we do not find that the perſevering old Highlander has yet met with an opportunity of giving his Majeſty this information.

In the mean time, it has been the wayward fate of this poor man ('the ſport of fortune,') to fall among thieves, in this great and wicked city. Going one evening, very lately, down Park-lane, he was attacked by three ſtreet-robbers, againſt whom he defended himſelf with his ſtick, and knocked down one of the ruffians: but the other two getting behind him, brought him to the ground, beat him in a barbarous manner, tore his cloaths, and robbed him of what money he had about him.

Behold, now, benevolent reader, this Beliſarius of the Highlands, reduced, not indeed to the hard neceſſity of aſking alms by the way-ſide, but to try the hazardous expedient, [for a LOSS *may* attend it,] of an endeavour to reap ſome benefit by the publication of his *Memoirs*. It is not a great matter that he can expect to gain by theſe means: but we ſhould be very ſorry to hear that his hopes have been wholly diſappointed. Thoſe who peruſe his pamphlet, will have no cauſe to repent the little expence at which it has been purchaſed. It will afford them a twofold gratification; they will meet with entertainment in its peruſal; and they will be pleaſed with the reflection, that the trifle they have expended will contribute ſomewhat * toward the relief of merit, that has never yet met with the reward to which ſo remarkable a diſplay of bravery, honour, and fidelity, (for a courſe of almoſt 90 years,) is intitled; and to which the claim of even a common ſoldier is as good, and as valid, in proportion to his opportunities of diſtinguiſhing himſelf, as that of a commander in chief.

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* A print of the old Serjeant is likewiſe ſold, for his benefit, by the publiſhers of theſe Memoirs.

Art.

Art. 55. *Painting perſonified*; or, the Caricature and Sentimental Pictures of the principal Artiſts of the preſent Times, fancifully explained. By Alexander Bicknell, Eſq. 12mo. 2 Vols. About 230 Pages in each. 6s. ſewed. Baldwin. 1790.

It is the remark of a noble writer*, that a man cannot be called "*well-read*, who reads *many authors:* ſince he muſt of neceſſity have more ill models, than good; and be more ſtuffed with bombaſt, ill fancy, and wry thought, than filled with ſolid ſenſe, and juſt imagination." If this be true, mercy on us Reviewers! we certainly are in this predicament. What blockheads ſhall we make of ourſelves in the end; if, indeed, we are not ſo already! and what a lift toward the deſirable attainment of ill fancies, and wry thoughts, have the preſent volumes afforded us!—but let us try if we can tell *what the preſent books are about.*

As Mr. B. was looking into a print-ſhop, 'the words, "It ſaid, or ſeem'd to ſay," ſuddenly occurred to his mind:' and ſo ("*mutis quoque piſcibus donaturus ſonum,*") he ſat down to put words into the mouth of each of the perſonages, who were repreſented in the pictures before him. Not contented, however, with this, he has given us a circumſtantial account of their birth, parentage, and education, and has even attended ſome of his heroes in their laſt dying moments.—Then too, he has enlivened his pages with poetical rhapſodies:

'Whilſt Caſſius talks of marches, ſieges, fights,
The tedious tale the drowſy yawn excites;
Yet ſtill he prates of battles, blood and wounds,
Though yaw, yaw, yaw, through all the room reſounds.'

Oh! dear!—yaw, yaw, yaw!———

Art. 56. *A Conciſe Deſcription of the Royal Hoſpital for Seamen at Greenwich.* Small 8vo. pp. 80. Sold only at the Hoſpital. 1790.

This is merely an extract of ſome of the moſt amuſing paſſages from the larger publication, (aſcribed to the chaplains,) of which we have already given an account†. It may be acceptable to thoſe readers, to whom the purchaſe of the larger volume is inconvenient. The deſcription in Engliſh employs forty pages, which is followed by a French tranſlation conſiſting of the ſame number. This tranſlation is the performance of Madame W. Charron‡, who, we are farther told, teaches the French language, and inſtructs her ſcholars, not only to ſpeak, but alſo to write and tranſlate it accurately.

Art. 57. *A Treatiſe on the Cotton Trade:* in Twelve Letters. Addreſſed to the Levant Company, Weſt India Planters, and Merchants. By Experience. 12mo. pp. 63. 1s. 6d. Abraham.

Experience is we believe juſtified in declaring—'Perhaps there is not a trade more precarious and uncertain than that of dealing in cotton, being extenſive, fluctuating, and ſpeculative; nor is there an article in which ſo much property has been gained and loſt (not even hops excepted,) in the ſame period of time.' All this uncer-

* Lord Shafteſbury.

† See Review for December laſt, p. 437.

‡ Thatch'd-houſe-court, St. James's.

tainty,

tainty, part of which ariſes from *faſhion*, the moſt whimſically precarious dependence in nature, renders this trade very unfit for a permanent national object. This commodity, by which fortunes have been raiſed and loſt ſo frequently, generates confederacies, in which a few monied men ſcheme to eſtabliſh a monopoly againſt ſmaller dealers, to the material injury of the public. Theſe again are counteracted by others who have found a way of getting cotton from the Eaſt Indies, much cheaper than we can raiſe it in our Weſt India iſlands, or procure it from the Levant, or from South America; and to prohibit this importation, or to load it with duties in order to raiſe the price of the Eaſtern cotton, is the principal object of theſe letters. How far this can be done, or ought to be, we will not inquire. In ſuch ſtruggles of competition, things will perhaps ſettle of themſelves for the public advantage, better than by legal interference.

Art. 58. *The whole Duty of Woman*; or, a complete Syſtem of Female Morality. By a Lady. Written at the Deſire of a Noble Lord. 12mo. 2s. 6d. Ridgeway. 1790.

Not a new work. It was firſt publiſhed in 1753: ſee Rev. vol. viii. p. 143. We imagine that the collection of poems 'entertaining, moral, and divine,' are now added. They are pretty; and had before, as we apprehend, made their appearance, in various modes of publication.

Art. 59. *Miſcellaneous Pieces in Verſe and Proſe.* By Robert Bacon. 8vo. pp. 120. Dilly. 1790.

What Pope ſaid of women, may be well applied to modern poetry: for it may be ſaid to "have no character at all." Such is the caſe with regard to the preſent miſcellanies, which deſerve no praiſe, and provoke no cenſure:—though, perhaps, it will be thought that this very ſentence is itſelf ſufficiently ſevere.

Art. 60. *Inſtructions for cutting out Apparel for the Poor*; principally intended for the Aſſiſtance of the Patroneſſes of Sunday Schools, and other charitable Inſtitutions, but uſeful in all Families: containing Patterns, Directions, and Calculations, whereby the moſt inexperienced may buy the Materials, and value each Article of Clothing, without the leaſt Difficulty, and with the greateſt Exactneſs: with a Preface, containing a Plan for aſſiſting the Parents of poor Children belonging to Sunday Schools to cloath them. Publiſhed for the Benefit of the Sunday School Children at Hertingfordbury, in the County of Hertford; where the above Plan has been found to be the beſt Encouragement to Parents to ſend their Children to the Sunday School, and the beſt ſource of Employment for the Schools of Induſtry. 8vo. pp. 17. 4*d*. Boards. Walter, Charing Croſs. 1789.

Among the endleſs variety of ſubjects that come under our view, we had lately an elaborate treatiſe on the art and myſtery of cutting out coats, waiſtcoats, and breeches by tables adapted to every ſize; and by the extenſion of literature, our attention is now called to patterns of chemiſes, aprons, caps, and gowns! Being thus arrived at a moſt provoking *non plus ultra*, our only expedient ſeemed to be to ſummon a jury of our ſpouſes, by the temptation of a tea party,

party, on this ſpecial buſineſs:—but the circumſtance which ſuggeſted this meaſure, appeared, on a little reflection, to furniſh an inſuperable obſtruction to it. In a note at the bottom of the firſt page, we are informed, that 'although this work is intended more immediately for this purpoſe, [the uſe of the poor] yet it is apprehended the directions for cutting out many of the articles, eſpecially ſhirts and ſhifts, may be equally uſeful in all families, and particularly where there are a number of children requiring a variety of ſizes.' Now we are obliged to confeſs that we never found our loving helpmates diſpoſed to receive directions in any matters within the female province; the very offer of advice being conſidered as an inſult to their underſtandings: "*Am I to be taught theſe things now?*" and, "*Surely, I know what is proper;*" are the beſt returns to be expected on ſuch interference. This being the caſe, how could we, with any hope of doing juſtice to this writer, ſubject him or her, we know not which, to the verdict of a female tribunal? In ſuch a dilemma, we have only further to obſerve, for the information of the worthy patrons and patroneſſes of Sunday ſchools, &c. that the inſtructions for cutting out the ſeveral parts of the female dreſs, including ſhirts, &c. for men and boys, are illuſtrated by patterns of every article, engraved on thirteen copper-plates; and that, notwithſtanding our acknowleged incompetency to judge of the full merit of a book of this kind, we have no doubt that it may be found uſeful.

Art. 61. *Travels in various Parts of Europe, Aſia, and Africa,* during a Series of thirty Years and upwards, by John Macdonald, a Cadet of the Family of Keppoch, in Inverneſs-ſhire; who, after the Ruin of his Family in 1745, was thrown, when a Child, on the wide World; the Ways of which, with many curious, uſeful, and intereſting Particulars he had occaſion to obſerve, and has taken care, by Means of a regular Journal, to record, while he ſerved in various Departments a great Number of Noblemen and Gentlemen, Engliſh, Scotch, Iriſh, Dutch, &c. 8vo. pp. 404. 6s. Boards. Forbes. 1790.

John Macdonald, the ſon of a Scotch drover, but, nevertheleſs, the grandſon of a *gentleman*, was turned adrift in his fifth year, his father having joined Prince Charles, and being killed at the battle of Culloden. After leading a vagabond life for ſome time in the ſtreets of Edinburgh, he at length got into ſervice; and having, as may be ſuppoſed, looked into the novels which he might have fetched for his maſters and miſtreſſes from circulating libraries, he imbibed ideas of gallantry, and conceived that his own memoirs might alſo be worth reading. We believe them to be faithfully related, for no one, capable of inventing, would have aſſumed ſo artleſs and homely a ſtyle in the narration. We have, accordingly, an account of the different perſons by whom he was hired, and of his intrigues with ſervant-girls, which often drove him to ſeek new ſituations. Indeed, John hints at his having cauſed uneaſineſſes in ſome families, and of ſeparations that enſued on his account, which, if he had acquired any prudence when he took up his pen, he would never have mentioned: but his vanity appears to have overpowered his diſcretion. The laſt frolic that he records, is that of ſeducing a Spaniſh girl at Toledo,

Toledo, whom he recompences by marriage; and he cloſes his travels in the capacity of ſervant at the *Hotel de Naples* in that city, kept by one of his wife's relations; where we hope his experience and years will fix him, ſteadily, to his wife and family.—Thoſe who can reliſh a recital of the humble adventures of a domeſtic ſervant, may derive entertainment from this publication.

Art. 62. *Suicide.* A Diſſertation. 4to. pp. 29. 1s. 6d. Hayes. 1790.

To ſome late advertiſements of this diſſertation, the author has annexed his name; Edmund Burton, Eſquire, M. A. ſometime Fellow of Trinity College, Cambridge. It is long ſince this gentleman appeared before the public in the character of a writer. He publiſhed a tranſlation of Perſius, with copious notes, in 1752*; a work intitled, "Ancient Characters deduced from Claſſical Remains," in 1764†; and an edition of Manilius, in 1783‡. Our opinion of his literary merit continues nearly as it was. He certainly diſcovers much reading and claſſical knowlege, mixed with a good deal of quaintneſs, affectation, want of method, and obſcurity. He has here given us moſt of the common arguments againſt ſuicide; and we devoutly wiſh, that what he has advanced, may contribute to the extirpation of a black and ſhocking crime; which, we are perſuaded, muſt greatly aggravate, inſtead of alleviating, the ſufferings of thoſe unhappy objects who commit it.

Art. 63. *Hampſhire, extracted from Domeſday-book:* with an accurate Engliſh Tranſlation; a Preface; and an Introduction, containing an Account of this curious Record, a View of the Anglo-Saxon Hiſtory, and Form of Government, from the Reign of Alfred: together with a ſlight Sketch of the moſt material Alterations which the latter underwent at the Period of the Conqueſt. To which is added, a Gloſſary, explanatory of the obſcure and obſolete Words. By Richard Warner, Junior, of Sway, in the County of Southampton, and of St. Mary Hall, Oxford. 4to. pp. 327. 1l. Boards. Faulder, &c. 1789.

Such a detached republication as the preſent, affords very little opportunity for remark; for if the extract be correctly copied from the original, and if it be accompanied with ſuch explanatory aſſiſtances as may render it eaſily intelligible to the Engliſh reader, the editor has fulfilled his intentions. Taking the correctneſs for granted, as we muſt do, all the reſt appears to be properly ſupplied. In the preface, is given, what may be conſidered as an entertaining hiſtorical deſcription, or *review*, of Domeſday-book, the nature of its contents, with the various opinions as to the motives of its compilation; and, in the introduction, we have ſuch a brief ſketch of our Saxon hiſtory, as appeared neceſſary to lead the reader hiſtorically to this grand ſurvey. Had the preface to this introduction, followed here as a concluſion of it, we cannot but think the order would have been more natural, and the unneceſſary diſtinction between them have been avoided:—but this is a matter of no great moment.

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* See Rev. vol. vi. p. 235. † Rev. vol. xxx. p. 101. ‡ Rev. vol. lxxi. p. 456.

In

In our Review for July laſt, p. 327, the reader will find an account of a ſimilar extract of Wiltſhire, from Domeſday-book, by Mr. Wyndham; and the publication of ſeparate counties in this manner, in which uniformity of ſize ought to be conſulted, is well calculated for local purpoſes, with reſpect to thoſe who, having no occaſion for the reſt, would never think of procuring ſo expenſive a work at large.

We learn that the Rev. Mr. Le Brocq is engaged with Mr. Warner, and other learned gentlemen, in the laudable deſign of publiſhing *the whole* of Domeſday-book, on the ſame plan, or nearly the ſame, with Hampſhire: a deſign which, we truſt, the diſcerning public will not be backward to encourage, with a liberality proportioned to the merit of the work.

Art. 64. *The Seleƈt Spectator:* or, a Selection of Moral and Religious Papers from the Spectator, alphabetically arranged according to their Subjects; with a copious Table of Contents prefixed. 12mo. 2 Vols. 240 Pages in each. 6s. Boards. Rivingtons. 1789.

No work is better known than the Spectator; and as the nature of this compilation is ſufficiently expreſſed in the title, it may ſuffice to add, that the volumes are neatly printed, and may therefore be a good miſcellany to put into the hands of youth, to give a proper direction to their ſentiments, and to form their taſte in their native language.

Art. 65. *The Turtle Dove.* A Tale, from the French of M. de Florian. 8vo. pp. 25. 1s. Printed at Caen in Normandy; and ſold in London by Payne.

Turtle doves have long been celebrated for their fidelity; and *this* turtle dove, though he flirts, *en paſſant*, with a *ſky-lark*, *a jay*, and *a quail*, does not materially diſcredit the famed conſtancy of his ſpecies, theſe birds being all *coquettes:* but when he meets (as he fortunately does) with an amiable dove-mate, he is as faithful as any turtle, of any grove. The author had probably ſome meaning, and intended to illuſtrate ſome moral, in this poem: but our dulneſs is at a loſs to diſcover either. The *ſecret*, therefore, muſt remain in his own boſom. As for the tranſlator, his humility deſerves encouragement: he ſhould be truly flattered, (he ſays,) 'were it permitted him to believe that his copy diſplayed any of the *artleſs graces* of the original.' It is with pleaſure that we aſſure this *humble* copyiſt, that we think full *as well* of his tranſlation as we do of the *original*.

Art. 66. *An Excurſion to Brighthelmſtone*, made in the Year 1789. By Henry Wigſtead and Thomas Rowlandſon. Dedicated, by Permiſſion, to his Royal Highneſs the Prince of Wales. Embelliſhed with eight Engravings in Aqua Tinta, from Views taken on the Road to and at that Place. Folio. 1l. 1s. Boards. Robinſons.

The merit of this ſhewy performance conſiſts in the beauty of the impreſſion. On the plates we have little praiſe to beſtow, and leſs

on the verbal deſcriptions. The ſubjects of the drawings are not all well choſen; and the language is rather too much in the ſtyle of Mr. Chriſtie*. The road which the authors choſe, for their journey to Brighthelmſtone, is that which conveys the traveller through Sutton, Reigate, Crawley, and Cuckfield. They might, had it ſo pleaſed them, have diverſified their ſcenery, by taking the ſuperior town of Lewes, in their return; or, had they preferred rural objects, and delightful views, their route might have been through Epſom, Dorking, Horſham, and Henfield; which, in our opinion, is by much the pleaſanteſt road from London to this faſhionable watering-place.

Art. 67. *A Letter to the Author of Remarks on two of the moſt ſingular Characters of the Age.* By the Rev. John Croſſe, Vicar of Bradford, in the County of York. With a Reply by the *former*, &c. 8vo. pp. 98, no Price. Bell, &c. 1790.

What was ſaid in our Review, vol. i. of the New Series, p. 339, relative to 'Farther Remarks on two of the moſt ſingular Characters of the Age,' will apply, without the alteration of a word, to the preſent publication. We muſt, however, take notice of a paſſage in p. 51 of this letter, wherein it is ſaid, that a certain Dr. G. has given out, that he has had literary connections with the Monthly Reviewers.—If the perſon here mentioned has really been guilty of this attempt to impoſe on the credulity of his acquaintance, we have only to aſſure them, and the public, that we never had any connection nor correſpondence whatever with the ſaid Dr. G.; and that we are equally ſtrangers to his perſon, character, and conduct, except from the information here given, in the pamphlet before us; the author of which is entitled to our thanks for the very proper manner in which he has publicly expreſſed his diſbelief of the above-mentioned groundleſs report.

SINGLE SERMONS.

Art. 68. *A Review of Engliſh Literature, as it reſpects Moral and Religious Inquiry, recommended:* preached before the Univerſity of Cambridge, Oct. 25, 1789, being the Anniverſary of his preſent Majeſty's happy Acceſſion to the Throne. By W. Purkis, D. D. F. S. A. &c. &c. 4to. pp. 20. 1s. Cadell. 1790.

The Review, which Dr. Purkis here propoſes, would be peculiarly ſeaſonable, and ſuch as every friend to truth, virtue, and genuine Chriſtianity, muſt wiſh to ſee take place. 'We are now advancing, (he obſerves,) to the cloſe of a moſt active and inquiſitive century; during which, and ſome few years of the laſt, ſcience has been greatly improved, and has received a new foundation:—opinions of the firſt import have been minutely canvaſſed.—Religious truth in particular has undergone a ſevere, and accurate ſcrutiny, and ſeems to be fixed on its proper baſis.—Philological learning in general appears happily adjuſted.—Our language has been cultivated.—Our ſtyle has varied, has been improved, but I fear is

* A celebrated auctioneer.

beginning to decline*.—The ſtrength of the human abilities has been tried in abſtract ſpeculations to their utmoſt limits by men of the moſt enlarged underſtanding: theſe are now beginning to ſink into conjecture, or metaphyſical paradox, which muſt end in general ſcepticiſm.—A ſpecies of philoſophical dreams are growing into faſhion, which, by a forced analogy, would announce every order of beings, whether vegetable, animal, or rational, as the ſame in *kind*, and riſing only by imperceptible gradation into higher degrees of excellence, as they abound with more faculties and are more mechanically modified: thus confounding motion with thought, which ſeem in their operation and effect eſſentially diſtinct from each other. How valuable would a proper ſelection of learning be, and how conducive to the cauſe of moral goodneſs! When we could take a review of thoſe particulars by which truth has received ſupport: or when we could compare the deficiencies of the early writings with our preſent advancement, and fix nearly the boundaries of proper and uſeful inquiry, it would prevent perſons of a deſultory turn of mind, who ſee too haſtily, from claſſing all moral inveſtigation together as incapable of fixed principles. With reſpect to Chriſtianity, we ſhall have it in our power to remark (what I think has not been ſufficiently taken notice of) the ſtriking inconſiſtency of deiſtical writers: all aiming to deſtroy the Goſpel by principles or arguments which contradict one another: each of which forms ſuppoſitions that cannot be allowed if Chriſtianity be true, or if the reaſoning of their fellow-labourers be juſt. It would be our glory indeed (and it is in our power) to hand down to poſterity a manual of every ſpecies of literature; as well works of judgment, of abſtract ſcience, of philoſophy, and natural hiſtory, as of genius, and refined imagination. But the ſubject, which I wiſh not to loſe ſight of, and I am anxious ſhould undergo a review and ſelected publication, regards the moral principles of the world, and involves in it perhaps the ſecurity of the Goſpel.'

The Biſhop of Landaff's valuable publication of a collection of Theological Tracts, may poſſibly have given Dr. Purkis the idea on which he ſo judiciouſly enlarges in the ſermon now before us; and the work which he recommends to the learned members of the Univerſity, may be conſidered as a continuation and completion of the Biſhop's deſign. He propoſes that they ſhould publiſh, on a methodical plan, cheap editions of ſuch 'authors of approved merit, as might form a compendium to conduct their youth in moral inquiry—for the motives of duty—the proofs of God and his attributes—the evidences of Scripture—and the clearly eſtabliſhed and avowed doctrines of the Goſpel. To theſe, he propoſes to add ſome of the ableſt defences of civil and eccleſiaſtical polity.'

It would be a reflection on the Univerſity of Cambridge to *receive* theſe uſeful hints of their admirable preacher *in vain*. We moſt

* Dr. Purkis previouſly ſtated the reaſon on which he grounds this fear, in the following words. 'In every language, clearneſs of expreſſion and ſimplicity of thought are the firſt marks of elegance; and *a language is haſtening to decay, when its periods over-abound with ſpikets, and ſink into point.*' A very juſt remark.

ſincerely hope that they will attend to them, and that Dr. Purkis will himſelf aſſiſt in carrying them into execution; in order that, by the republication, and, where it can be done without injury, by the compreſſion, of the moſt judicious treatiſes on the grounds of morality, and on the evidences of natural and revealed religion, the ſtudents at our Univerſities may be furniſhed, in a few volumes, with a library of moral and religious learning.

Art. 69. *The Predictions of the Apoſtles concerning the End of the World.* Preached before the Univerſity of Cambridge, May 23, 1790. By Thomas Edwards, LL. D. 8vo. pp. 36. 1s. Cadell.

Dr. Edwards, in continuation of his deſign of engaging the attention of the learned *, to certain difficulties in the hiſtorical parts of the Scriptures, of which a full ſolution has, in his opinion, never yet been given, here argues againſt the common notion of the inſpiration of the Scriptures, from the imperfection of their ſtyle, and from that obſcurity which has given occaſion to endleſs controverſies; and he charges them with conſiderable error, in the predictions of the Apoſtles concerning the end of the world. In order to make good this charge, he diſtinctly examines ſeveral paſſages of the New Teſtament, particularly Matth. xvi. 28. xxiv. 1 Theſſ. v. 4. and Heb. x. 25. and concludes that theſe are abundantly ſufficient to eſtabliſh Mr. Locke's opinion, (*Vide ad* 2 Cor. v. 3.) that the Apoſtles expected, in their own time, the end of the world, and the appearance of Chriſt. He adds, 'It becomes the antagoniſt of our hiſtorian, (Mr. Gibbon,) moſt earneſtly to conſider, whether the real intereſts of Chriſtianity would not be more eſſentially promoted by conceding the objection to the adverſary, than by vainly attempting to remove it.'—The criticiſms in this diſcourſe, (whether ſatisfactory or not, we do not undertake to determine,) are ingeniouſly ſupported; and the author offers them, 'not as the deciſions of a dogmatiſt, but as the doubts of an inquirer.'

Art. 70. *A Diſcourſe on the Love of our Country*, delivered on Nov. 4. 1789, at the Meeting-houſe in the Old Jewry, to the Society for commemorating the Revolution in Great Britain. With an Appendix, containing the Report of the Committee of the Society: an Account of the Population of France; and the Declaration of Rights by the National Aſſembly of France. Fourth Edition, with Additions, containing Letters and Communications from France, with the Anſwers to them. By Richard Price, D. D. F. R. S. 8vo. pp. 44. Cadell. 1790.

In the preface to this fourth edition, Dr. Price takes ſome notice of the torrent of abuſe which this ſermon has drawn upon him: but ſays he, 'I cannot think of employing my time in making any replies. Knowing that it has been the labour of my life to promote thoſe intereſts of liberty, peace, and virtue, which I reckon the beſt intereſts of mankind; and believing that I have not laboured quite in vain, I feel a ſatisfaction that no oppoſition can take from me,

* See our account of his Diſcourſe at Cambridge, March 7, 1790, Rev. Oct. laſt, p. 236.

and

and ſhall ſubmit myſelf in ſilence to the judgment of the public, without taking any other notice of the abuſe I have met with, than by mentioning the following inſtance of it.

'In p. 49, I have adopted the words of ſcripture, *Now letteſt thou thy ſervant depart in peace*, and expreſſed my gratitude to God for having ſpared my life to ſee a "diffuſion of knowledge that has undermined ſuperſtition and error, a vaſt kingdom ſpurning at ſlavery, and an arbitrary monarch led in triumph and ſurrendering himſelf to his ſubjects." Theſe words have occaſioned a compariſon of me (by Mr. Burke, in his Reflections on the Revolution in France) to Hugh Peters, attended with an intimation that, like him, *I may not die in peace*; and he has deſcribed me, p. 99, &c. as a barbarian delighted with blood, profaning ſcripture, and exulting in the riot and ſlaughter at *Verſailles* on the 6th of October laſt year. I hope I ſhall be credited when, in anſwer to this horrid miſrepreſentation and menace, I aſſure the public that the events to which I referred in theſe words were *not thoſe of the 6th of October*, but thoſe only of the 14th of July and the ſubſequent days; when, after the conqueſt of the Baſtile, the King of France ſought the protection of the National Aſſembly, and, by his own deſire, was conducted, amidſt acclamations never before heard in France, to Paris, there to ſhew himſelf to his people as the reſtorer of their liberty!'

After expreſſing his ſurprize at Mr. B.'s want of candour, of which he adduces a farther proof, the Doctor adds the following reflection:

'But what candour or what moderation can be expected in a perſon ſo frantic with zeal for hereditary claims and ariſtocratical diſtinctions, as to be capable of decrying popular rights, and the aid of philoſophy in forming governments; of lamenting that the age of Chivalry is gone; and of believing that the inſults offered by a mob to the Queen of France have extinguiſhed for ever the glory of EUROPE.'

The *Additions* may be had ſeparately, price 6d.

Art. 71. *The faithful Servant crowned.* Preached April 13, at the Interment of the late Rev. James Newton, M. A. Miniſter of the Congregation in the Pithay, Briſtol, and claſſical Tutor to the Briſtol Education-Society; who departed this Life, April 8, 1790. By Caleb Evans, D. D. Together with the Funeral Oration at the Grave, by John Tommas. 8vo. pp. 34. 6d. Dilly.

A very plain and ſerious exhortation to private Chriſtians, but more eſpecially to the miniſters of religion, *to be faithful unto death*, (the text, Rev. ii. 16). Dr. Evans yields to a common propenſity in divines, of finding more in his text than it was deſigned to imply: thus he interprets the words "*I* will give thee a crown of life," as, 'particularly intended to ſuggeſt to us that the rewards promiſed to Chriſt's faithful ſervants, ſhall be immediately conferred on them by the Saviour himſelf. I will not ſend Gabriel, or any of the angelic hoſts, to crown thee, but I, myſelf, will, with my own hands, place upon thy head a crown of life.' P. 19. Had Dr. Evans recollected the common maxim, *qui facit per alterum, facit*

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per ſe, he would not have indulged himſelf in the above paraphraſe.

The Memoir ſpeaks highly of the learning of Mr. Newton, and obſerves of his virtue, that *he never made an enemy, nor loſt a friend.*

The funeral oration contains thoſe ſolemn and indiſputable truths which conſtitute the bulk of diſcourſes on occaſions of this nature. We never peruſe funeral ſermons and orations, without recollecting an obſervation of the Duc de la Rochefoucault, who ſays, *Il n'y a que la mort qui ſoit certaine, et cependant nous agiſſons comme ſi c'eteit la ſeule choſe incertaine* *.'

Art. 72. Preached at the Anniverſary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, May 14, 1789. By the Rev. William Vincent, D. D. Sub-Almoner to his Majeſty. 4to. pp. 15. 1s. Rivingtons.

Mr. Vincent is an able advocate for a moſt excellent charity: he treats his ſubject with judgment; and he deſcribes the ſufferings of the inferior clergy and their families very feelingly. Every clergyman is a gentleman by profeſſion, and ſhould be enabled not only to live with credit, but to make a comfortable proviſion for his widow and family.—Surely a regulation of livings is much wanted. It grieves us to ſee one clergyman indulging in all the luxuries of life, while another, far *his* ſuperior, perhaps, in abilities, and merit of every kind, *is almoſt ſtarving.*

Art. 73. *An Exhortation to a devout Behaviour in the Church, during the Time of divine Service.* By the Rev. J. Twentyman, Vicar of Caſtle-Sowerby, Cumberland. 8vo. pp. 24. 6d. Longman.

A plain, well meant, ſerious diſcourſe. The author ſeems very deſirous of correcting a great and general evil.—We wiſh him ſucceſs.

Art. 74. *Suicide.* Preached March 13, 1790, in the Pariſh Church of Hurſtmonceux in Suſſex, at the Funeral of John Mitton. By the Rev. Lewis Turnor. 4to. pp. 26. 1s. Williams.

A ſenſible, ſerious, and pathetic diſcourſe; which we doubt not greatly affected thoſe who heard it; and which, we hope, will fill all who read it, with a juſt abhorrence of a crime ſo prevalent in this nation, and ſo pernicious to *ſociety.*

CORRESPONDENCE.

*** In the diſtribution of praiſe and cenſure to which our office calls us, we have frequently the mortification to find, that our opinions do not exactly correſpond with thoſe which authors entertain of their own productions. Unqualified and unſupported applauſe, as it would be eaſier for us, would often be more welcome to them,

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* *We are certain of nothing but death, yet we act as if we thought that alone to be doubtful.*

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than that diligent and impartial diſcrimination, which alone can render our labours uſeful to the public. We are ſorry to learn, by an angry, and rather impolite, letter from Mrs. Macaulay-Graham, that this lady is diſſatisfied with our criticiſm on her 'Letters on Education;' in which, after the fulleſt and moſt deliberate conſideration, we expreſſed our unbiaſſed ſentiments; and in which, on reviſal, we find nothing material to retract. If we pointed out ſome particulars in the work, which did not accord with our judgment;—if we could not agree with this ingenious ſpeculator, concerning the method of treating infants, the utility of amuſing modes of inſtruction, the propriety of her plan of ſtudy, the expediency of transferring theatrical entertainments from the evening to the morning, and ſome other ſubjects;—why ſhould a mere difference in opinion be treated as a ground of offence? In expreſſing our diſapprobation of the cenſure which this lady paſſes on the practice of the reformed churches, in putting the ſacred ſcriptures into the hands of children and ignorant adults, as the grand ſource of infidelity and fanaticiſm, we only hazarded an *opinion* contrary to that of the author. We ventured, indeed, to queſtion the advantage of keeping young perſons ignorant of the ſcriptures, during the period when habits and principles are formed: but it was by no means our intention to inſinuate a doubt concerning the writer's friendly diſpoſition toward the intereſts of morality and religion. Whether Mrs. M. G.'s opinions, or ours, are moſt conſonant to truth, and what degree of applauſe is due to her ſpeculations on education, it remains with the public to determine. Our only reaſon for bringing the ſubject of theſe letters again before our readers, is, to expreſs our regret, that our duty to the public ſhould have obliged us in any degree to hurt the feelings of a female writer; of whoſe abilities as an hiſtorian, we have often expreſſed our unequivocal admiration, in whoſe general principles of civil policy we have always heartily concurred, and to whom, notwithſtanding the defects which we obſerved in this laſt production, we readily aſcribe the merit of great intellectual energy, united with the pureſt philanthropy.

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† The Reviewers commend Y. Y. for his diligence: but, fully, and more than fully, occupied as they are with their own affairs, it is impoſſible for them to anſwer his letter of queries: for of ſuch it chiefly conſiſts.

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†*† B. M.'s letter arrived too late in the month, to receive the attention which it requires.— We ſhall notice it in our next Number.

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††† We are perſuaded that it would be very imprudent and unneceſſary to comply with the hint of 'A very Old Friend.'

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‡*‡ We are favoured with Mr. Johnſone's polite letter, and its contents ſhall have due conſideration. The work mentioned by this gentleman was ſo far from being forgotten by us, that our account

count of it was intended for this month's Review: but the article was found to be too large for its allotted ſpace. It will, moſt probably, appear in our next Number.

‡ 'An Old Correſpondent' is miſtaken in ſuppoſing, that we ſhall not wiſh to hear from him again. We ſhall be very happy to receive the ſecret anecdotes relative to our work, of which he profeſſes himſelf to be in poſſeſſion; and if he truſted us with his *name*, his *neck* ſhould not ſuffer.

‡‡‡ We have to acknowlege the receipt of another letter from *Obſervator*. When we objected to Col. Pearſe's method of determining the longitude, we did not object to what might be done by *additional means*. Col. P. did not propoſe to obſerve Jupiter's declination; and, evidently, did not intend it: but, if he had, it would only have taken away an error to which we did not then advert. His method would ſtill be ſo far from *determining the difference of longitude, as exactly as the latitude can be determined*, that it would be as much worſe than the method of doing it by the eclipſes of the ſatellites, as the obſervations of the immerſions of the ſatellites on to Jupiter's body, and of the emerſions from it, are more inaccurate than obſervations of their eclipſes; which every one knows are not the moſt exact means of determining the longitudes of places.

No perſon will be ſurpriſed that an *Obſervator* could not ſee errors in artificial horizons, who could not ſee two images of the ſun in the teleſcope of his ſextant, when he looked at the ſun's image on a reflecting ſurface, the index of the ſextant being ſet to the ſun's diameter. Common ſenſe muſt inform every one that there is the ſame reaſon for ſeeing two images, when he looked at the ſun's image in the reflecting horizon, that there is for ſeeing two images when he looks at the ſun itſelf; *provided the extent of the reflecting plane be ſufficient to allow for the parallax cauſed by the diſtance of the two glaſſes of the ſextant*.

†‡† Letters from *J. F.*, *Hint*, &c. &c. are juſt received.

☞ The Conductor of the Monthly Review hopes that no Correſpondent who does him the honour of addreſſing to him, letters which may ſeem to require a private anſwer, will deem his communication ſlighted, if acknowleged only in the *printed* notices, as uſual, at the end of each Review. Any other mode of acknowlegement, of ſuch favours, would add too much to the *neceſſary* duties of a very laborious office.

ERRATA *in the Review for December.*

Page 443. line 17. from bottom, *for* regulating, *read* relegating.
— 464. — 17. from bottom, *for* Sorbonian, *read* Serbonian.
In the Running Titles of pp. 425, 426, 427, for *Vol. II.* read *Vol. V.*

THE

MONTHLY REVIEW,

For FEBRUARY, 1791.

ART. I. *Sacontalá*; or, The Fatal Ring: an Indian Drama. By Cálidás. Tranſlated from the original Sanſcrit and Prácrit. 4to. pp. 98. 7s. 6d. Boards. Edwards. 1790.

THIS tranſlation is ſaid to come from the pen of Sir William Jones; and if we poſſeſſed no other evidence than what is afforded by the preface, that alone would be ſufficient to juſtify the aſſertion. The circumſtances, by which he was induced to undertake the tranſlation, are thus related:

'In one of the letters which bear the title of EDIFYING, though moſt of them ſwarm with ridiculous errours, and all muſt be conſulted with extreme diffidence, I met, ſome years ago, with the following paſſage: "In the north of India there are many books, called Nátac, which, as the Bráhmens aſſert, contain a large portion of ancient hiſtory without any mixture of fable;" and having an eager deſire to know the real ſtate of this empire before the conqueſt of it by the Savages of the North, I was very ſolicitous, on my arrival in Bengal, to procure acceſs to thoſe books, either by the help of tranſlations, if they had been tranſlated, or by learning the language in which they were originally compoſed, and which I had yet a ſtronger inducement to learn from its connection with the adminiſtration of juſtice to the Hindus; but when I was able to converſe with the Bráhmens, they aſſured me that the Nátacs were not hiſtories, and abounded with fables; that they were extremely popular works, and conſiſted of converſations in proſe and verſe, held before ancient Rájás in their public aſſemblies, on an infinite variety of ſubjects, and in various dialects of India: this definition gave me no very diſtinct idea; but I concluded they were dialogues on moral or literary topicks; whilſt other Europeans, whom I conſulted, had underſtood from the natives that they were diſcourſes on dancing, muſick, or poetry. At length a very ſenſible Bráhmen, named Rádhácant, who had long been attentive to Engliſh manners, removed all my doubts, and gave me no leſs delight than ſurpriſe, by telling me that our nation had compoſitions of the ſame ſort, which were publickly repreſented at Calcutta in the cold ſeaſon, and bore the name, as he had been informed, of plays. Reſolving at my leiſure to read the beſt of them, I aſked which of their Nátacs was

moſt univerſally eſteemed; and he anſwered without heſitation, Sacontalá, ſupporting his opinion, as uſual among the Pandits, by a couplet to this effect: "The ring of Sacontalá, in which the fourth act, and four ſtanzas of that act, are eminently brilliant, diſplays all the rich exuberance of Cálidáſa's genius." I ſoon procured a correct copy of it; and, aſſiſted by my teacher Rámalóchan, began with tranſlating it verbally into Latin, which bears ſo great a reſemblance to Sanſcrit, that it is more convenient than any modern language for a ſcrupulous interlineary verſion: I then turned it word for word into Engliſh, and afterwards, without adding or ſuppreſſing any material ſentence, diſengaged it from the ſtiffneſs of a foreign idiom, and prepared the faithful tranſlation of the Indian drama, which I now preſent to the publick as a moſt pleaſing and authentick picture of old Hindu manners, and one of the greateſt curioſities that the literature of Aſia has yet brought to light.'

We afterward receive ſome further inſight into the character of Cálidás: who flouriſhed ſo long ago as the reign of Vicramáditya, 'in the firſt century before Chriſt.'

'All the other works of our illuſtrious poet, the Shakeſpeare of India, that have yet come to my knowledge, are a ſecond play, in five acts, entitled Urvaſí; an heroic poem, or rather a ſeries of poems in one book, on the Children of the Sun; another, with perfect unity of action, on the Birth of Cumára, god of war; two or three love tales in verſe; and an excellent little work on Sanſcrit Metre, preciſely in the manner of Terentianus: but he is believed by ſome to have reviſed the works of Válmic and Vyáſa, and to have corrected the perfect editions of them which are now current: this at leaſt is admitted by all, that he ſtands next in reputation to thoſe venerable bards; and we muſt regret, that he has left only two Dramatick Poems, eſpecially as the ſtories in his Raghuvanſa would have ſupplied him with a number of excellent ſubjects.—Some of his contemporaries, and other Hindu poets even to our own times, have compoſed ſo many tragedies, comedies, farces, and muſical pieces, that the Indian theatre would fill as many volumes as that of any nation in ancient or modern Europe: all the Pandits aſſert that their plays are innumerable; and, on my firſt inquiries concerning them, I had notice of more than thirty, which they conſider as the flower of their Natacs, among which the Malignant Child, the Rape of Uſhá, the Taming of Durváſas, the Seizure of the Lock, Málati and Mádhava, with five or ſix dramas on the adventures of their incarnate gods, are the moſt admired after thoſe of Cálidás. They are all in verſe, where the dialogue is elevated; and in proſe, where it is familiar: the men of rank and learning are repreſented ſpeaking pure Sanſcrit, and the women Prácrit, which is little more than the language of the Bráhmens melted down by a delicate articulation to the ſoftneſs of Italian; while the low perſons of the drama ſpeak the vulgar dialects of the ſeveral provinces which they are ſuppoſed to inhabit.'

The outline of this drama, which is divided into ſeven acts, is ſimply as follows: Duſhmanta, Emperor of India, when hunting

ing near a conſecrated foreſt, meets with Sacontalá; who, being the daughter of a king by a nymph of the lower heaven, is left by her parents under the care of the hermit, Canna. He becomes enamoured of her, and marries her: but being ſuddenly called to his court, he leaves her in a ſtate of pregnancy; giving her, at the ſame time, a ring, with the name, Duſhmanta, engraved on it. The manner of giving the ring is afterward related by the King. 'When I was coming from the holy foreſt to the capital, my beloved, with tears in her eyes, thus addreſſed me: "How long will the ſon of my lord keep me in his remembrance?"—Then, fixing this ring on her lovely finger, I thus anſwered: "Repeat each day one of the three ſyllables engraved on this gem; and before thou haſt ſpelled the word Duſhmanta, one of my nobleſt officers ſhall attend thee, and conduct my darling to her palace." In the mean time, Sacontalá, by neglecting ſome offices of hoſpitality, expoſed herſelf to the wrath of 'the angry Durvásas,' who uttered the following imprecation: "He on whom thou art meditating, on whom alone thy heart is now fixed, while thou neglecteſt a pure gem of devotion who demands hoſpitality, ſhall forget thee, when thou ſeeſt him next, as a man reſtored to ſobriety forgets the words which he uttered in a ſtate of intoxication." His wrath being, however, in a little degree ſoftened by the intreaties of one of the damſels attending on Sacontalá, he conſented that, though his word could not be recalled, the ſpell which it had raiſed ſhould be wholly removed, when her lord ſhould ſee his ring. The King not ſending, according to his promiſe, Canna is induced by ſome favourable omens, to convey his adopted daughter to the palace, in company with Gautami, an old female hermit, and two Brahmens. They are admitted into the King's preſence: but Duſhmanta, being under the influence of the ſpell, denies all knowlege of his wife. Sacontalá recollecting what her companions had ſaid concerning the ring, offers to preſent it to him: but, alas! it was gone. This confirms the King in his ſuſpicions; and Sacontalá, as ſhe retreats in tears, is ſnatched away by a body of light in a female form. Soon after, the ring, which had fallen into a brook, is brought to the King, who inſtantly recognizes his wife, and afflicts himſelf greatly for her loſs. He is, at length, in conſequence of ſupernatural aſſiſtance, reſtored to her, with the additional ſatisfaction of finding her delivered of a ſon, of whom it was predicted, that 'before he had paſſed the ocean of mortal life, he ſhould rule, unequalled in combat, this earth with ſeven peninſulas; and that, as he was then called Servademana, becauſe he tamed even in childhood the fierceſt animals, ſo in his riper

years, he ſhould acquire the name of Bhereta, becauſe he ſhould ſuſtain and nouriſh the world.'

It will be evident, from this brief account, that the drama muſt abound with ſituations which, if we can ſufficiently credit the fiction on which they are founded, cannot fail to be intereſting. The peculiar manners and cuſtoms,—indeed, the uncommon expreſſions and metaphors, the wild imagery, and the incredible effects of ſupernatural agency, as they perplex, and even diſtract the mind, are unfavourable to that diſpoſition which admits, without examining, all the milder emotions; and which gives immediate way to its feelings, without once thinking of employing judgment, or exerting reaſon. Much of this drama, which would at once diſſolve an Indian into tears, muſt by us be coolly inveſtigated: to him it is ſimple, to us it is obſcure: it ſpeaks to his paſſions, it addreſſes our underſtandings: it is levelled directly againſt his heart, while with us it only affects the head: he at once melts into rapture; while we, after tracing the meaning of what is hidden, feel ſcarcely any other emotion than that of ſurprize.

Still there is much which irreſiſtibly calls forth the tender feelings. "The great paſſions of the mind," as has been remarked, "do not partially prevail: they are the ſame in every country: in the breaſt of the European, as in that of the inhabitant of Aſia:" the affecting parts here are the natural parts: every one has felt ſimilar ſenſations; and every one muſt be pleaſed with having them recalled to his imagination.

The following beautiful ſcene takes place at the parting of Sacontalá, when ſhe quits the holy foreſt for the palace of her huſband:—we extract it without remark; it would be an inſult on the taſte of our readers to ſuppoſe them incapable of perceiving its charms. Well, indeed, did the Indian couplet ſay, that part of the fourth act, (in which this ſcene lies,) was eminently brilliant.

'*Anuſúyá*. The ſhades of night are diſperſed; and I am hardly awake; but were I ever ſo perfectly in my ſenſes, what could I now do? My hands move not readily to the uſual occupations of the morning.—Let the blame be caſt on love, on love only, by whom our friend has been reduced to her preſent condition, through a monarch who has broken his word.—Or does the imprecation of Durváſas already prevail?—How elſe could a virtuous king, who made ſo ſolemn an engagement, have ſuffered ſo long a time to elapſe without ſending even a meſſage?—Shall we convey the fatal ring to him?—Or what expedient can be ſuggeſted for the relief of this incomparable girl, who mourns without ceaſing?—Yet what fault has ſhe committed?—With all my zeal for her happineſs, I cannot ſummon courage enough to inform our father Canna that ſhe is pregnant.—What then, oh! what ſtep can I take to relieve her anxiety?

' Priyamvadá *enters.*

' *Pri.* Come, Anuſúyá, come quickly. They are making ſuitable preparations for conducting Sacontalá to her huſband's palace.

' *Anu.* [*With ſurpriſe.*] What ſay you, my friend?

' *Pri.* Hear me. I went juſt now to Sacontalá, meaning only to aſk if ſhe had ſlept well——

' *Anu.* What then? oh! what then?

' *Pri.* She was ſitting with her head bent on her knee, when our father Canna, entering her apartment, embraced and congratulated her.—" My ſweet child," ſaid he, " there has been a happy omen: the young Bráhmen who officiated in our morning ſacrifice, though his ſight was impeded by clouds of ſmoke, dropped the clarified butter into the very center of the adorable flame.—Now, ſince the pious act of my pupil has proſpered, my foſter child muſt not be ſuffered any longer to languiſh in ſorrow; and this day I am determined to ſend thee from the cottage of the old hermit who bred thee up, to the palace of the monarch who has taken thee by the hand."

' *Anu.* My friend, who told Canna what paſſed in his abſence?

' *Pri.* When he entered the place where the holy fire was blazing, he heard a voice from heaven pronouncing divine meaſures——

' *Anu.* [*Amazed.*] Ah! you aſtoniſh me.

' *Pri.* Hear the celeſtial verſe:—" Know that thy adopted daughter, O pious Bráhmen, has received from Duſhmanta a ray of glory deſtined to rule the world; as the wood Samì becomes pregnant with myſterious fire."

' *Anu.* [*Embracing* Priyamvadá.] I am delighted, my beloved; I am tranſported with joy. But—ſince they mean to deprive us of our friend ſo ſoon as to-day, I feel that my delight is at leaſt equalled by my ſorrow.

' *Pri.* Oh! we muſt ſubmit patiently to the anguiſh of parting. Our beloved friend will now be happy; and that ſhould conſole us.

' *Anu.* Let us now make haſte to dreſs her in bridal array. I have already, for that purpoſe, filled the ſhell of a cocoa nut, which you ſee fixed on an Amra tree, with the fragrant duſt of Nágacéſaras: take it down, and keep it in a freſh lotos leaf, whilſt I collect ſome Górachana from the forehead of a ſacred cow, ſome earth from conſecrated ground, and ſome freſh Cuſa graſs, of which I will make a paſte to enſure good fortune.

' *Pri.* By all means.

[*She takes down the perfume*——Anuſúyá *goes out.*

Behind the ſcenes. O Gautamí, bid the two Miſras, Sárngarava and Sáradwata, make ready to accompany my child Sacontalá.

' *Pri.* [*Liſtening.*] Loſe no time, Anuſúyá, loſe no time. Our father Canna is giving orders for the intended journey to Haſtiná-pura.

' Anuſúyá *re-enters with the ingredients of her charm.*

' *Anu.* I am here: let us go, my Priyamvada. [*They both advance.*

' *Pri.* [*Looking.*] There ſtands our Sacontalá, after her bath at ſun-riſe, while many holy women, who are congratulating her, carry baſkets of hallowed grain.——Let us haſten to greet her.

'*Enter* Sacontalá, Gautamí, *and female Hermits.*

'*Sac.* I proſtrate myſelf before the goddeſs.

'*Gaut.* My child, thou canſt not pronounce too often the word goddeſs: thus wilt thou procure great felicity for thy lord.

'*Herm.* Mayſt thou, O royal bride, be delivered of a hero!

[*The* Hermits *go out.*

'*Both damſels.* [*Approaching* Sacontalá] Beloved friend, was your bath pleaſant?

'*Sac.* O! my friends, you are welcome: let us ſit awhile together. [*They ſeat themſelves.*

'*Anu.* Now you muſt be patient, whilſt I bind on a charm to ſecure your happineſs.

'*Sac.* That is kind.——Much has been decided this day: and the pleaſure of being thus attended by my ſweet friends will not ſoon return. [*Wiping off her tears.*

'*Pri.* Beloved, it is unbecoming to weep at a time when you are going to be ſo happy.—[*Both damſels burſt into tears as they dreſs her.*] Your elegant perſon deſerves richer apparel: it is now decorated with ſuch rude flowers as we could procure in this foreſt.

'Canna's Pupil *enters with rich clothes.*

'*Pup.* Here is a complete dreſs. Let the queen wear it auſpiciouſly; and may her life be long! [*The women look with aſtoniſhment.*

'*Gaut.* My ſon, Hárita, whence came this apparel?

'*Pup.* From the devotion of our father Canna.

'*Gaut.* What doſt thou mean?

'*Pup.* Be attentive. The venerable ſage gave this order: "Bring freſh flowers for Sacontalá from the moſt beautiful trees:" and ſuddenly the wood nymphs appeared, raiſing their hands, which rivalled new leaves in beauty and ſoftneſs. Some of them wove a lower mantle bright as the moon, the preſage of her felicity; another preſſed the juice of Lácſhà to ſtain her feet exquiſitely red; the reſt were buſied in forming the gayeſt ornaments; and they eagerly ſhowered their gifts on us.

'*Pri.* [*Looking at* Sacontalá.] Thus it is, that even the bee, whoſe neſt is within the hollow trunk, does homage to the honey of the lotos flower.

'*Gaut.* The nymphs muſt have been commiſſioned by the goddeſs of the king's fortune, to predict the acceſſion of brighter ornaments in his palace. [Sacontalá *looks modeſt.*

'*Pup.* I muſt haſten to Canna, who is gone to bathe in the Máliní, and let him know the ſignal kindneſs of the wood-nymphs. [*He goes out.*

'*Anu.* My ſweet friend, I little expected ſo ſplendid a dreſs:—how ſhall I adjuſt it properly?—[*Conſidering*]—Oh! my ſkill in painting will ſupply me with ſome hints; and I will diſpoſe the drapery according to art.

'*Sac.* I know well your affection for him.

'Canna *enters meditating.*

'*Can.* [*Aſide.*] This day muſt Sacontalá depart: that is reſolved; yet my ſoul is ſmitten with anguiſh.—My ſpeech is interrupted

rupted by a torrent of tears, which my reaſon ſuppreſſes and turns inward: my very ſight is dimmed.—Strange that the affliction of a foreſter, retired from the haunts of men, ſhould be ſo exceſſive!—Oh, with what pangs muſt they, who are fathers of families, be afflicted on the departure of a daughter! [*He walks round muſing.*

'*Pri.* Now, my Sacontalá, you are becomingly decorated: put on this lower veſt, the gift of ſylvan goddeſſes.

[Sacontalá *riſes and puts on the mantle.*

'*Gaut.* My child, thy ſpiritual father, whoſe eyes overflow with tears of joy, ſtands deſiring to embrace thee. Haſten therefore to do him reverence. [Sacontalá *modeſtly bows to him.*

'*Can.* Mayſt thou be cheriſhed by thy huſband, as Sarmiſhthà was cheriſhed by Yayáti! Mayſt thou bring forth a ſovereign of the world, as ſhe brought forth Puru!

'*Gaut.* This, my child, is not a mere benediction; it is a boon actually conferred.

'*Can.* My beſt beloved, come and walk with me round the ſacrificial fire.——[*They all advance.*] May theſe fires preſerve thee! Fires which ſpring to their appointed ſtations on the holy hearth, and conſume the conſecrated wood, while the freſh blades of myſterious Cuſa lie ſcattered around them!—Sacramental fires, which deſtroy ſin with the riſing fumes of clarified butter!——[Sacontalá *walks with ſolemnity round the hearth.*] Now ſet out, my darling, on thy auſpicious journey.——[*Looking round.*] Where are the attendants, the two Miſras?

'*Enter* Sárngarava *and* Sáradwata.

'*Both.* Holy ſage, we are here.

'*Can.* My ſon Sárngarava, ſhew thy ſiſter her way.

'*Sárn.* Come, damſel.—— [*They all advance.*

'*Can.* Hear, O ye trees of this hallowed foreſt; ye trees, in which the ſylvan goddeſſes have their abode; hear, and proclaim, that Sacontalá is going to the palace of her wedded lord: ſhe who drank not, though thirſty, before you were watered; ſhe who cropped not, through affection for you, one of your freſh leaves, though ſhe would have been pleaſed with ſuch an ornament for her locks; ſhe whoſe chief delight was in the ſeaſon when your branches are ſpangled with flowers!

'*Chorus of inviſible Woodnymphs.*

'May her way be attended with proſperity! May propitious breezes ſprinkle, for her delight, the odoriferous duſt of rich bloſſoms! May pools of clear water, green with the leaves of the lotos, refreſh her as ſhe walks! and may ſhady branches be her defence from the ſcorching ſunbeams! [*All liſten with admiration.*

'*Sárn.* Was that the voice of the Cócila wiſhing a happy journey to Sacontalá?—Or did the nymphs, who are allied to the pious inhabitants of theſe woods, repeat the warbling of the muſical bird, and make its greeting their own?

'*Gaut.* Daughter, the ſylvan goddeſſes, who love their kindred hermits, have wiſhed you proſperity, and are entitled to humble thanks. [Sacontalá *walks round, bowing to the nymphs.*

'*Sac.* [*Aſide, to* Priyamvadá.] Delighted as I am, O Priyamvadá, with the thought of ſeeing again the ſon of my lord, yet, on leaving this grove, my early aſylum, I am ſcarcely able to walk.

'*Pri.* You lament not alone.——Mark the affliction of the foreſt itſelf when the time of your departure approaches!—The female antelope browſes no more on the collected Cuſa graſs; and the peahen ceaſes to dance on the lawn: the very plants of the grove, whoſe pale leaves fall on the ground, loſe their ſtrength and their beauty.

'*Sac.* Venerable father, ſuffer me to addreſs this Mádhaví creeper, whoſe red bloſſoms inflame the grove.

'*Can.* My child, I know thy affection for it.

'*Sac.* [*Embracing the plant.*] O moſt radiant of twining plants, receive my embraces, and return them with thy flexible arms: from this day, though removed to a fatal diſtance, I ſhall for ever be thine.—O beloved father, conſider this creeper as myſelf.

'*Can.* My darling, thy amiable qualities have gained thee a huſband equal to thyſelf: ſuch an event has been long, for thy ſake, the chief object of my heart; and now, ſince my ſolicitude for thy marriage is at an end, I will marry thy favourite plant to the bridegroom Amra, who ſheds fragrance near her.——Proceed, my child, on thy journey.

'*Sac.* [*Approaching the two damſels.*] Sweet friends, let this Mádhaví creeper be a precious depoſit in your hands.

'*Anu. and Pri.* Alas! in whoſe care ſhall we be left?

[*They both weep.*

'*Can.* Tears are vain, Anuſúyá: our Sacontalá ought rather to be ſupported by your firmneſs, than weakened by your weeping.

[*All advance.*

'*Sac.* Father! when yon female antelope, who now moves ſlowly from the weight of the young ones with which ſhe is pregnant, ſhall be delivered of them, ſend me, I beg, a kind meſſage with tidings of her ſafety.——Do not forget.

'*Can.* My beloved, I will not forget it.

'*Sac.* [*Advancing, then ſtopping.*] Ah! what is it that clings to the ſkirts of my robe, and detains me? [*She turns round, and looks.*

'*Can.* It is thy adopted child, the little fawn, whoſe mouth, when the ſharp points of Cuſa graſs had wounded it, has been ſo often ſmeared by thy hand with the healing oil of Ingudì; who has been ſo often fed by thee with a handful of Syámáka grains, and now will not leave the footſteps of his protectreſs.

'*Sac.* Why doſt thou weep, tender fawn, for me, who muſt leave our common dwelling place?—As thou waſt reared by me when thou hadſt loſt thy mother, who died ſoon after thy birth, ſo will my foſter-father attend thee, when we are ſeparated, with anxious care.—Return, poor thing, return—we muſt part. [*She burſts into tears.*

'*Can.* Thy tears, my child, ill ſuit the occaſion: we ſhall all meet again: be firm: ſee the direct road before thee, and follow it.—When the big tear lurks beneath thy beautiful eye-laſhes, let thy reſolution check its firſt efforts to diſengage itſelf.—In thy paſſage over this earth, where the paths are now high, now low,

and

and the true path ſeldom diſtinguiſhed, the traces of thy feet muſt needs be unequal; but virtue will preſs thee right onward.

'*Sárn.* It is a ſacred rule, holy ſage, that a benevolent man ſhould accompany a traveller till he meet with abundance of water; and that rule you have carefully obſerved: we are now near the brink of a large pool. Give us, therefore, your commands, and return.

'*Can.* Let us reſt awhile under the ſhade of this Vata tree.—— [*They all go to the ſhade.*]——What meſſage can I ſend with propriety to the noble Duſhmanta? [*He meditates.*

'*Ann.* [*Aſide to* Sacontalá.] My beloved friend, every heart in our aſylum is fixed on you alone, and all are afflicted by your departure.—Look; the bird Chacraváca, called by his mate, who is almoſt hidden by water lilies, gives her no anſwer; but having dropped from his bill the fibres of lotos ſtalks which he had plucked, gazes on you with inexpreſſible tenderneſs.

'*Can.* My ſon Sárngarava, remember, when thou ſhalt preſent Sacontalá to the king, to addreſs him thus, in my name: "Conſidering us hermits as virtuous, indeed, but rich only in devotion, and conſidering alſo thy own exalted birth, retain thy love for this girl, which aroſe in thy boſom without any interference of her kindred; and look on her among thy wives with the ſame kindneſs which they experience: more than that cannot be demanded; ſince particular affection muſt depend on the will of heaven."

'*Sárn.* Your meſſage, venerable man, is deeply rooted in my remembrance.

'*Can.* [*Looking tenderly at* Sacontalá.] Now, my darling, thou too muſt be gently admoniſhed.—We, who are humble foreſters, are yet acquainted with the world which we have forſaken.

'*Sárn.* Nothing can be unknown to the wiſe.

'*Can.* Hear, my daughter.—When thou art ſettled in the manſion of thy huſband, ſhew due reverence to him, and to thoſe whom he reveres: though he have other wives, be rather an affectionate handmaid to them than a rival.—Should he diſpleaſe thee, let not thy reſentment lead thee to diſobedience.—In thy conduct to thy domeſticks be rigidly juſt and impartial; and ſeek not eagerly thy own gratifications.—By ſuch behaviour young women become reſpectable; but perverſe wives are the bane of a family.—What thinks Gautamí of this leſſon?

'*Gaut.* It is incomparable:—my child, be ſure to remember it.

'*Can.* Come, my beloved girl, give a parting embrace to me and to thy tender companions.

'*Sac.* Muſt Anuſúyá and Priyamvadá return to the hermitage?

'*Can.* They too, my child, muſt be ſuitably married; and it would not be proper for them yet to viſit the city; but Gautamí will accompany thee.

'*Sac.* [*Embracing him.*] Removed from the boſom of my father, like a young ſandal tree rent from the hills of Malaya, how ſhall I exiſt in a ſtrange ſoil?

'*Can.* Be not ſo anxious. When thou ſhalt be miſtreſs of a family, and conſort of a king, thou mayſt, indeed, be occaſionally perplexed

perplexed by the intricate affairs which ariſe from exuberance of wealth, but wilt then think lightly of this tranſient affliction, eſpecially when thou ſhalt have a ſon (and a ſon thou wilt have) bright as the riſing day-ſtar.—Know alſo with certainty, that the body muſt neceſſarily, at the appointed moment, be ſeparated from the ſoul: who, then, can be immoderately afflicted, when the weaker bounds of extrinſick relations are looſened, or even broken?

'*Sac.* [*Falling at his feet.*] My father, I thus humbly declare my veneration for you.

'*Can.* Excellent girl, may my effort for thy happineſs prove ſucceſsful.

'*Sac.* [*Approaching her two companions.*] Come, then, my beloved friends, embrace me together. [*They embrace her.*

'*Anu.* My friend, if the virtuous monarch ſhould not at once recollect you, only ſhow him the ring on which his own name is engraved.

'*Sac.* [*Starting.*] My heart flutters at the bare apprehenſion which you have raiſed.

'*Pri.* Fear not, ſweet Sacontalá: love always raiſes ideas of miſery, which are ſeldom or never realiſed.

'*Sárn.* Holy ſage, the ſun has riſen to a conſiderable height: let the queen haſten her departure.

'*Sac.* [*Again embracing* Canna.] When, my father, oh! when again ſhall I behold this aſylum of virtue?

'*Can.* Daughter, when thou ſhalt long have been wedded, like this fruitful earth, to the pious monarch, and ſhalt have borne him a ſon, whoſe car ſhall be matchleſs in battle, thy lord ſhall tranſfer to him the burthen of the empire, and thou, with thy Duſhmanta, ſhalt again ſeek tranquillity, before thy final departure, in this loved and conſecrated grove.

'*Gaut.* My child, the proper time for our journey paſſes away rapidly: ſuffer thy father to return.—Go, venerable man, go back to thy manſion, from which ſhe is doomed to be ſo long abſent.

'*Can.* Sweet child, this delay interrupts my religious duties.

'*Sac.* You, my father, will perform them long without ſorrow; but I, alas! am deſtined to bear affliction.

'*Can.* O! my daughter, compel me not to neglect my daily devotions.—[*Sighing.*] No, my ſorrow will not be diminiſhed.—Can it ceaſe, my beloved, when the plants which riſe luxuriantly from the hallowed grains which thy hand has ſtrown before my cottage, are continually in my ſight?—Go, may thy journey proſper.

[Sacontalá *goes out with* Gautamí *and the two Miſras.*

'*Both damſels.* [*Looking after* Sacontalá *with anguiſh.*] Alas! alas! our beloved is hidden by the thick trees.

'*Can.* My children, ſince your friend is at length departed, check your immoderate grief, and follow me. [*They all turn back.*

'*Both.* Holy father, the grove will be a perfect vacuity without Sacontalá.

'*Can.* Your affection will certainly give it that appearance.——[*He walks round, meditating.*]—Ah me!—Yes; at laſt my weak mind has attained its due firmneſs after the departure of my Sacontalá.—

talá.—In truth a daughter muſt ſooner or later be the property of another; and, having now ſent her to her lord, I find my ſoul clear and undiſturbed, like that of a man who has reſtored to its owner an ineſtimable depoſit which he long had kept with ſolicitude.' [*They go out.*

The following ſcene, in which Duſhmanta, in conſequence of having recovered the fatal ring, again recollects his attachment to Sacontalá, poſſeſſes many beauties:

'Duſhmanta enters in penitential weeds, preceded by a warder, and attended by Mádhavya, (the King's buffoon, as he is called.) The nymph Miſracéſí, inviſible to them.

'*Chamberlain.* [*Looking at the King.*] Ah! how majeſtick are noble forms in every habiliment!—Our prince, even in the garb of affliction, is a venerable object.—Though he has abandoned pleaſure, ornaments, and buſineſs; though he has become ſo thin, that his golden bracelet falls looſened even down to his wriſt; though his lips are parched with the heat of his ſighs, and his eyes are fixed open by long ſorrow and want of ſleep, yet I am dazzled by the blaze of virtue which beams in his countenance like a diamond exquiſitely poliſhed.

'*Miſracéſí.* [*Aſide, gazing on* Duſhmanta.] With good reaſon is my beloved Sacontalá, though diſgraced and rejected, heavily oppreſſed with grief through the abſence of this youth.

'*Duſhmanta.* [*Advancing ſlowly, in deep meditation.*] When my darling with an antelope's eyes would have reminded me of our love, I was aſſuredly ſlumbering; but exceſs of miſery has awakened me.

'*Miſr.* [*Aſide.*] The charming girl will at laſt be happy.

'*Mádh.* [*Aſide.*] This monarch of ours is caught again in the gale of affection; and I hardly know a remedy for his illneſs.

'*Cham.* [*Approaching* Duſhmanta.] May the king be victorious!——Let him ſurvey yon fine woodland, theſe cool walks, and this blooming garden; where he may repoſe with pleaſure on banks of delight.

'*Duſhm.* [*Not attending to him.*] Warder, inform the chief miniſter in my name, that having reſolved on a long abſence from the city, I do not mean to ſit for ſome time in the tribunal; but let him write and diſpatch to me all the caſes that may ariſe among my ſubjects.

'*Warder.* As the king commands. [*He goes out.*

'*Duſhm.* [*To the* Chamberlain.] And thou, Párvatáyana, neglect not thy ſtated buſineſs.

'*Cham.* By no means. [*He goes out.*

'*Mádh.* You have not left a fly in the garden.—Amuſe yourſelf now in this retreat, which ſeems pleaſed with the departure of the dewy ſeaſon.

'*Duſhm.* O Mádhavya, when perſons accuſed of great offences prove wholly innocent, ſee how their accuſers are puniſhed!——A phrenſy obſtructed my remembrance of any former love for the daughter of the ſage: and now the heart-born god, who delights in giving pain, has fixed in his bowſtring a new ſhaft pointed with the

the bloſſom of an Amra.—The fatal ring having reſtored my memory, ſee me deplore with tears of repentance the loſs of my beſt beloved, whom I rejected without cauſe; ſee me overwhelmed with ſorrow, even while the return of ſpring fills the hearts of all others with pleaſure.

'*Mádh.* Be ſtill, my friend, whilſt I break Love's arrows with my ſtaff. [*He ſtrikes off ſome flowers from an Amra tree.*

'*Duſhm.* [*Meditating.*] Yes, I acknowledge the ſupreme power of Brahmà.—[*To* Mádhavya.] Where now, my friend, ſhall I ſit and recreate my ſight with the ſlender ſhrubs which bear a faint reſemblance to the ſhape of Sacontalá?

'*Mádh.* You will ſoon ſee the damſel ſkilled in painting, whom you informed that you would ſpend the forenoon in yon bower of Mádhavì creepers; and ſhe will bring you the queen's picture which you commanded her to draw.

'*Duſhm.* My ſoul will be delighted even by her picture.—Show the way to the bower.

'*Mádh.* This way, my friend.—[*They both advance,* Miſracéſí *following them.*]—The arbour of twining Mádhavìs, embelliſhed with fragments of ſtone like bright gems, appears by its pleaſantneſs, though without a voice, to bid thee welcome.—Let us enter it, and be ſeated. [*They both ſit down in the bower.*

'*Miſr.* [*Aſide.*] From behind theſe branchy ſhrubs I ſhall behold the picture of my Sacontalá.—I will afterwards haſten to report the ſincere affection of her huſband. [*She conceals herſelf.*

'*Duſhm.* [*Sighing.*] O my approved friend, the whole adventure of the hermitage is now freſh in my memory.—I informed you how deeply I was affected by the firſt ſight of the damſel; but when ſhe was rejected by me you were not preſent.—Her name was often repeated by me (how, indeed, ſhould it not?) in our converſation.—What! haſt thou forgotten, as I had, the whole ſtory?

'*Miſr.* [*Aſide.*] The ſovereigns of the world muſt not, I find, be left an inſtant without the objects of their love.

'*Mádh.* Oh no: I have not forgotten it; but at the end of our diſcourſe you aſſured me that your love tale was invented ſolely for your diverſion; and this, in the ſimplicity of my heart, I believed.—Some great event ſeems in all this affair to be predeſtined in heaven.

'*Miſr.* [*Aſide.*] Nothing is more true.

'*Duſhm.* [*Having meditated.*] O! my friend, ſuggeſt ſome relief for my torment.

'*Mádh.* What new pain torments you? Virtuous men ſhould never be thus afflicted: the moſt violent wind ſhakes not mountains.

'*Duſhm.* When I reflect on the ſituation of your friend Sacontalá, who muſt now be greatly affected by my deſertion of her, I am without comfort.—She made an attempt to follow the Bráhmens and the matron: Stay, ſaid the ſage's pupil, who was revered as the ſage himſelf; Stay, ſaid he, with a loud voice. Then once more ſhe fixed on me, who had betrayed her, that celeſtial face, then bedewed with guſhing tears; and the bare idea of her pain burns me like an envenomed javelin.

'*Miſr.*

'*Miſr.* [*Aſide.*] How he afflicts himſelf! I really ſympathize with him.

'*Mádh.* Surely ſome inhabitant of the heavens muſt have waſted her to his manſion.

'*Duſhm.* No; what male divinity would have taken the pains to carry off a wife ſo firmly attached to her lord? Ménacà, the nymph of Swerga, gave her birth; and ſome of her attendant nymphs have, I imagine, concealed her at the deſire of her mother.

'*Miſr.* [*Aſide.*] To reject Sacontalá was, no doubt, the effect of a delirium, not the act of a waking man.

'*Mádh.* If it be thus, you will ſoon meet her again.

'*Duſhm.* Alas! why do you think ſo?

'*Mádh.* Becauſe no father and mother can long endure to ſee their daughter deprived of her huſband.

'*Duſhm.* Was it ſleep that impaired my memory? Was it deluſion? Was it an errour of my judgement? Or was it the deſtined reward of my bad actions? Whatever it was, I am ſenſible that, until Sacontalá return to theſe arms, I ſhall be plunged in the abyſs of affliction.

'*Mádh.* Do not deſpair: the fatal ring is itſelf an example that the loſt may be found.—Events which were foredoomed by Heaven muſt not be lamented.

'*Duſhm.* [*Looking at his ring.*] The fate of this ring, now fallen from a ſtation which it will not eaſily regain, I may at leaſt deplore.—O gem, thou art removed from the ſoft finger, beautiful with ruddy tips, on which a place had been aſſigned thee; and, minute as thou art, thy bad qualities appear from the ſimilarity of thy puniſhment to mine.

'*Miſr.* [*Aſide.*] Had it found a way to any other hand, its lot would have been truly deplorable.—O Ménacà, how wouldſt thou be delighted with the converſation which gratifies my ears!

'*Mádh.* Let me know, I pray, by what means the ring obtained a place on the finger of Sacontalá.

'*Duſhm.* You ſhall know, my friend.—When I was coming from the holy foreſt to my capital, my beloved, with tears in her eyes, thus addreſſed me: "How long will the ſon of my lord keep me in his remembrance?"

'*Mádh.* Well; what then?

'*Duſhm.* Then, fixing this ring on her lovely finger, I thus anſwered: "Repeat each day one of the three ſyllables engraved on this gem; and before thou haſt ſpelled the word Duſhmanta, one of my nobleſt officers ſhall attend thee, and conduct my darling to her palace."—Yet I forgot, I deſerted her in my phrenſy.

'*Miſr.* [*Aſide.*] A charming interval of three days was fixed between their ſeparation and their meeting, which the will of Brahmà rendered unhappy.

'*Mádh.* But how came the ring to enter, like a hook, into the mouth of a carp?

'*Duſhm.* When my beloved was lifting water to her head in the pool of Sachitírt'ha, the ring muſt have dropped unſeen.

'*Mádh.* It is very probable.

'*Miſr.*

'*Miſr.* [*Aſide.*] Oh! it was thence that the king, who fears nothing but injuſtice, doubted the reality of his marriage; but how, I wonder, could his memory be connected with a ring?

'*Duſhm.* I am really angry with this gem.

'*Mádh.* [*Laughing.*] So am I with this ſtaff.

'*Duſhm.* Why ſo, Mádhavya?

'*Mádh.* Becauſe it preſumes to be ſo ſtraight when I am ſo crooked.—Impertinent ſtick!

'*Duſhm.* [*Not attending to him.*] How, O ring, couldſt thou leave that hand adorned with ſoft long fingers, and fall into a pool decked only with water lilies?—The anſwer is obvious; thou art irrational.—But how could I, who was born with a reaſonable ſoul, deſert my only beloved?

'*Miſr.* [*Aſide.*] He anticipates my remark.

'*Mádh.* [*Aſide.*] So; I muſt wait here during his meditations, and periſh with hunger.

'*Duſhm.* O my darling, whom I treated with diſreſpect, and forſook without reaſon, when will this traitor, whoſe heart is deeply ſtung with repentant ſorrow, be once more bleſſed with a ſight of thee?

A Damſel enters with a picture.

'*Damſ.* Great king, the picture is finiſhed. [*Holding it before him.*]

'*Duſhm.* [*Gazing on it.*] Yes; that is her face; thoſe are her beautiful eyes; thoſe her lips embelliſhed with ſmiles, and ſurpaſſing the red luſtre of the Carcandhu fruit: her mouth ſeems, though painted, to ſpeak, and her countenance darts beams of affection blended with a variety of melting tints.

'*Mádh.* Truly, my friend, it is a picture ſweet as love itſelf: my eye glides up and down to feaſt on every particle of it; and it gives me as much delight as if I were actually converſing with the living Sacontalá.

'*Miſr.* [*Aſide.*] An exquiſite piece of painting!—My beloved friend ſeems to ſtand before my eyes.

'*Duſhm.* Yet the picture is infinitely below the original; and my warm fancy, by ſupplying its imperfections, repreſents, in ſome degree, the lovelineſs of my darling.

'*Miſr.* [*Aſide.*] His ideas are ſuitable to his exceſſive love and ſevere penitence.

'*Duſhm.* [*Sighing.*] Alas! I rejected her when ſhe lately approached me, and now I do homage to her picture; like a traveller who negligently paſſes by a clear and full rivulet, and ſoon ardently thirſts for a falſe appearance of water on the ſandy deſert.

'*Mádh.* There are ſo many female figures on this canvas, that I cannot well diſtinguiſh the lady Sacontalá.

'*Miſr.* [*Aſide.*] The old man is ignorant of her tranſcendent beauty; her eyes, which faſcinated the ſoul of his prince, never ſparkled, I ſuppoſe, on Mádhavya.

'*Duſhm.* Which of the figures do you conceive intended for the queen.

'*Mádh.* [*Examining the picture.*] It is ſhe, I imagine, who looks a little fatigued; with the ſtring of her veſt rather looſe; the ſlender ſtalks of her arms falling languidly; a few bright drops on her face, and ſome flowers dropping from her untied locks. That muſt be the queen; and the reſt, I ſuppoſe, are her damſels.

'*Duſhm.* You judge well; but my affection requires ſomething more in the piece. Beſides, through ſome defect in the colouring, a tear ſeems trickling down her cheek, which ill ſuits the ſtate in which I deſired to ſee her painted.—[*To the Damſel.*] The picture, O Chaturicà, is unfiniſhed.—Go back to the painting room and bring the implements of thy art.

'*Damſ.* Kind Mádhavya, hold the picture while I obey the king.

'*Duſhm.* No; I will hold it.

[*He takes the picture; and the Damſel goes out.*

'*Mádh.* What elſe is to be painted?

'*Miſr.* [*Aſide.*] He deſires, I preſume, to add all thoſe circumſtances which became the ſituation of his beloved in the hermitage.

'*Duſhm.* In this landſcape, my friend, I wiſh to ſee repreſented the river Málinì, with ſome amorous Flamingos on its green margin: farther back muſt appear ſome hills near the mountain Himálaya, ſurrounded with herds of Chamaras; and in the foreground, a dark ſpreading tree, with ſome mantles of woven bark ſuſpended on its branches to be dried by the ſunbeams; while a pair of black antelopes couch in its ſhade, and the female gently rubs her beautiful forehead on the horn of the male.

'*Mádh.* Add what you pleaſe; but, in my judgement, the vacant places ſhould be filled with old hermits, bent, like me, towards the ground.

'*Duſhm.* [*Not attending to him.*] Oh! I had forgot that my beloved herſelf muſt have ſome new ornaments.

'*Mádh.* What, I pray?

'*Miſr.* [*Aſide.*] Such, no doubt, as become a damſel bred in a foreſt.

'*Duſhm.* The artiſt had omitted a Siríſha flower with its pedunele fixed behind her ſoft ear, and its filaments waving over part of her cheek; and between her breaſts muſt be placed a knot of delicate fibres, from the ſtalks of water lilies, like the rays of an autumnal moon.

'*Mádh.* Why does the queen cover part of her face, as if ſhe was afraid of ſomething, with the tips of her fingers, that glow like the flowers of the Cuvalaya?—Oh! I now perceive an impudent bee, that thief of odours who ſeems eager to ſip honey from the lotos of her mouth.

'*Duſhm.* A bee! drive off the importunate inſect.

'*Mádh.* The king has ſupreme power over all offenders.

'*Duſhm.* O male bee, who approacheſt the lovely inhabitants of a flowery grove, why doſt thon expoſe thyſelf to the pain of being rejected?—See where thy female ſits on a bloſſom, and, though thirſty, waits for thy return: without thee ſhe will not taſte its nectar.

'*Miſr.*

'*Miſr.* [*Aſide.*] A wild, but apt, addreſs!

'*Mádh.* The perfidy of male bees is proverbial.

'*Duſhm* [*Angrily.*] Shouldſt thou touch, O bee, the lip of my darling, ruddy as a freſh leaf on which no wind has yet breathed, a lip from which I drank ſweetneſs in the banquet of love, thou ſhalt, by my order, be impriſoned in the center of a lotos.—Doſt thou ſtill diſobey me?

'*Mádh.* How can he fail to obey, ſince you denounce ſo ſevere a puniſhment?—[*Aſide, laughing.*] He is ſtark mad with love and affliction; whilſt I, by keeping him company, ſhall be as mad as he without either.

'*Duſhm.* After my poſitive injunction, art thou ſtill unmoved?

'*Miſr.* [*Aſide.*] How does exceſs of paſſion alter even the wiſe!

'*Mádh.* Why, my friend, it is only a painted bee.

'*Miſr.* [*Aſide.*] Oh! I perceive his miſtake: it ſhows the perfection of the art. But why does he continue muſing?

'*Duſhm.* What ill-natured remark was that?—Whilſt I am enjoying the rapture of beholding her to whom my ſoul is attached, thou, cruel remembrancer, telleſt me that it is only a picture.

[*Weeping.*

'*Miſr.* [*Aſide.*] Such are the woes of a ſeparated lover! He is on all ſides entangled in ſorrow.

'*Duſhm.* Why do I thus indulge unremitted grief? That intercourſe with my darling which dreams would give, is prevented by my continued inability to repoſe; and my tears will not ſuffer me to view her diſtinctly even in this picture.

'*Miſr.* [*Aſide.*] His miſery acquits him entirely of having deſerted her in his perfect ſenſes.'——

'*A* Warder *enters with a leaf.*

'*Ward.* May the king proſper!——The chief miniſter ſends this meſſage: "I have carefully ſtated a caſe which has ariſen in the city, and accurately committed it to writing: let the king deign to conſider it."

'*Duſhm.* Give me the leaf.—[*Receiving it, and reading.*]—"Be it preſented at the foot of the king, that a merchant named Dhanavriddhi, who had extenſive commerce at ſea, was loſt in a late ſhipwreck: he had no child born; and has left a fortune of many millions, which belong, if the king commands, to the royal treaſury."—[*With ſorrow.*] Oh! how great a misfortune it is to die childleſs! Yet with his affluence he muſt have had many wives:—let an inquiry be made whether any one of them is pregnant.

'*Ward.* I have heard that his wife, the daughter of an excellent man, named Sácétaca, has already performed the ceremonies uſual on pregnancy.

'*Duſhm.* The child, though unborn, has a title to his father's property.—Go: bid the miniſter make my judgement publick.

'*Ward.* I obey. [*Going.*

'*Duſhm.* Stay awhile——

'*Ward.* [*Returning.*] I am here.

'*Duſhm.*

'*Duſhm.* Whether he had or had not left offspring, the eſtate ſhould not have been forfeited.—Let it be proclaimed, that whatever kinſman any one of my ſubjects may loſe, Duſhmanta (excepting always the caſe of forfeiture for crimes) will ſupply, in tender affection, the place of that kinſman.

'*Ward.* The proclamation ſhall be made.— [*He goes out.*

'[Duſhmanta *continues meditating.*]

'*Re-enter* Warder.

'O king! the royal decree, which proves that your virtues are awake after a long ſlumber, was heard with burſts of applauſe.

'*Duſhm.* [*Sighing deeply.*] When an illuſtrious man dies, alas, without an heir, his eſtate goes to a ſtranger; and ſuch will be the fate of all the wealth accumulated by the ſons of Puru.

'*Ward.* Heaven avert the calamity. [*Goes out.*

'*Duſhm.* Wo is me! I am ſtripped of all the felicity which I once enjoyed.

'*Miſr.* [*Aſide.*] How his heart dwells on the idea of his beloved!

'*Duſhm.* My lawful wife, whom I baſely deſerted, remains fixed in my ſoul: ſhe would have been the glory of my family, and might have produced a ſon brilliant as the richeſt fruit of the teeming earth.

'*Miſr.* [*Aſide.*] She is not forſaken by all; and ſoon, I truſt, will be thine.

'*Damſ.* [*Aſide.*] What a change has the miniſter made in the king by ſending him that miſchievous leaf! Behold, he is deluged with tears.

'*Duſhm.* Ah me! the departed ſouls of my anceſtors, who claim a ſhare in the funeral cake, which I have no ſon to offer, are apprehenſive of loſing their due honour, when Duſhmanta ſhall be no more on earth:—who then, alas, will perform in our family thoſe obſequies which the Véda preſcribes?—My forefathers muſt drink, inſtead of a pure libation, this flood of tears, the only offering which a man who dies childleſs can make them. [*Weeping.*

'*Miſr.* [*Aſide.*] Such a veil obſcures the king's eyes, that he thinks it total darkneſs, though a lamp be now ſhining brightly.

'*Damſ.* Afflict not yourſelf immoderately: our lord is young; and when ſons illuſtrious as himſelf ſhall be born of other queens, his anceſtors will be redeemed from their offences committed here below.

'*Duſhm.* [*With agony.*] The race of Puru, which has hitherto been fruitful and unblemiſhed, ends in me; as the river Sereſwatì diſappears in a region unworthy of her divine ſtream. [*He faints.*'

We ſhall here cloſe our extracts from this Indian drama, the peruſal of which muſt give pleaſure to every reader of taſte; and, in particular, to all who are curious in their inquiries concerning ancient oriental literature.

ART. II. *The Theory of Moral Sentiments*; or, an Eſſay towards an Analyſis of the Principles by which Men naturally judge concerning the Conduct and Character, firſt of their Neighbours, and afterwards of themſelves. To which is added, A Diſſertation on the Origin of Languages. By Adam Smith, LL. D. Fellow of the Royal Societies of London and Edinburgh; and formerly Profeſſor of Moral Philoſophy in the Univerſity of Glaſgow. The Sixth Edition, with conſiderable Additions and Corrections. 8vo. 2 Vols. pp. 480 in each. 12s. Boards. Cadell. 1790.

THE author of this work has long poſſeſſed ſo diſtinguiſhed a place among the philoſophers of the preſent age, that we think it a debt due to his uncommon merit, to prefix to our account of this new edition of his Theory of Moral Sentiments, ſuch particulars of his life as we have been able to collect *; not doubting that the outline will afterward be filled up by ſome of his numerous friends and admirers.

Adam Smith, a native of Scotland, was born in the year 1723, and was educated in the college of Glaſgow. Here he remained till the year 1745, when he went to Baliol college, Oxford. The habit of cloſe thinking, which he had acquired during a long courſe of ſtudy, rendered him inattentive to external appearance and addreſs, and frequently led him into that kind of abſence, which might be miſtaken for ſtupidity. On the firſt day of his dining in Baliol college, the ſervitor ſeeing him, in a reverie of this kind, neglecting his dinner, deſired him to "fall to, for he had never ſeen ſuch a piece of beef in Scotland:" an incident which the Doctor often afterward mentioned with a ſmile, when that piece of beef ſmoked on his table. His love of retirement prevented him from forming advantageous connections at the Univerſity; and he left it without any ſettled plan of life. To buſineſs, he had no inclination: certain opinions which he had early adopted, reſpecting religion, rendered it improper for him to enter into the church; and, notwithſtanding his moral and literary merit, he at that time wanted many requiſites for the office which his friends wiſhed him to undertake, that of a travelling tutor. Finding it neceſſary to engage in ſome profitable employment of his talents, in the year 1750 he opened a claſs for teaching Rhetoric in Edinburgh, whence he was, in a ſhort time, called to the univerſity of Glaſgow, as profeſſor, firſt of logic, and afterward of moral philoſophy.

The learning and taſte which Dr. Smith had acquired, and, ſtill more, the uncommon ſtrength of conception, and ſolidity of judgment, with which nature had endowed him, rendered it

* Particularly from ſome memoirs in the St James's Chronicle.

no difficult taſk for him to fill up the chair even of the celebrated Dr. Hutcheſon with a high degree of reputation. His Moral Lectures were divided into two parts. In the firſt, he read that ingenious Theory of Moral Sentiments, the ſubſtance of which was long ago given to the world, and which now appears before the public corrected and enlarged. In the ſecond part, he particularly adapted his lectures to the benefit of the great commercial town in which they were read; and converted the chair of moral philoſophy into a profeſſorſhip of trade and finance. His intimacy with many of the principal merchants of Glaſgow furniſhed him with much commercial knowlege; which his ſcientific mind could eaſily apply to the theory of commerce, which it was the principal deſign of theſe lectures to eſtabliſh.

The originality of thought and method which this profeſſor diſcovered in all his lectures, and the uncommon degree of perſpicuity and preciſion with which they were expreſſed, obtained him a diſtinguiſhed name in the univerſity. Among his admirers, was the Right Honourable Charles Townſhend, who had married the Ducheſs of Buccleugh. The high eſtimation in which he held Dr. Smith's abilities, induced him to engage the profeſſor, by a very liberal offer, to reſign his chair, and accompany the young Duke in his travels. The Doctor accepted the propoſal: but, before he left Glaſgow, he requeſted all his pupils to attend him, and as each name was called over, returned the ſeveral ſums that he had received as fees; ſaying, that, as he had not completely fulfilled his engagement, he was reſolved his claſs ſhould be inſtructed for that year *gratis*, and that the remainder of his lectures ſhould be read by one of the ſenior ſtudents. He travelled with the Duke for about two years; and, at his return, publiſhed the ſubſtance of his lectures in his juſtly celebrated *Inquiry into the Cauſes of the Wealth of Nations*.

Through the intereſt of the Duke of Buccleugh and Lord Loughborough, Dr. Smith was appointed one of the Commiſſioners of Cuſtoms in Scotland; a poſt which he continued to occupy with great reputation, to the cloſe of his life. On this appointment, he offered to reſign the annuity of 300l. *per annum*, which had been granted him for ſuperintending the Duke's education and travels: but the offer was handſomely refuſed.

The laſt years of Dr. Smith's life were ſpent at Edinburgh, among a circle of learned friends, by whom he was highly eſteemed. He died on the 17th of July 1790*.

On

* We are informed, on good authority, that for ſome days before he expired, he employed himſelf in burning his manuſcripts; and that no unprinted papers, of his writing, eſcaped the flames, excepting.

On the preſent publication, it is wholly unneceſſary for us to enlarge. Our opinion of the work, in its original ſtate, may be ſeen in our twenty-firſt volume. The additions are in perfect conſonaney with the former publication, and were evidently written in the full vigour of the author's judgment and imagination. The principal are—at the cloſe of the firſt part, where the author treats of the corruption of moral ſentiment ariſing from the admiration of riches and grandeur;—in the firſt four chapters of the third part, the topics of which are, ſelf-approbation, the love of praiſe, the authority of conſcience, and the nature of ſelf-deceit;—the whole of the ſixth part, which treats of the character of virtue,—and in the ſeventh part, a conſiderable enlargement of the view which the author had given of the different moral ſyſtems of antient and modern philoſophers. From theſe additions, we could, with pleaſure, make large extracts: but where all is ſo excellent, it is difficult to ſelect: beſide, we cannot ſuppoſe that any reader, who has a taſte for moral diſquiſitions, or for good writing, will neglect to peruſe the whole work in its preſent improved ſtate.

The laſt piece, which we do not remember to have ſeen, in the firſt edition, when it paſſed under our review, is entitled, *Conſiderations on the firſt Formation of Languages*, &c. and traces, in the happieſt vein of conjecture, the probable riſe, progreſs, and variations of language; giving an eaſy and natural account of the manner in which the ſeveral kinds of words, or parts of ſpeech, may be ſuppoſed to have been formed; and of the cauſes which have produced the various methods of expreſſing qualities and relations. The parts of this piece are ſo intimately connected, that any ſingle portion will appear with great diſadvantage in a detached ſtate: but we muſt give the critical reader a taſte of this elegant and maſterly diſquiſition. On the origin of verbs, Dr. Smith ſays,

'Verbs muſt neceſſarily have been coëval with the very firſt attempts towards the formation of language. No affirmation can be expreſſed without the aſſiſtance of ſome verb. We never ſpeak but in order to expreſs our opinion that ſomething either is or is not. But the word denoting this event, or this matter of fact, which is the ſubject of our affirmation, muſt always be a verb.

'Impersonal verbs, which expreſs in one word a complete event, which preſerve in the expreſſion that perfect ſimplicity and unity,

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cepting two ſmall tracts; one on Muſic, the other, the Hiſtory of Aſtronomy; which will probably come before the public. His principal reaſon for thus condemning his unpubliſhed writings to oblivion, is ſaid to have been drawn from the conſideration of their not having received his laſt touches, and complete finiſhing; and from his dread of their ever being prematurely communicated to the public: which has too often been the caſe with reſpect to the literary remains of men who have been eminent for learning or genius.

which

which there always is in the object and in the idea, and which ſuppoſe no abſtraction, or metaphyſical diviſion of the event into its ſeveral conſtituent members of ſubject and attribute, would, in all probability, be the ſpecies of verbs firſt invented. The verbs *pluit, it rains*; *nigit, it ſnows*; *tonat, it thunders*; *lucet, it is day*; *turbatur, there is a confuſion*, &c. each of them expreſs a complete affirmation, the whole of an event, with that perfect ſimplicity and unity with which the mind conceives it in nature. On the contrary, the phraſes, *Alexander ambulat, Alexander walks*; *Petrus ſedet, Peter ſits*, divide the event, as it were, into two parts, the perſon or ſubject, and the attribute, or matter of fact, affirmed of that ſubject. But in nature, the idea of conception of Alexander walking, is as perfectly and completely one ſimple conception, as that of Alexander not walking. The diviſion of this event, therefore, into two parts, is altogether artificial, and is the effect of the imperfection of language, which, upon this, as upon many other occaſions, ſupplies, by a number of words, the want of one, which could expreſs at once the whole matter of fact that was meant to be affirmed. Every body muſt obſerve how much more ſimplicity there is in the natural expreſſion, *pluit*, than in the more artificial expreſſions, *imber decidit, the rain falls*; or *tempeſtas eſt pluvia, the weather is rainy*. In theſe two laſt expreſſions, the ſimple event, or matter of fact, is artificially ſplit and divided in the one, into two; in the other, into three parts. In each of them it is expreſſed by a ſort of grammatical circumlocution, of which the ſignificancy is founded upon a certain metaphyſical analyſis of the component parts of the idea expreſſed by the word *pluit*. The firſt verbs, therefore, perhaps even the firſt words, made uſe of in the beginnings of language, would in all probability be ſuch imperſonal verbs. It is obſerved accordingly, I am told, by the Hebrew grammarians, that the radical words of their language, from which all the others are derived, are all of them verbs, and imperſonal verbs.

'It is eaſy to conceive how, in the progreſs of language, thoſe impersonal verbs ſhould become perſonal. Let us ſuppoſe, for example, that the word *venit, it comes*, was originally an impersonal verb, and that it denoted, not the coming of ſomething in general, as at preſent, but the coming of a particular object, ſuch as *the Lion*. The firſt ſavage inventors of language, we ſhall ſuppoſe, when they obſerved the approach of this terrible animal, were accuſtomed to cry to one another, *venit*, that is, *the lion comes*; and that this word thus expreſſed a complete event, without the aſſiſtance of any other. Afterwards, when, on the further progreſs of language, they had begun to give names to particular ſubſtances, whenever they obſerved the approach of any other terrible object, they would naturally join the name of that object to the word *venit*, and cry out, *venit urſus, venit lupus*. By degrees the word *venit* would thus come to ſignify the coming of any terrible object, and not merely the coming of the lion. It would now, therefore, expreſs, not the coming of a particular object, but the coming of an object of a particular kind. Having become more general in its ſignification, it could no longer repreſent any particular diſtinct event by itſelf,

and without the aſſiſtance of a noun ſubſtantive, which might ſerve to aſcertain and determine its ſignification. It would now, therefore, have become a perſonal, inſtead of an impersonal verb. We may eaſily conceive how, in the further progreſs of ſociety, it might ſtill grow more general in its ſignification, and come to ſignify, as at preſent, the approach of any thing whatever, whether good, bad, or indifferent.

'It is probably in ſome ſuch manner as this, that almoſt all verbs have become perſonal, and that mankind have learned by degrees to ſplit and divide almoſt every event into a great number of metaphyſical parts, expreſſed by the different parts of ſpeech, variouſly combined in the different members of every phraſe and ſentence *.'

The reſt of this eſſay is equally ingenious: we do not heſitate to pronounce it one of the moſt original and entertaining inveſtigations that we have ever peruſed.

We cannot take our leave of this work, without expreſſing our regret, that the author did not complete his deſign of writing a Theory of Juriſprudence.

ART. III. *An Hiſtorical Developement of the preſent Political Conſtitution of the Germanic Empire.* By John Stephen Pütter, Privy-counſellor of Juſtice, &c. Tranſlated from the German; with Notes, and a comparative View of the Revenues, Population, Forces, &c. of the reſpective Territories, from the Statiſtical Tables lately publiſhed at Berlin, by Joſiah Dornford, of Lincoln's Inn, L.L. D. of the Univerſity of Gottingen, and late of Trinity College, Oxford. In Three Vols. 8vo. Vol. II. pp. 520. 7s. Boards. Vol. III. pp. 460. 7s. Boards. Payne, &c. 1790.

IN our account of the firſt volume of this work, (ſee vol. ii. of our New Series, p. 265,) we expreſſed our earneſt deſire of ſeeing the continuation. That deſire is now gratified, and our expectations are fully anſwered. The ſecond and third volumes, now before us, accompanied with many valuable additions by the tranſlator, complete M. Pütter's Developement of

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* 'As the far greater part of verbs expreſs, at preſent, not an event, but the attribute of an event, and, conſequently, require a ſubject, or nominative caſe, to complete their ſignification, ſome grammarians not having attended to this progreſs of nature, and being deſirous to make their common rules quite univerſal, and without any exception, have inſiſted that all verbs required a nominative, either expreſſed or underſtood; and have, accordingly, put themſelves to the torture to find ſome awkward nominatives to thoſe few verbs, which ſtill expreſſing a complete event, plainly admit of none. *Pluit*, for example, according to *Sanctius*, means *pluvia pluit*, in Engliſh, *the rain rains*. See Sanctii Minerva, l. 3. c. 1.'

the Germanic conſtitution, and render the Engliſh performance conſiderably more uſeful than the original, which has long been conſidered as the beſt book on the political law of Germany.

The ſecond volume commences with book vi. containing the hiſtory of the conſtitution of the empire, from the reſignation of Charles V. to the peace of Weſtphalia. Book vii. relates the wars and negotiations which terminated in that important treaty. Book viii. explains the effects of that memorable tranſaction, and deduces the hiſtory to the end of the reign of Ferdinand III. In the two following books, we have the reigns of Leopold and Joſeph I. together with the cauſes and events which occaſioned the Pragmatic Sanction, concluded under the emperor Charles VI. who died in 1740.

The peace of Aix-la-Chapelle, the election of Joſeph II. King of the Romans, and the buſy reign of that unfortunate prince, form the principal diviſions of vol. iii. which concludes with general obſervations on the conſtitution of the Germanic empire, as it exiſts at preſent.

As a ſpecimen of the manner in which this faithful and accurate tranſlation is executed, we ſhall inſert a very comprehenſive chapter on the Germanic conſtitution, as firſt properly eſtabliſhed after the peace of Weſtphalia.

'Conſidering the various revolutions which were occaſioned partly by the number of important articles of the peace, and partly by the calamities of ſo long and ſo general a war, it cannot be wondered that the whole conſtitution of the Germanic empire, almoſt all at once, underwent a conſiderable change, or rather firſt acquired its proper firmneſs, which ſoon diſcovered itſelf by effects of the firſt importance.

'As ſuch great revolutions in general do not ariſe ſuddenly, without many preparatory circumſtances, which gradually unfold themſelves, being evident before-hand, ſo Germany had been for ſeveral centuries in ſuch a ſituation, that it might eaſily be foreſeen, that it would not, like France and other European nations, continue an undivided empire, which could not upon the whole be conſidered in any other light than as a ſingle ſtate. From what I have already remarked * concerning the hereditary rights of the dukes and counts in their original ſtate, as ſervants of the crown, and of the rights of ſovereignty of which the ſpiritual and temporal ſtates gradually acquired the poſſeſſion, it could not for many years be ſaid, that the Emperor was the only regent in Germany, or that the whole of Germany could in every reſpect be conſidered as a ſingle ſtate. Every ſpiritual and temporal elector, or prince, count, or prelate, had in fact been long the actual ſovereign of his country. Every imperial city formed a diſtinct, though ſmall, republic.

* Vol. I. p. 184. 233, &c.

Even cities which were not imperial, were almoſt in a ſimilar ſituation. Every imperial knight, or immediate nobleman, had dominion over the diſtrict of his eſtate, as his territory. Germany, therefore, had been long divided into as many ſeparate ſtates as there were electorates, principalities, counties, imperial prelacies, imperial cities, immediate nobility, and imperial villages; and it could only ſo far be ſaid, that Germany continued upon the whole one ſtate, and one empire, as all theſe particular ſtates did not diſſolve the bond which originally united them as members of the ſame empire, but continued in a mutual and perpetual connection, ſubject to the ſame fundamental laws, and to one common ſupreme head.

'The remains of a ſimilar conſtitution were evident even in France, as long as there were dukes of Burgundy and Britanny; and formerly the conſtitution of that country was almoſt the ſame as that of Germany; but the great difference which now appears between the internal conſtitution of the two nations of France and Germany, diſcovered itſelf in two principal things; firſt, that the king of France, notwithſtanding the increaſe of the number of dukes, counts, and prelates, always preſerved his own domains, whilſt the emperor, on the contrary, loſt them all; and then, that in France, all the ſtates, as at laſt Burgundy and Britanny, were united to the crown; whilſt in Germany, on the contrary, even the hopes of redeeming thoſe domains which had been only mortgaged, were at laſt totally abandoned.

'Every thing, I ſay, was already, and had been for ſo many years in ſuch a ſituation in Germany, that it was eaſy to perceive that it would be difficult to make any further alteration; eſpecially, as the attempt made by the powerful emperor Charles V. which had the faireſt proſpects of ſucceſs, was totally fruſtrated by the valiant conduct of a ſingle German prince, ſupported by France. The queſtions, however, likely to ariſe concerning the ſingular conſtitution formed in Germany, which was almoſt the only one of its kind, were not ſo thoroughly determined, that obſtacles could not be raiſed, and that a Ferdinand III. after the victories of Prague, Lutter on the mountain of Barenberg, and Nordlingen, might not ſtill feel a ſtrong inclination to imitate the example of Charles V. and make another attempt to reduce Germany, like France, to the dominion of a ſingle ſovereign. So far, the whole of the war of thirty years may be conſidered as a ſtruggle againſt this attempt; but it is likewiſe evident, that the peace of Weſtphalia has finally decided the queſtion, in oppoſition to the deſigns of Ferdinand, in favour of the conſtitution, as it had actually exiſted for ſo many years, and for the advantge of the ſtates of the empire. Not that the peace was the firſt foundation of their territorial ſovereignty, and the prerogatives connected with it—No—this had been continually increaſing for ſeveral centuries, and in its nature was equally as valid before the commencement of the war of thirty years, as afterwards; but the treaty of Weſtphalia firſt confirmed it, and affixed the ſeal. All doubts which had before ariſen were finally removed, and the whole conſtitution ſolidly and permanently eſtabliſhed.

'Germany therefore, conſidered as one empire, is now a political, but not like the other European nations, a ſimple body, but a compound one, the component parts of which are diſtinct ſtates, which ſtill preſerve their connection under the emperor, as one common ſupreme head. With this idea, every difficulty which had hitherto ariſen in the diſputes concerning the Germanic empire, whether its government was monarchical, ariſtocratical, democratical, or mixed, totally vaniſhes. People were not aware that among different forms of governments there might be another higher diviſion of ſimple and compound ſtates, which had no conformity with any other than the firſt of the different ſtandards. The examples of the Seven United Provinces, the Thirteen Cantons of Swiſſerland, and the Thirteeen United States of North America, prove the poſſibility of ſeveral ſtates being united in one compound political body, the component parts of which do not on that account ceaſe to be ſeparate ſtates. The Germanic empire has only this peculiarity, that, notwithſtanding its diſmemberment into ſo many ſeparate ſtates, it has preſerved its ancient monarchical head; and all this may be perfectly reconciled upon the ſame principle as we conſider all compound bodies, when we view them in the whole, in a different light from that in which we view them in their ſeparate parts.

'Germany, as a compound political body, conſiſts of as many different ſtates as there are ſtates of the empire, and territories, each of which has its own peculiar government, which are again diſtinguiſhed into almoſt every poſſible ſpecies, and are, more or leſs, monarchical, ariſtocratical, or democratical. In the whole, however, Germany, conſidered as an empire, has its monarchical form of government, ſo long as the perſon of the emperor is independent of all ſuperior human power: for the eſſential difference between a monarchy and republic conſiſts in this, that in the latter no ſingle individual can be independent, as crowned heads only in the former. Germany, therefore, conſidered in the whole, in reckoning the ſtates of Europe, can no more be left out of the number of empires and monarchies, than Great Britain, Sweden, or Poland; but this is no reaſon why the emperor ſhould have an abſolute monarchical power, like the kings of Denmark, France, and others; but he remains a monarch, though he cannot act without the conſent of the diet, any more than a king of Great Britain without the concurrence of the parliament; and though his throne is not hereditary, like that of other kings, but depends upon a free election, like that of Poland.

'If we conſider this compound political body again in another point of view, which is inſeparable from it, viz. its component parts, it has evidently much more reſemblance to the ſtates of the United Provinces, Swiſſerland, and North America, than to countries which are ſimple monarchies. This diſtinguiſhing characteriſtic certainly always remains, that we are united, not merely under a congreſs or ſtates-general, but under a common ſupreme head, endowed with monarchical though not abſolute power, and in moſt reſpects under the neceſſity of acting with the concurrence of the

the ſtates of the empire. This, however, does not by any means prevent the other third point, as often as the component parts come into conſideration, in which the conſtitution of the United Provinces mentioned above, may be compared with that of the Germanic empire, as far as this empire is divided into ſeparate ſtates totally diſtinct from each other.

'Every electorate, every principality, every imperial city, every territory, however inconſiderable, which is included in the number of the ſtates of Germany, has its own peculiar government, its own fundamental laws, its own taxation, adminiſtration of juſtice, police, coinage, and what is ſtill more, its own military eſtabliſhment, and the right of entering into alliances, making war, concluding peace, and ſending ambaſſadors: in ſhort, whatever ideas a perſon travelling through the various independent ſtates of Europe may form of the difference of their conſtitutions, laws, and other regulations, will equally occur to a traveller in Germany; and often teach him, in a ſtill more ſtriking manner, that there are ſtates which are totally diſtinct from each other; ſince he need not travel half a day, without finding forms of government, ſometimes republican, ſometimes monarchical, ſometimes limited, ſometimes deſpotic, ſometimes hereditary, and ſometimes dependent on the freedom of election, and without finding totally different laws in every new territory, other coins, other poſts, and other ſoldiers *; and a perſon who reſides but for a ſhort time in the country, would much more frequently experience that Germany conſiſts of ſeveral ſtates totally diſtinct from each other, than that the empire is ſtill united under one common ſupreme head.

'One circumſtance ariſing from this, and peculiar to the Germanic empire, is the diſtinction between its mediate and immediate members. In the ſame manner as two objects which we may ſuppoſe to have relation to each other, are immediately related, when there is no third object intervening, but otherwiſe only mediate. This may be illuſtrated by the example of the connection between a grandfather and his children, who may be ſaid to be mediately related; while the relation between parents and children, on the contrary, is immediate; and in this relation all perſons and affairs in Germany ſtand, under the ſovereignty of the empire, and its common head. But as a nobleman's eſtate, for inſtance, which lies in a German principality, and ſubject to a prince's ſovereignty, is only ſo far a part of the Germanic empire, as it conſtitutes a part of that principality; ſo, with reſpect to the whole empire, it can only be conſidered as a mediate member. Such eſtates, or territories, on the contrary, are immediate, which do not form any part of another ſtate, but only conſtitute a part of the empire in general.

* 'This circumſtance is very inconvenient to ſtrangers: the difference of the ſtates is not only obſervable by the uniform of the troops, colour of the livery of the poſtilions; but by a change of money, which frequently differs in its value, and generally by the payment of freſh tolls.'

'According

'According to this idea, the whole of Germany is divided into mediate and immediate members; the latter of which are regularly at the ſame time ſtates of the empire, who have the government of their reſpective countries in their own hands; and the former are, as parts of theſe ſtates, ſubject to their territorial ſovereignty; yet there are immediate members of the empire likewiſe, which have no ſeat or voice at the diet, and are therefore not ſtates, the very nature of which eſſentially conſiſts in ſuch a ſeat and voice. Theſe are the free Imperial nobility, or knighthood of the empire, and the Imperial villages. Many noblemen's eſtates, convents, and cities likewiſe, have loſt their immediacy, and are become ſubject to the ſovereignty of other ſtates, and are therefore mediate; and this queſtion is ſtill diſputed with ſome, whether they are immediate or not.

'The whole conſtitution of the Germanic empire, therefore, centers in this, that the queſtion ſtill remains reſpecting the ſovereign rights of the emperor over mediate members, either in the caſe of complaints made againſt their ordinary government, or by virtue of certain reſerved rights which exiſted before the riſe of territorial ſovereignty, and have remained throughout Germany in the emperor's power. Theſe are, in particular, his right of raiſing to a higher rank, conferring academical honours, and nominating counts palatine of his court, and notaries. Yet even theſe rights cannot be exerciſed with any legal effect, or acknowledged in moſt countries, without their being firſt ſubmitted to the examination and approbation of the territorial lord.

'No ſovereignty whatever can be exerciſed over immediate members of the empire, except in the name of the emperor; but with this diſtinction again, whether it is left to the emperor alone, as in the caſe of moſt Imperial grants, inveſtitures, and the juriſdiction as exerciſed in the Imperial courts of judicature, with reſervation of the reſort to the Auſtregues; or whether it depends upon the conſent of the diet, the two ſuperior colleges of the empire, or of the electoral college alone. This matter has been determined at different times, partly in the peace of Weſtphalia, and partly in the emperor's capitulations; though with reſpect to the latter, all the diſputes which have ariſen concerning the caſes where the electoral conſent alone is neceſſary, have not yet been wholly decided.

'Even in the peace of Weſtphalia, ſome doubts are ſtill remaining concerning what caſes, beſides thoſe which are expreſsly mentioned as belonging to the diet, are included in the clauſe annexed, which mentions "other ſimilar caſes." Even in thoſe matters which belong to the diet, particularly when any thing is in queſtion which is to have the force of law throughout the empire, and the weight of which is likely to fall upon the ſtates themſelves, the balance ſeems more in favour of the ſtates than of the emperor. On this account it almoſt as frequently happens, that a motion is made on the ſide of the ſtates, which they endeavour to bring to a concluſion of the empire under the emperor's authority, as that the emperor himſelf propoſes any thing which requires the conſent of the

the empire. In this reſpect we find that the relation between the emperor and the diet is totally different from that in which the king of Great Britain ſtands to the parliament, or the kings of Sweden and Poland to their diets. There thoſe who have a ſeat and voice at the diet are only private perſons; whilſt here the ſtates are actual ſovereigns of a country. Even the congreſs of North America conſiſts only of deputies from the united ſtates, each of whom is dependent on the ſtate which ſends him, and bound to comply with its inſtructions: the ſtates of Germany, on the contrary, are actual rulers of thoſe countries, from the poſſeſſion of which they derive their ſeat and voice at the diet. The votes themſelves are given as they pleaſe; or when they depute others for that purpoſe, as their plenipotentiaries, it remains always in their power to direct how they ſhall be given.

'Beſide the opinions or reſolutions which the ſtates may form among themſelves, it is certainly neceſſary for the emperor to give his approbation before a decree of the empire can have its legal force, or the rights of majeſty be exerciſed throughout Germany. Yet there are caſes where a joint reſolution of all the ſtates of the empire together, or of a certain number of them, may have its due efficacy without the emperor's conſent: as in this manner ſeveral of the ſtates have united, and entered into a ſort of treaty with each other, more than once, reſpecting the ſtandard of coinage, which they have ſettled themſelves.'

In order to complete this part of the ſubject, and to ſhew the influence of the Germanic government, as ſettled at that period, on the freedom and happineſs of the ſubject, we muſt tranſcribe the two following paragraphs:

'If we conſider the peculiarities of the Germanic conſtitution, as it was now firmly eſtabliſhed by the peace of Weſtphalia, we ſhall find that one of its greateſt advantages is, that when every thing is in its proper order, each individual territorial lord has ſufficient opportunities of doing good; but that if, on the contrary, he is inclined to injure his country, either the provincial ſtates may interfere to prevent him, or elſe his ſubjects in general, or any individual among them, may ſeek redreſs from one of the ſupreme tribunals of the empire. Upon the whole, therefore, it is certainly a happy conſtitution, by which ſuch proviſion is made to prevent the apprehenſion of ill conſequences attending the territorial ſovereignty, divided as it is in ſo many hands, which of courſe cannot be ſuppoſed to be guided always with the ſame degree of wiſdom and goodneſs of heart, as might otherwiſe be expected, conſidering that the little tyrants of a confined diſtrict are often more dangerous than great tyrants in extenſive territories.

'There are two rocks however ſtill remaining, peculiar to the Germanic conſtitution, which our reigning princes, and thoſe who are in expectation of power, cannot be ſufficiently careful to avoid. The German word LANDESHERR (territorial lord) ſeems once to have conveyed an idea that they were actual lords of their country, in the ſame manner as the proprietor of an eſtate conſiders it as his own

own property, to be diſpoſed of and managed as he pleaſes. The anceſtors of the preſent ſtates of the empire might certainly be originally conſidered only as the poſſeſſors of large eſtates, though they have ſince gradually acquired the character of actual ſovereigns. As they are therefore now in that capacity, they muſt not any longer imagine that their territories are merely for their own uſe, that a number of ſlaves wait for their commands, and that only rights, and no obligations, are connected with their elevated rank; but they ought to recollect, that, as rulers, they have real duties to diſcharge, which ought only to tend to render their country happy, and to promote the ſecurity and welfare of their ſubjects.'

Such are the liberal notions of the legal franchiſes of Germany, conveyed in this inſtructive publication; notions to which, we doubt not, the revolution accompliſhed in France will ſoon add peculiar efficacy; and perhaps the Germans will recover their freedom in a ſafer, if not a better way, and by means leſs daring and leſs violent than the French themſelves have done; ſince the German princes will probably ſee the wiſdom of *granting*, gradually and voluntarily, what might otherwiſe be ſuddenly and violently *extorted*. The abuſes and delays of the Imperial courts, together with the privilege *de non appellando*, have in a great meaſure deſtroyed the franchiſes granted to the ſubject by the treaty of Weſtphalia. It is time to reaſſert theſe franchiſes, and to bring things back to their firſt principles. Such is the opinion, as far as we have had an opportunity of obſerving, of the moſt uſeful and moſt enlightened orders of men, in moſt parts of Germany.

In tranſlating theſe volumes, Dr. Dornford has ſucceſsfully performed a very difficult taſk; and the merit of his labours will be fairly eſtimated by thoſe who have waded, with uncertain ſteps, through the obſcurities of the original. The Statiſtical tables, and the tranſlator's notes, are valuable improvements; ſince the information which they contain is not only intereſting in itſelf, but eſſential to the full underſtanding of the work to which they are joined.

A good general index to the three volumes is added, which is a farther recommendation of the work.

Art. IV. *Tranſactions of the Royal Society of Edinburgh*, Vol. II. 4to. pp. 590. 1l. 5s. Boards. Cadell. 1790.

In our 78th, 79th, and 80th vols. we gave an account of the firſt vol. of this now flouriſhing Royal Society of Edinburgh. On that occaſion, we exhibited a view of the origin of this literary inſtitution, the gradation by which it proceeded,

proceeded, till its full eſtabliſhment took place; and the manner in which the general buſineſs of the Society is conducted, by the Preſident, Vice Preſidents, Council, &c.; and to that brief detail we refer, as a general introduction not only to our Review of the preſent volume, but to our ſubſequent accounts of the future publications of this learned aſſociation.

To the eſſays, letters, and diſſertations, contained in this ſecond volume of the ſociety's memoirs, are prefixed, 1ſt, The *Hiſtory of the Society*; including accounts of the papers read at their meetings,—liſt of fellows, continued,—and memoirs of eminent members deceaſed. Under this laſt article, we have biographical accounts of the Right Hon. Robert Dundas of Arniſton, Lord Preſident of the Court of Seſſion; of Sir Alexander Dick, of Preſtonfield, Bart. M. D. and of the Right Hon. Sir Thomas Miller, of Glenlee, Bart. Lord Preſident of the Court of Seſſion: theſe papers are both curious and valuable. The Hiſtory concludes with a continuation of the liſt of donations to the Society, ſince the firſt volume; conſiſting of ſubjects of Natural Hiſtory, curioſities from various parts of the world; books preſented, &c.

We come, now, to the Memoirs which have been read before the Society, and which conſtitute the principal materials of the volume. They are divided into two general claſſes, the PHYSICAL, and the LITERARY. Theſe we ſhall ſubdivide in our Review of them; commencing, for the preſent month, with the papers which we have arranged under the following heads, viz.

MATHEMATICS, MECHANICS, *and* ASTRONOMY.

Deſcription of a Mercurial Level, invented by Alexander Keith, Eſq. F. R. S. & A. S. Edinb.

This paper was read before the Philoſophical Society of Edinburgh, in December 1778. The inſtrument deſcribed, is very ſimple; the principle on which it is founded, is obvious; and, of courſe, it is eaſily made, and may be afforded at a moderate price. It is compoſed of a long parallelopiped piece of wood, which has a ſquare trough cut at each end of it. The troughs, or cavities, communicate by a cloſe narrow channel, which runs from the bottom of one to that of the other; and, into theſe cavities, communicating in this manner, a quantity of quickſilver is put, ſufficient to float two equal cubical pieces of ivory, or hard wood; on the upper ſurfaces of which, two ſights are erected, one of them having a ſmall hole in it, and the other carrying a croſs-hair, exactly at the ſame height with the center of the hole which is in the firſt.

It

It is manifeſt that, 'As the two cavities communicate with each other, the ſurface of the quickſilver in both, will always be on the ſame line of level; and, conſequently, if the two ſights are once accurately adjuſted, they will ever after point out the true level, without requiring any adjuſtment.'

The author ſtates the following advantages, which he ſuppoſes his inſtrument has over the ſpirit level. 1ſt, It requires no adjuſtment, but is ready for uſe as ſoon as it is put together; conſequently demands leſs ſkill and care in the obſerver. 2d, On this account, much more buſineſs can be done with it in the ſame time. 3d, The accuracy of the ſpirit level depends on the truth with which the curve of the glaſs tube is wrought by the maker, of which no purchaſer can be certain. 4th, No advantage can be gained by lengthening the ſpirit tube in a ſpirit level: but, by lengthening this, the errors are continually diminiſhed. 5th, The inſtrument can be made perfectly juſt, without taking any obſervation, or comparing it with another level.

We ſhall only obſerve that the circumſtance which is attributed to the ſpirit level as a diſadvantage, ought, in our opinion, to be eſteemed a very great degree of perfection; for ſurely, when an inſtrument is ſtrictly true in principle, (as the ſpirit level is,) it muſt be a very great excellence that it can be made as perfect in four inches, as it can in four feet. With reſpect to the fifth mentioned advantage, the ſpirit level does not, that we know, require any obſervation to be made by the maker, nor any compariſon of it with another level: whereas the ſights, in this level, cannot be adjuſted without.

Experiments on the expanſive Force of Freezing Water, made by Major Edward Williams, of the Royal Artillery, at Quebec, Canada, in the Years 1784 and 1785.

Theſe experiments were made by filling iron bomb-ſhells with water, plugging them up, and expoſing them, in this ſtate, to the ſevere froſts which are generally experienced in the winter at Quebec. The experiments were performed with ſhells of various diameters, from 13 inches to 4½ inches. The dimenſions of a ſhell of 13 inches are as follow:

Outer diameter of the ſhell, - -	12,8
The internal diameter of the cavity, -	9,1
Thickneſs of the metal, at the fuze hole, -	1,5
Thickneſs at the crown, or oppoſite part, -	2,2
Diameter of the fuze hole, - -	1,7

and the dimenſions of the other ſhells are in proportion to theſe. The plug was an iron pin ſomewhat conical; and driven in by repeated blows with a ſledge hammer: but Major Williams found

it impoſſible to drive a ſmooth iron plug ſo faſt into the fuze hole, as to reſiſt the expanſion of the water, when it began to freeze; as it was always ejected, and thrown to a conſiderable diſtance, by the force with which it was protruded; and a cylindric column of ice followed it, of from 2½ to 8½ inches in length, and of the diameter of the fuze hole. He, therefore, tried to meaſure the force of the expanſion by obſerving how far a plug, of a given weight, would be projected by it, when the ſhell was laid in a given poſition, and the plug driven in as tightly as he could drive it by the ſame number of blows. The following table exhibits the reſults of his experiments:

Hour.	Barom^{r}.	Thermom^{r}.	Wind.	Elevation of the fuze.	Weight of the plug.	Diſtance projected.
12 P.M.	29.66	— 10	Weſterly.	90 deg.	35 oz.	Unknown
10 A.M.	29.69	— 3	Eaſterly.	90	37,25	22 feet
9 P.M.	29.80	— 16	Weſt.	90	34,5	Unknown
11 A.M.	29.25	— 6	Weſt.	80	39,25	62 feet
11 A.M	29.60	— 18	Weſt.	45	39,25	387
5 A.M.	29.96	— 19	Weſt.	45	41,75	415
7 A.M.	29.46	— 12	Weſt.	45	42	Burſt.
9 A.M.	29.35	— 4	Weſt.	45	40,5	325

In the laſt experiment but one, the plug was made with ſhort ſtrong ſpringing barbs on its ſides, which, when driven through the fuze hole into the cavity of the ſhell, ſtarted off from the ſide of it, and prevented the plug from being expelled by the force of the expanding water, when it began to freeze: the conſequence was, the ſhell burſt. From the reſult of this experiment, Dr. Hutton of Woolwich, who communicated the paper, takes occaſion to obſerve, very juſtly, that the force of the expanſion of water, in the act of freezing, is ſufficient to overcome, perhaps, any reſiſtance whatever: but we have our doubts concerning his alternative; namely, that if the reſiſtance of the containing body exceed the expanſive force of water in the act of freezing, the water will remain fluid, whatever the degree of cold may be. We think, alſo, that ſome objections may be raiſed to his calculations concerning the quantity which the water expands by freezing, founded on the circumſtance which attended Major Williams's fourth experiment; becauſe it appears, thence, that the whole length of the protruded cylinder of ice is thrown out, almoſt inſtantly, after the plug is forced out; at which time, it is not probable that all the water in the ſhell was frozen: nor, indeed, does it appear, from what is related of the experiments, that it is certain

certain that all the water was ever frozen, in any one of the experiments. Neither are we certain that no vacuity was left in the ſhell, when all the water that remained in it was frozen.

Abſtract of Experiments made to determine the true Reſiſtance of the Air to the Surfaces of Bodies, of various Figures, and moved through it with different degrees of Velocity. By Charles Hutton, LL. D. Profeſſor of Mathematics in the Royal Military Academy, Woolwich, and F. R. S. London and Edinburgh.

Theſe experiments were made with a machine ſimilar to that with which the late ingenious Benjamin Robins made his Experiments before the Royal Society, in June 1746; and which are printed in his works, publiſhed by Dr. Wilſon: they were alſo made for the ſame purpoſe, and exactly in the ſame manner. The experiments of Dr. Hutton, here deſcribed, relate only to the determination of the relative reſiſtance which the ſpherical and flat ſides of a hemiſphere find, from the air, under different degrees of velocity through it, of from 3 feet in a ſecond to 20 feet. He found, as Mr. Robins had done before, in ſmall velocities, that the reſiſtance to both the one ſurface and the other, was very nearly as the ſquares of the velocities; and that the reſiſtance to the ſpherical ſurface was to that on the flat ſurface, on an average, as 1 to 2,43: but this laſt ratio varied from 2,3 to 2,6 without any apparent regard to the different velocities under which they happened.

As the application of friction-wheels to machines of the kind, with which Dr. Hutton's experiments were made, has been declared to be improper, as well as to all machines where uniform motion is required *; and, as Dr. Hutton has, nevertheleſs, applied them to the machine which he uſed, it may be expected, and we could have wiſhed, that he had given his reaſons for it. Mr. Robins having applied them to his machine, could not weigh with a philoſopher; any more than the ſimple aſſertion of Mr. Edgeworth, that they *are improper*; and to which we ſhould have paid no regard, if we had not, from the teſt of experiments, known it to be true in ſome inſtances. Friction-wheels have been applied to the pivots of the verge, in watches, by ſome of the beſt artiſts in London; and the watches have always been found to go worſe with them than without. We are aware that there may be a great difference between the effect of friction-wheels, where the machinery is ſo minute, and the motion ſo rapid, as they are in the balance of a watch, and their effect on the machine and experi-

* See Philoſophical Tranſactions, vol. lxxiii. p. 137.

ments of which we have been ſpeaking; and therefore it is that we wiſhed Dr. Hutton had given his reaſons for applying them.

Obſervations of the Places of the Georgian Planet, made at Edinburgh, with an equatorial Inſtrument. By John Robiſon, A. M. F. R. S. Edinb. and Prof. of Nat. Phil. in the Univerſity of Edinburgh.

The obſervations mentioned in this paper, (for the reſults only, and not the obſervations themſelves, are given,) were made on the 12th, 15th, 17th, 18th, and 20th of January 1787; and, from them, the author calculates that the time when the planet was in oppoſition to the ſun, was January 13th, at 4h. 56′, mean time, at Greenwich; and that its longitude, from the mean equinox, was then 69. 23° 32′ 24″, with an heleocentric latitude of 0° 30′ 38″ north. He adds, that the error of the Theory, (we ſuppoſe he means the theory, from which his tables, given in the firſt volume of theſe Tranſactions, were deduced,) in longitude, was +5″, and in latitude —18″; and he thinks the error in latitude belongs rather to the obſervation than to the theory, owing, as he conceives, to his having been obliged to ſubſtitute the ſyſtem of wires, uſually called Dr. Bradley's Rhumbus, in the focus of his teleſcope, inſtead of the micrometer with which he formerly obſerved.

Beſide delivering the reſults of the obſervations, Mr. Robiſon deſcribes alſo the inſtrument with which he made them: but, from the want of a drawing of it, we are not able to underſtand his deſcription clearly, and, conſequently, cannot convey a clear idea of it to our readers.

On the Motion of Light as affected by refracting and reflecting Subſtances, which are alſo in motion. By the ſame.

In 1785, the celebrated Abbé Boſcovich publiſhed a collection of his ſmaller works, in five volumes quarto, at Baſſano. In the ſecond and fourth vols. of this collection, are two papers on the aberration of light; in which, among many other ingenious deductions which he makes from the premiſes, there laid down, he has one ſo curious in itſelf, and ſo ſurprizing in its conſequences, that, had it been true, it is impoſſible to ſay where the diſcoveries, to which it muſt have led, would end. The Abbé's concluſion, as ſtated by Mr. Robiſon, is this. "If a teleſcope be conſtructed, having its tube filled with water, and be directed to a terreſtrial object, properly ſituated, it will be found to deviate from that object by a certain determinate quantity every day." For example, "If a common aſtronomical teleſcope, which inverts objects, be placed at the earth's equator, on the day of the winter ſolſtice, and directed to the

real place of a terreſtrial object, due ſouth of it, the object will not appear at the interſection of the croſs wires in its focus; but will, at noon, appear 5″ to the weſt of that interſection; at 6 o'clock in the evening, it will appear 5″ below it; at midnight, it will appear 5″ to the eaſt of it; and, at 6 o'clock next morning, it will appear 5″ above it: at other times, and in other poſitions of the teleſcope, the apparent motions of the object will be different; but it will never appear in its true place, except when the axis of the teleſcope is parallel to the line of the earth's motion." Hence the Abbé concludes, and, indeed, fairly, if the above aſſertion had been true, "That a perſon, *ſhut up in a mine, or dungeon, may, without ſeeing the ſun, or heavens, diſcover the motion of the earth, round the center of the ſolar ſyſtem; and alſo whether this center be in motion, and the velocity and direction of that motion.*"

This poſition of the Abbé ſeems to have given Profeſſor Robiſon a great deal of trouble; and the Profeſſor's paper will give his readers no little, if we may judge from our own caſe; for we freely confeſs that we read it three times, before we were abſolutely certain whether Mr. Robiſon aſſented to M. Boſcovich's propoſition, or not. The reaſon is that Mr. Robiſon has given all the arguments for and againſt the propoſition, which occurred to him while he was conſidering it; and, inſtead of putting thoſe which are in its favour, hypothetically, he puts them down in as poſitive terms as he could poſſibly have done, if they had met with his moſt hearty concurrence: a proceeding for which we can by no means account, as it tends only to puzzle his readers, and to extend his paper to an unneceſſary length. The only poſſible reaſon that we can ſee for it, is this: before he diſcovered M. Boſcovich's miſtakes, he made ſeveral attempts to bring the matter to experiment: but he always failed, becauſe he could find no fluid to fill the teleſcope, which was not of too opaque a nature to tranſmit ſuch a quantity of light as was neceſſary for the magnifying power required in the teleſcope. To remove this inconvenience, Mr. R. thought of ſubſtituting a cylinder of glaſs for the water teleſcope, having one of its ends ground plane, and the other ſpherical; the plane ſurface being ſituated a ſmall diſtance beyond the principal focus of the ſpherical ſurface, and a ſcratch being made on it, it is obvious that an image of this ſcratch will be formed in the conjugate focus of the ſpherical ſurface; and, if this image be received on a ſyſtem of wires, like thoſe which are put in the focus of an aſtronomical teleſcope, and viewed by means of a deep eye-glaſs, there muſt be obſerved the ſame diurnal deviation of this image that M. Boſcovich announces with reſpect to the image of the terreſtrial object,

viewed in the water teleſcope: a thought which Mr. Robiſon, perhaps, did not wiſh to be entirely loſt: but it is not eaſy to ſee the uſe of aſcertaining the mode of trying an experiment, after the principle, which the experiment is to eſtabliſh, has been ſhewn to have no exiſtence.

Mr. Robiſon is at great pains to explain M. Boſcovich's idea, and afterward to ſhew the fallacy of it; neither of which, as far as we can ſee, were neceſſary, after the account of it which we have tranſcribed from his own paper; and we are perſuaded that moſt of our intelligent readers will be of the ſame opinion; as both teleſcope and object are conſtantly moving, (without ſenſible difference,) in the ſame direction, and with the ſame velocity.

Mr. Robiſon next proceeds to explain the two hypotheſes, which have been formed concerning the mechanical nature of light; namely, that which was advanced by Sir Iſaac Newton, and that which was firſt explained by M. Huygens and Dr. Hooke, and ſince adopted by the celebrated M. Euler, and by him again brought into credit with many foreign philoſophers. He ſhews by what manner we ought to proceed in examining theſe hypotheſes; and demonſtrates that, in one inſtance, at leaſt, the Newtonian hypotheſis is not repugnant to obſervation; and that, 'in refractions, and reflections, light is actuated by forces whoſe direction is perpendicular to the ſurface of the refracting or reflecting body.'

Demonſtrations of ſome of Dr. Matthew Stewart's *General Theorems.* By Robert Small, D. D. F. R. S. Edinburgh.

So long ago as the year 1746, that excellent Geometrician, the late Dr. Matthew Stewart, publiſhed a ſmall octavo volume of 164 pages, entitled, "Some general Theorems of conſiderable Uſe in the higher Parts of the Mathematics." Theſe theorems, excepting the firſt five, were all publiſhed without demonſtrations; for which the ingenious author's reaſon was, that as they are all new, excepting one, or, at the moſt, two, he thought that their being publiſhed even in that manner would be agreeable to ſuch as were not unaccuſtomed to ſpeculations of this nature; and that ſuch would readily allow that to explain, in a proper way, ſo many theorems, ſo general as theſe are, and of ſuch great difficulty as moſt of them were, would require a greater expence of time and thought, than could be expected ſoon from one in the ſituation in which the author then was*. He therefore thought it better that they ſhould appear without demonſtrations, than lie by him till an uncertain

* Miniſter of Roſneath, in Scotland.

hereafter,

hereafter, when he might be able to add their demonſtrations; and he endeavours to allure others to do it for him, by promiſing that their time and pains would be rewarded by the great number of new and curious propoſitions which they would infallibly diſcover in doing it.

From that time to this, however, as far as we know, no perſon, excepting the preſent author, has been induced to dive in the Doctor's ſcientific fiſhery, for the rich pearls which he here promiſed them; and it does not appear that this firſt attempt has proved very ſucceſsful in making new diſcoveries: Dr. Small has, however, made ſome; and it may be added that the theorems which he has undertaken, are not thoſe, from the conſideration of which, the diſcovery of new properties was moſt to be expected. They are the ſixth, ſeventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, ſixteenth, twenty-ſeventh, and twenty-eighth: being ſuch as relate to the ſums of the ſquares, and of the fourth powers of lines drawn in a certain manner. Dr. Small informs us that theſe were ſelected from the reſt, as being moſt connected one with another.

Dr. Small's demonſtrations are very ingenious: but they certainly lack much of that geometrical purity, and chaſtity of expreſſion, which are to be found in the demonſtrations of the firſt five theorems, left by Dr. Stewart, as patterns to be followed in the demonſtrations of the reſt.

Remarks on the Aſtronomy of the Brahmins. By John Playfair, A.M. F.R.S. Edinb. and Profeſſor of Mathematics in the Univerſity of Edinburgh.

This paper has little pretenſion to originality, being profeſſedly compiled, or chiefly ſo, from a Memoir by M. *Caſſini*, in the eighth vol. of the *Mem. de l'Acad. des Sciences*; from two Memoirs of *M. le Gentil*, in the ſame work, for the years 1772, and 1784; and from the *Aſtronomie Indienne* of *M. Bailly*, publiſhed at Paris in 1787. Mr. Playfair profeſſes to have entered on the ſtudy of theſe tracts with that 'proper portion of ſcepticiſm which whatever is new and *extraordinary* ought always to excite;' and to 'have ſet about verifying the calculations, and examining the reaſons on which they are founded, with the moſt ſcrupulous attention: the reſult was, an entire conviction of the accuracy of the one, and the ſolidity of the other.' We ſhall firſt endeavour to ſhew, in as few words as poſſible, what it is, of which the profeſſor has ſo entirely convinced himſelf; then lay before our readers ſome of the principal arguments by which he has been convinced; and leave it to thoſe who are judges of the matter, to conſider the force of the ſyſtem which has ſo

entirely overturned, in his opinion, and in that of the French aſtronomers, the chronology of the Old Teſtament.

The principal objects which the aſtronomy of the Brahmins preſents to us, are three;

1. Tables and rules for calculating the places of the ſun and moon.

2. Tables and rules for calculating the places of the planets.

3. Rules by which the phaſes of eclipſes are determined:—but it is chiefly to the firſt of theſe, that Mr. Playfair directs his attention: the two latter, however, are the ſubjects of many obſervations.

Four ſets of tables have been brought from India to Europe. The firſt from Siam, by *M. la Loubere* in 1687. A ſecond ſet of tables and rules were ſent to *M. de l'Iſle* from Chriſnabouram, a town in the Carnatic, by Father *Du Champ*, about the year 1750: the precepts and examples accompanying theſe tables, were tranſlated into French by Father *Du Champ*. A third ſet were ſent to *M. de l'Iſle* from India, about the ſame time, by Father *Patouillet*; and the fourth, and laſt ſet, were brought from Tirvalore by *M. le Gentil*, on his return from India, in 1771, where we had been to obſerve the tranſit of Venus, in 1769. The object of Mr. Playfair's remarks is; firſt, to give an account of the Indian aſtronomy, ſo far as it is yet known in Europe, from the four ſets of tables above mentioned; ſecondly, to ſtate the principal arguments that can be deduced from theſe tables, with reſpect to their antiquity; and, thirdly, to form ſome eſtimate of the geometrical ſkill with which this aſtronomical ſyſtem is conſtructed. Under the third head, only, he lays claim to originality: but on this he acknowleges he has but juſt entered, at preſent, leaving to ſome future opportunity, the other diſcuſſions to which it leads.

As the tables of Tirvalore are thoſe into which Mr. P. chiefly enquires, we ſhall take no farther notice of the others, than juſt to obſerve that they are not materially different from thoſe of Tirvalore; that they all ſeem to be conſtructed for a meridian which is not far diſtant from that of Benares, the ancient ſeat of Indian learning; and that they may all have been adapted to that meridian: the ſmall deviations from it having, in great probability, ariſen from geographical errors, in placing that meridian.

The epocha of the Tirvalore tables coincides with the famous era of the *Calyoungham*, or the beginning of the year 3102 before the birth of Chriſt. Mr. Playfair enters into a critical inquiry whether this is a real or a fictitious epocha; that is, whether the places of the luminaries have been determined by

by actual obſervations, made at, or previous to, that time; or whether they have 'been calculated from the modern epochas of other tables;' and, after a moſt laborious inveſtigation, he ſeems to reſt perfectly ſatisfied that he has proved the former:—but this is not all: his arguments tend to prove that ſome of the obſervations, from which the elements of theſe tables were drawn, muſt have been made about 2400 years before that time; that is, about 1500 years before the uſual date of the creation, according to the Hebrew chronology; or about 800 years before it, if we follow the Samaritan chronology.

His reaſoning on this point is as follows. Having proved, as he contends, that the epocha of the tables, which is for the year 3102 before Chriſt, is real, and not fictitious; (that is, that the tables were conſtructed at this time;) he obſerves that to have the length of the year, and the mean motions of the luminaries, as exact as they are found to be in the Indian tables, they muſt have employed obſervations which were made at a very conſiderable interval from one another; and he thinks there is reaſon for concluding that interval was 2400 years, and the 2400 years which *preceded* the era of the Calyougham: for there are, as he juſtly obſerves, certain elements of the tables, ſuch as the proſtaphæreſis, the length of the year, the preceſſion of the equinoxes, and the obliquity of the ecliptic; which, being mutable, are of different quantities at different periods of time; and as Mr. Playfair alſo juſtly contends, the quantity which will naturally be aſſigned to them, in conſtructing tables, from obſervations, will be thoſe which belonged to them about the middle of the interval between the obſervations from which the tables were deduced. Now the quantities which are aſſigned to thoſe ſeveral elements, in the Indian tables, are ſuch as he finds muſt have belonged to them about 1200 years before the epocha of the Calyougham; and, conſequently, he infers, that the obſervations, from which the Indian tables are drawn, muſt have employed an interval of twice that quantity, or about 2400 years; and theſe 2400 years being added to the date of the Calyougham, or 3102 years before Chriſt, brings us to the year 5500 before that era, or 1500 years before the uſual date of the creation, according to the Hebrew chronology.

That there were perſons in India, who were capable of making aſtronomical obſervations, and of conſtructing tables of the motions of the ſun, moon, and planets from them, at thoſe early periods, is, however, the leaſt part of that which cauſes our ſurprize. They muſt alſo, at the time when theſe tables were conſtructed, have had the moſt perfect knowlege of the Newtonian Theory of Gravitation, *in its utmoſt extent*;

as well as have been poſſeſſed of a method of analyſis, at leaſt as extenſive as that which is known to the moſt eminent mathematicians of the preſent age: for Mr. P. tells us (p. 139 and 175) that the Brahmins can generally, by the help of theſe tables, predict the beginning and duration of an eclipſe, within a few minutes of the truth *. We are very certain that our beſt tables, which aſſign the places of the ſun, moon, and planets with great exactneſs, now, will not repreſent the face of the heavens within ſeveral hours of the truth, at a period of time which is, by ſome thouſands of years, ſubſequent to that for which the Indian tables are here ſuppoſed to be adapted, without the help of equations which are only deducible from the Newtonian Theory of Gravitation, by means of the moſt laborious calculations; and which require a perfect knowlege of the moſt abſtruſe and difficult parts of the modern analyſis: conſequently, the Indian tables, or the rules which are followed in making the deductions from them, muſt have been derived from the ſame ſource, or they could not perform what they are here ſaid to do.

Mr. Playfair, in examining the tables of the motions of the planets, which have been ſent from India, finds abundant reaſon for referring their origin alſo to a date, at leaſt as early as the epocha of the Calyougham; and he concludes this part of his ſubject in the following words:

'Thus have we enumerated no leſs than nine aſtronomical elements †, to which the tables of India aſſign ſuch values as do, by no means, belong to them in theſe later ages, but ſuch as the theory of gravity proves to have belonged to them three thouſand years before the Chriſtian era. At that time, therefore, or in the ages preceding it, the obſervations muſt have been made from which theſe elements were deduced. For it is abundantly evident, that the Brahmins of later times, however willing they might be to adapt their tables to ſo remarkable an epoch as the Calyougham, could never think of doing ſo, by ſubſtituting, inſtead of quantities which they had obſerved, others which they had no reaſon to believe had ever exiſted. The elements in queſtion are preciſely what theſe aſtronomers muſt have ſuppoſed invariable, and of which, had they

* 'In two eclipſes of the moon, calculated in India, by their method, and obſerved there by *M. Le Gentil*, the error, in neither caſe, exceeded 23 minutes of time; and, in the duration and magnitude of the eclipſe, their calculation came ſtill nearer to the truth.'

† 'The inequality of the preceſſion of the equinoxes, the acceleration of the moon, the length of the ſolar year, the equation of the ſun's center, the obliquity of the ecliptic, the place of Jupiter's aphelion, the equation of Saturn's center, and the inequalities in the mean motions of theſe two planets.'

ſuppoſed

ſuppoſed them to change, they had no rules to go by for aſcertaining the variations; ſince, to the diſcovery of theſe rules is required, not only all the perfection to which aſtronomy is, at this day, brought in Europe, but all that which the ſciences of motion and extenſion have likewiſe attained. It is no leſs clear, that theſe coincidences are not the work of accident; for it will ſcarcely be ſuppoſed that chance has adjuſted the errors of the Indian aſtronomy with ſuch ſingular felicity, that obſervers, who could not diſcover the true ſtate of the heavens, at the age in which they lived, have ſucceeded in deſcribing one which took place ſeveral thouſand years before they were born.'

As Mr. Playfair informs us that he has barely entered into the ſubject of his third part, (the geometrical ſkill exhibited in the conſtruction of the Indian tables,) and that he propoſes to purſue it at ſome future opportunity, we ſhall defer our examination of that part, until we have the whole of it before us; and we ſhall conclude our account of this entertaining paper, with adverting to a paſſage in p. 153, where the author aſcribes the *diſcovery* of the inequality in the preciſion of the equinoxes, cauſed by the action of the planets, to *M. de la Grange*. It is by ſuch *ſide winded ſtrokes* as this, that diſcoveries are attributed to wrong perſons; and, if they are not contradicted, and the matter placed in its proper point of view immediately, it becomes difficult, or, perhaps, impoſſible, to do it, in a few centuries. The late celebrated *M. Leonard Euler* was the firſt diſcoverer of this inequality; as well as of the inequality in the obliquity of the ecliptic, and of the changes which will be cauſed in the places of the nodes of each planet, by the actions of the whole: all which he has fully explained, and has aſſigned the quantity of each, in a very curious paper, publiſhed in the Memoirs of the Royal Academy of Sciences at Berlin, for 1754.

On the Reſolution of indeterminate Problems. By John Leſlie, A. M.

It is a fundamental principle in algebra, that a problem admits a determinate anſwer when the number of independent equations is equal to the number of unknown quantities: but when the number of unknown quantities exceeds the number of equations, the queſtion generally admits a variety of anſwers: and problems which are ſo circumſtanced, are called *indeterminate problems*. If, in ſtating the conditions of a queſtion, ſimple equations only occur, the anſwer will always be had in finite numbers, either whole or fractional: but if the higher functions be concerned, the values of the unknown quantities will *generally* be involved in ſurds, which it will be impoſſible to exhibit on any arithmetical ſcale. On this circumſtance, the analyſis has been founded, which is commonly employed

employed in the reſolution of ſuch indeterminate problems, as require the anſwers to be given in whole, or finite, fractional numbers: but as that method of ſolution requires, generally, a variety of aſſumptions, which depend on particular circumſtances; and for which no general rules can be given; and as the ſubject is not merely an object of curioſity, but may be applied with advantage to the higher calculus; Mr. Leſlie thought that his time would not be unprofitably employed in deſcribing a method by which the ſolutions of indeterminate problems may be obtained from one ſingle principle, very ſimple and obvious in itſelf, but which, nevertheleſs, admits a very extenſive application.

The principle is this:

'Let A×B repreſent any compound quantity which is equal to another C×D, and let *m* be any rational number, aſſumed at pleaſure; it is manifeſt that, taking equimultiples, $A \times m\,B = C \times mD$. If, therefore, we ſuppoſe that $A = mD$, it muſt follow that $mB = C$, or $B = \frac{C}{m}$. Thus two equations of a lower dimenſion are obtained. If theſe be capable of farther decompoſition, we may aſſume the multiples *n* and *p*, and form four equations ſtill more ſimple. By the repeated application of this principle, an higher equation, if it admit of diviſors, will be reſolved into others of the firſt order, the number of which will be one greater than that of the multiples aſſumed. Hence the number of ſimple equations, into which a compound expreſſion can be reſolved, is equal to the ſum of the exponents of the unknown quantity in the higheſt term. Conſequently a problem can be reſolved, by the application of this principle, only when the *aggregate ſum*, formed by the addition of the exponents of the higheſt terms of the ſeveral equations propoſed, is *at leaſt* equal to the number of the unknown quantities, together with that of the aſſumed multiples.'

'This principle is illuſtrated by the reſolutions of a great variety of the more general and uſeful problems related to this branch of analyſis; which ſufficiently ſhew that the principle from which they are drawn is not leſs extenſive, and that it is much more uniform, than thoſe that are commonly uſed.

[*The other Papers will be conſidered in future Articles.*]

ART. V. *An Inquiry into the Moral and Political Tendency of the Religion called Roman Catholic.* 8vo. pp. 163. 3s. Robinſons. 1790.

THAT the Monthly Reviewers are firm and entire friends, not merely to religious toleration, but to the moſt generous freedom, is, we truſt, ſo well known to all who are acquainted with our literary labours, that we aſſure ourſelves, the public will

I aſcribe it to no illiberal prejudice, if we paſs ſome degree cenſure on the performance before us. The tract is well itten; and to ſeveral of the obſervations and ſentiments con- ned in it, we cannot but yield our hearty concurrence:—yet the ſame time, the work exhibits, in ſome inſtances, a kind half-reaſoning, inſidious, appearance, calculated to miſlead ignorant or unwary. It would perſuade us that Popery, r the terms *Papiſt* or *Roman catholic*, are here indifferently d,) is of the moſt harmleſs nature; and that no evil ever , nor ever could, ariſe from its doctrines and ordinances, en rightly explained and underſtood.

Auricular confeſſion, for inſtance, if we credit this author, is th innocent and uſeful, and has been acknowleged as ſuch many orthodox ſons of the Church of England. Some of prelates, it is ſaid, have lamented its diſuſe; and, it is add- l, that one who is eminent in the preſent day, has allowed at it may be beneficial, and even ſometimes neceſſary.—Now at can the Proteſtant reader ſay to this? We will readily low, that there may be caſes, in which the acknowlegement error, or guilt, to a wiſe, worthy, and faithful friend, cle- cal or not, may be productive of real and laſting ſervice:— t, ſurely, this is totally different from the practice of con- ſion in the church of Rome, or even from what might be ded by ſome of the Proteſtant clergy. Could we ſuppoſe at the practice was uſeful and innocent in its firſt inſtitution, common ſenſe will ſuggeſt that it is liable to great abuſe, d pregnant with numerous evils; as the hiſtoric page will undantly teſtify.

Although it does not, however, belong to us to obviate the ggeſtions of this author, yet we cannot but wiſh that ſome dicious, well informed, temperate Proteſtant may take up e cauſe, and defend the reformation, againſt this warm, ſpe- ous, and generally, decent opponent.—Happy would it have en if the reformation had proceeded farther! Happy, if it d not, by what it retained, left ſo much room for the ad- rſary to form an attack to advantage! Indeed this treatiſe, hile it aims to exculpate the church of Rome, proceeds, and t in a mere covert way, to criminate that of England; on hich it beſtows ſeveral ſevere reflexions:—to obviate theſe, circumſtances are at preſent, is not in our power, though ſincerely in our inclination.

We think we may appeal to fact, as affording undoubted roof, that popery ſpreads darkneſs over the underſtanding, ading away reaſon and judgment captive and in chains: yet is writer would have us believe that the Proteſtant ſyſtem is t ſuperior in this or in other reſpects, to that of the papiſt.

He

He certainly preſerves a good appearance of reaſoning; and from the conduct of ſome reformed churches, he is but too well enabled to maintain his point: yet we muſt add, that he perplexes the reader with ſpecious, rather than convinces him with ſolid, reaſoning; or if he proves that Proteſtants have contradicted their own principles, the reflection falls not on their cauſe, but on thoſe perſons who are ever willing to employ religion, or what they chuſe to call by that ſacred name, as a means of enſlaving mankind: ignorance and ſuperſtition have at all times proved of excellent ſervice in this reſpect; and therefore, ſtate-officers, civil and *eccleſiaſtical*, have always endeavoured to *preſerve* them, where they ſtill prevail, or to *recover* them, where their influence has abated.

On the odious article of perſecution, which bears with ſo heavy a weight on the Romiſh church, there may have been too fair an opportunity for the retort which is here caſt on the Proteſtants: but the inſtances in which the latter may have contradicted their own acknowleged tenets, cannot be ſufficient to juſtify the ill conduct of the former.

When he proceeds to the political defence of popery, the author grows more bitter and ſevere, and angrily expatiates on the miſrepreſentation of its doctrine: but notwithſtanding all that any writer may advance, can it ever be granted that the charges, which have been brought againſt the politics of the church of Rome, are entirely ill grounded? Have not a variety of facts warranted the propriety and neceſſity of guarding againſt all who embrace the arbitrary principles with which popery is connected? It is well known that prieſtcraft and knavery never obtained ſo complete a triumph over mankind, as during the time when the ſway of the Romiſh church was moſt powerful and extenſive; and though government may be deſpotic without this aid, yet certain it is that ſome of the moſt effectual inſtruments for ſervility in the governed, and tyranny in the rulers, have been provided by that church.—As to what remains, if any remains there be, in the church of England, of the ſpirit of popery, we leave the defence of our eſtabliſhment to thoſe who have more leiſure, and more ability for the taſk: to thoſe whoſe office it more immediately is. It may not be improper, however, to inſert a few ſpecimens of the manner in which this part of the ſubject is treated:

Under the head of ſchiſm and excluſive ſalvation, we find the following paſſage:

'It has lately been the faſhion, to extol the liberality of our church-eſtabliſhment, and on every occaſion to contraſt it with the narrow ſelfiſhneſs of popery. Yet the unfortunate coincidence of the former in that very opinion for which papiſts are reproached with

with bigotry and ſelfiſhneſs, is ſo remarkable, that it cannot but render theſe commendations ſomewhat ſuſpicious. The orthodox may indeed pleaſe themſelves with the idea, and compliment one another with the phraſe of diſtinguiſhed tolerance and liberality, but they do well not to appeal to the infidel or diſſenter for the juſtice of their claim to ſuch exalted merit.'

Another reflection we obſerve, which relates, not ſo much to the eſtabliſhment, as to its miniſters; whoſe conduct we ſhould be glad to ſee always ſufficient to vindicate them from any cenſure which it may imply: ſpeaking of Sunday-ſchools, it is added,

'They who have been moſt active in promoting this ſcheme of charity and benevolence, ſeem to have conſidered the neceſſity of the meaſure, more than the origin of that neceſſity. Had they inveſtigated the latter, they would, I am confident, have quickly diſcovered the want of moral inſtruction in the people, to originate in the neglect and inability of the clergy to comply with the catechetical part of their office.'

Some pages of this work are employed on the ambition of the Papal prieſthood, and this is the inference;

'The enormous guilt, therefore, of the Romiſh clergy—amounts to no more than that the churchmen of that time did exactly what any other body of men would have done in the ſame circumſtances: In the hiſtory of the reformed churches, I do not find the clergy to have been more moderate:—The eccleſiaſtical commiſſion, the right of ſanctuary, the extenſion of prohibited degrees, and every abuſe of the ancient eſtabliſhment, might have remained to this day, if the removal of theſe had depended on the diſintereſtedneſs of the Proteſtant clergy. What was it but the clamour of this body which prevented the ſuppreſſion of *aſylums**, till the reign of James I.? What other cauſe but this obſtructed the removal of many eccleſiaſtical abuſes which have ſurvived the ancient hierarchy?'

This may be all true, and probably is; we certainly cannot contradict it: but what does it prove?—Not that popiſh prieſts ſhould have liberty and authority to act as they pleaſe: but that a people, who have a juſt ſenſe of their rights and liberties, ſhould keep a watchful eye over eccleſiaſtics, whether papiſts or proteſtants; and we may add that a clergy, rightly diſpoſed, will be of this mind, and wiſh for no power but that which conſiſts with, and advances, the public welfare.

In another place, this writer having mentioned the title, HEAD *of the church*, as aſſumed by Henry VIII. thus proceeds;

'Neither the ambition of kings, nor the flattery of their miniſters, produced any thing in that age ſimilar to this extravagance of our countrymen: among all the reformed they alone had the ſagacity to diſcover, the credulity to believe, and the confidence to

* 'Pegge's Sanctuary; Archæologia, vol. viii.' See alſo Month. Rev. for October 1788, vol. lxxix. p. 293.

when ſingle ſhips have encountered one another, or when two, or even three, have been engaged of a ſide, Britiſh ſeamen, if not victorious on every occaſion, have never failed to exhibit inſtances of ſkilful ſeamanſhip, intrepidity, and perſeverance; yet, when ten, twenty, or thirty great ſhips have been aſſembled, and formed in line of battle, it is remarkable, that, in no one inſtance, has ever a proper exertion been made, any thing memorable atchieved, or even a ſhip loſt or won on either ſide†.'

An obſervation ſo humiliating to our long-indulged ideas of maritime ſuperiority, argues ſome fundamental error in our ſyſtem of naval evolutions, or ſome new improvements in manœuvring diſcovered by our neighbours, that claim inveſtigation; and it is with much ſatisfaction that we now find it undertaken. Of the Naval Tactics promiſed in the above title-page, only the firſt part is yet ſubmitted to the public, which treats *Of the Attack from the Windward.*

'The remaining Parts of this Work will conſiſt of the following particulars,—viz.

'PART SECOND will contain a ſyſtem or theory of the attack of fleets from the leeward.

'PART THIRD will conſiſt of an Hiſtorical Sketch of Naval Tactics; which, being divided into Periods, the three firſt, as ſhewing the particular changes that have taken place in the conſtruction and management of ſhips, in the nature and uſe of weapons, and in the different modes of practice, are more immediately applicable to ſuch engagements as preceded the year 1782. Which year, the laſt of the American war, made remarkable by a ſeries of intereſting events, and new and ſingular exertions of naval ability, forming the commencement of a Fourth Period in the Hiſtory of Naval Tactics, will alſo make a Fourth Part of this Work;—of all which events, the deciſive victory gained by Lord RODNEY on the 12th of April, is moſt intereſting, as it is the firſt example given of cutting an enemy's line of battle aſunder, and fully illuſtrates the theory and ſyſtem of the attack from the leeward.

'It will not, however, be found that the Britiſh ſeamen alone have made the year 1782 to be ſo diſtinguiſhed. The late Monſieur SUFFREIN, Admiral of the French fleet in the Eaſt Indies, has been the firſt to furniſh an example of an attack from the windward, different from thoſe formerly exhibited; and, as an enemy, he alſo has had the merit, with a ſquadron of equal force, of making the attack, and of bringing a Britiſh ſquadron to action; a thing unknown for almoſt an hundred years back.'

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render of Lord Cornwallis's army, the conſequence of Admiral Greaves's unſucceſsful rencounter with the French fleet off the mouth of the Cheſapeak. A few copies only were printed, and at that time diſtributed among friends.'

† 'Neither the gallant manœuvres off St. Chriſtopher's, nor the memorable 12th of April, took place till the ſpring following.'

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The above general remark of our late want of ſucceſs in ſea armaments, placed at the opening of this work, is afterward branched into the following ſpecific obſervations:

'If, then, after a proper examination of the late ſea-engagements, or rencounters, it ſhall be found, that our enemy, the French, have never once ſhewn a willingneſs to riſk the making of the attack, but, invariably, have made choice of, and earneſtly courted a leeward poſition: If, invariably, when extended in line of battle, in that poſition they have diſabled the Britiſh fleets in coming down to the attack: If, invariably, upon ſeeing the Britiſh fleet diſabled, they have made ſail, and demoliſhed the van in paſſing: If, invariably, upon feeling the effect of the Britiſh fire, they have withdrawn, at pleaſure, either a part, or the whole of their fleet, and have formed a new line of battle to leeward: If the French, repeatedly, have done this upon every occaſion: And, on the other hand, if it ſhall be found that the Britiſh, from an irreſiſtible deſire of making the attack, as conſtantly and uniformly have courted the windward poſition: If, uniformly and repeatedly, they have had their ſhips ſo diſabled and ſeparated, by making the attack, that they have not once been able to bring them to cloſe with, to follow up, or even to detain one ſhip of the enemy for a moment; ſhall we not have reaſon to believe, that the French have adopted, and put in execution, ſome ſyſtem, which the Britiſh either have not diſcovered, or have not yet profited by the diſcovery?'

It will not be expected that we ſhould enter particularly into the principles which this ingenious writer advances for the conduct of naval commanders in different circumſtances, as they cannot be made intelligible without the plates; it may ſuffice to obſerve, that he illuſtrates them all by a critical examination of our late general engagements by ſea, from that off Toulon, under Admirals Matthews and Leſtock, in 1744, down to the preſent time; and as it appears from the whole, that the dexterity of the French to avoid an engagement, is ſuperior to our eſtabliſhed mode of urging them to it, this inferiority of diſcipline will tend, in ſome meaſure, to exculpate ſome of our late commanders, from the perſonal cenſures to which their indeciſive ſkirmiſhes with ſo ſhy an enemy have expoſed them.

If we may preſume to comprize, in few words, the reſult of Mr. Clerk's doctrine in this part of his work, it will be, that inſtead of an admiral attempting to bear down on an enemy to leeward, in the hope of bringing his whole line into action, he recommends to commence the attack on the three or four ſhips in the rear, as moſt likely to be ſucceſsful, for a variety of reaſons, the validity of which we do not undertake to eſtimate, and for which the work muſt be conſulted.

After all, we confeſs ourſelves not without ſome doubt as to the policy of publiſhing any propoſed improvements of ſea

tactics; being of opinion that they ought to have been kept in reſerve at the Admiralty, if they proved acceptable there, to make part of future fighting inſtructions; and that the ſucceſs of them would be the moſt proper mode of publication: for every idea of national advantage appears to be ſurrendered, by apprizing an enemy how we propoſe to attack him when next we meet.

The commentaries on our late ſea engagements, and the propoſed inſtructions for the diſpoſition and management of fleets, in ſimilar caſes, are clearly illuſtrated by thirty copper-plates.

ART. VII. *A Complete Dictionary of Muſic.* Containing a full and clear Explanation, diveſted of technical Phraſes, of all the Words and Terms, Engliſh, Italian, &c. made uſe of in that Science, ſpeculative, practical, and hiſtorical. The whole compiled from the beſt ancient and modern Authors, and particularly adapted to Scholars, as well as Proficients. By John Hoyle, Muſician. 8vo. pp. 160. 3s. ſewed. Symonds, &c. 1791.

"THE Chaotic dialect of heterogeneous phraſes," of which Dr. Johnſon, in the plan of his Engliſh Dictionary, accuſes tranſlators, is no where to be found in a more *Babelonish confuſion*, than in the technical language of muſicians: as it is not uncommon to ſee, in the ſame book, Greek, Latin, German, French, Italian, and Engliſh terms of art, unexplained; and the multiplication of theſe terms, from the progreſs of muſic, and the great importation of foreign compoſitions, has been increaſing, within theſe thirty years, to a boundleſs degree.

As ſimplicity of melody was the characteriſtic of muſic in the beginning of the preſent century, few inſtructions to the performer were neceſſary: but as modern maſters chiefly aſpire at refinement, expreſſion, and variety, it became, perhaps, neceſſary, to increaſe the *technica* of the art, in proportion to its improvement in theſe particulars; and yet this licenſe ſhould only be granted to compoſers of the firſt claſs, the inventors of the ſtyle, paſſage, or character of movement, which required explanation. Every young artiſt, however, who has not enriched the art with a new idea or arrangement of ſounds, has thought it neceſſary to ranſack his Italian dictionary for *new terms* to expreſs *old inventions*, or more frequently no invention at all, but a ſeemingly fortuitous ſeries of notes, to which he muſt be a cunning muſician indeed, who can give any meaning, even with all the help of a fine new word.

To explain all the terms in muſic which have had no admiſſion in the dictionaries of Broſſard, Rouſſeau, or in thoſe of their tranſlators, would be a uſeful work: but it is a taſk for which the author before us does not ſeem to be completely qualified; as not only an acquaintance with the ſeveral languages which have furniſhed theſe terms is neceſſary, but alſo a profeſſional knowlege of their uſe, and acceptation, by great compoſers, and great performers.

It is hardly poſſible to conceive, but by reading Mr. Hoyle's book, how very deficient he is in theſe particulars, and into what errors his definitions would lead a performer, or muſical ſtudent, who ſhould rely on his authority. A few articles from the firſt letter of the alphabet are ſufficient to juſtify this remark, in the opinion of every judge of muſic, or of the Italian language:

'ACADEMY OF MUSIC, is frequent in moſt parts of Europe, but more ſo in Italy than any other country, where the young ſtudents in the ſcience of muſic *are inſtructed.*'

This is certainly *new* information, if not exactly true. We have indeed been told by travellers, and muſical writers, that *Academia*, in Italy, meaned a *private concert*, or aſſembly of perſons to hear muſic; and that the place 'where young ſtudents in muſic are inſtructed,' is called a *Conſervatorio.*

'ACCENT, is a certain modulation or warbling of the ſounds, either by the voice or inſtruments, to expreſs a paſſion.'——'The more full and void of diſcords the harmony is,' [on the accents] 'the leſs offence to the ear will be given.'

Now, if the reader underſtands how an *accent* can be a *warble*, we ſhall admire his penetration: but we think we can venture to aſſure him, that whenever *diſcords* are uſed in correct compoſition, it is generally on the *accented* parts of a bar.

'ALLEGRETTO, is a degree *faſter* than *Allegro*, but ſeldom uſed, as *Piu Allegro* is the ſame.'!

Under ſubmiſſion to Mr. Hoyle's better acquaintance with Italian diminutives and augmentations, we rather think *Allegretto* the diminutive of *Allegro*; and therefore that it implies a degree *leſs* gay and lively, or in other words, a *ſlower*, inſtead of *faſter* time, than *Allegro.*

'ANDANTE. This word (ſays Mr. H.) has reſpect chiefly to the thorough baſs, and ſignifies that, in playing, the time muſt be kept very juſt and exact.'

ANDANTE, from *Andare*, to go, ſeems rather to imply a *walking* or moderate pace, between running and creeping; and this is the firſt time we have ever been told, that it had any thing to do with the *thorough baſs*, or diſtinctneſs of the ſounds.

'ANTHEM, a church ſong performed in cathedral ſervice by choriſters, who ſing alternately.'

What! are all anthems, then, in dialogue?——Mr. H. adds,—'but, at preſent, Anthem is uſed in a more confined ſenſe, being applied *only* to certain paſſages of ſcripture, and adapted to a *particular* ſolemnity.'—Is this true at St. Paul's, or at any other cathedral in the kingdom?

'ARPEGGIO, the manner of making the ſeveral notes of a chord in muſic be diſtinctly heard one after another, by a melodious *purling* and rolling motion of the hand.'

'ASSAI. This word is always joined with ſome other word, to *leſſen* or *weaken* the ſtrength or ſignification of the word it is joined with: for example, if it is added to any of theſe words, *Adagio*, *Grave*, or *Largo*, which all denote a ſlow movement, it ſignifies that the muſic muſt be performed not ſo ſlow as each of theſe words would require if alone; but if it is joined with any of theſe, *Vivace*, *Allegro*, or *Preſto*, which do all denote a quick movement, then it ſignifies that the muſic muſt not be performed ſo briſk or quick as each of theſe words would require if alone.'

No muſician, nor any perſon who is acquainted with the Italian language, is ignorant that the direct reverſe of all this article is true. *Aſſai*, in Italian, has not the ſame meaning with *Aſſez*, enough, in French, but is equivalent to the word *very* in Engliſh: ſo that it is uſed in muſic as an augmentative to whatever term it is joined.

Blunders in the definition of terms which have been long in common uſe, made us curious to ſee how the author would acquit himſelf in explaining words which have been lately adopted from the Italian language, by the greateſt maſters in Europe, ſuch as *Calendo*, *Creſcendo*, *Diminuendo*, *Perdendoſi*, *Ralentando*, &c.: but no ſuch words are to be found; and yet this book is boldly called 'A *Complete* Dictionary of *all* the Words and Terms,' &c.

The only tolerable articles in this compilation are garbled from Chambers, and from Graſſineau's tranſlation of Broſſard's Dictionary. Wherever there is an appearance of learning in muſic or language, it is eaſy to diſcover, though it is never confeſſed, to whom the author has been obliged. We cannot however perceive, by the utility, wit, or ſpirit, of any of the articles, that he has availed himſelf of Rouſſeau's Dictionary, the beſt, as far as it goes, of all muſical expoſitions: but being written for the meridian of France twenty-three years ago, even a complete tranſlation of it would now be found very deficient by an Engliſh muſical ſtudent; and Graſſineau's tranſlation of a work written at the end of the laſt century, is as de-

fective in explanations of the terms uſed in the preſent muſic, as a virginal of Queen Elizabeth's time would be in the compaſs or number of keys neceſſary to its performance.

In the article OPERA, Mr. H. ſays, that 'the Venetians are agreed to be the firſt inventors of this manner of acting;'—which is robbing the Florentines of their juſt due; and he aſſures us, that 'Operas are *now* in great eſteem in England, and are, for the greateſt part, ſet to muſic by Mr. Handel.'—As this *might* have been ſaid with truth fifty years ago, who would not ſuppoſe this book to have been then fabricated?

If our author's nameſake, who has written on the game of *Whiſt*, had been equally inaccurate in his inſtructions, it might have been fatal to the purſes of his readers: but though this Muſical Dictionary, as it is called, may endanger the reputation of ſelf-taught *Dilettanti*, yet Maſters muſt be unworthy of that title, indeed, if they are in want of ſuch information as Mr. John Hoyle has here furniſhed.

ART. VIII. *The Goldſmith's Repoſitory:* Containing a conciſe Elementary Treatiſe on the Art of aſſaying Metals, Rules, Directions, and correct extenſive Tables, applied to all the poſſible Occaſions of mixing, alloying, or finding the Value of Bullion, under all its various Denominations of Gold, Silver, and Parting. Alſo, an Appendix, in which are contained Abſtracts of all the Acts of Parliament now in force, relating to Gold and Silver; and a View of all the Changes in their reſpective Standards. By W. J. Alldridge. 8vo. pp. 382. 10s. 6d. Boards. Robinſons.

THIS will certainly be an acceptable work to goldſmiths, and to all who are concerned in the commerce of gold and ſilver. The rules, and tables, are much more extenſive than any hitherto publiſhed, and include every caſe that can, as we conceive, poſſibly occur, in the valuation and mixing of thoſe metals, with examples, and the calculations of them at large; and, toward the end, a conciſe recapitulation is drawn up, under the title of *Praxis*, ſtating the things given and required, with the correſponding rules and analogies, in a tabular form. The rules are juſt, and of the correctneſs of the tables we have no reaſon to doubt; whereas, in former publications on theſe ſubjects, the rules and principles of calculation, in ſeveral inſtances, are plainly erroneous. Mr. Alldridge has ſhewn, that when weighed quantities of gold and ſilver are melted together, with the addition of a little copper, the compound, the aſſayer makes an accurate report of it, will be found, by the uſual method of computation, to be worth conſiderably more, and conſequently to contain more of one or other of the

precious metals, than the quantities actually mixed. It often happens, that gold containing too much alloy, is required to be brought to a given degree of fineneſs by the addition of finer gold; and tables have been drawn up for ſhewing how much of the fine is to be added for this purpoſe, in different caſes, to every ounce of the other: but thoſe tables, from a ſtrange inadvertence, inſtead of giving the quantities which ought to be *added*, give the quantities which every ounce of the compound ought to *contain* after the addition has been made. It ſeems aſtoniſhing that ſuch material errors ſhould have ſubſiſted to this time, in a buſineſs which, one would think, requires the minuteſt accuracy.

Of the *Art of Aſſaying*, though it makes a pretty conſpicuous figure in the title-page, we find nothing in the work itſelf, except a ſlight ſketch in the preface. The author appears in the character of an arithmetician only, and takes the aſſayer's report as one of his *data*: he intimates, however, ſome uncertainties in it, and ſtates the reports given by different aſſayers, of the fineneſs of the ſame ingots; ſome of which differ conſiderably from others, though the quantities for the reſpective aſſays were taken, with all due care, from the ſame parts of the ingots. The proceſs is undoubtedly a very delicate one, and requires the minute attention of the operator in every part of it: but the experiments made by the chemiſts of the French academy, publiſhed in their Memoirs about a dozen years ago, have ſhewn, that a degree of preciſion and uniformity, adequate to the importance of the object, is by no means unattainable. It would ſeem from thoſe experiments, that the report of the aſſayer muſt *always* be too *low*, unleſs he makes allowance for a certain portion of the fine metal which is carried into the cupel by the lead, and which varies, (all other circumſtances being alike,) according to the quantity of lead uſed.

ART. IX. *The Chemical Principles of the Metallic Arts*; with an Account of the principle Diſeaſes incidental to the Metallic Artificers; the Means of Prevention and Cure; and a conciſe Introduction to the Study of Chemiſtry. By W. Richardſon, Surgeon. F. S. A. Sc. 8vo. pp. 308. 6s. Boards. Birmingham printed. Sold in London by Baldwin. 1790.

A Good ſyſtem of the chemical principles of the metallic arts, diſincumbered from all obſcure and ambiguous articles of theory, and conſiſting of well aſcertained facts, of all the known properties of metallic bodies, the changes produced in them by different agents in different circumſtances, and the means

means of adapting them to their various purpoſes of practical utility, would certainly be a very valuable work; and it is equally certain that ſuch a work cannot be executed to advantage, but by a man of extenſive knowlege, and of actual experience in the reſpective ſubjects. To theſe qualifications the preſent writer makes no pretenſions: he ſays, that 'authors of the greateſt eminence have been conſulted and uſed; and whenever they have been deficient in point of *practice*, application has been made to working artiſts:' but the working artiſts appear to have been very ſparing of their communications to him; and though many particulars are caſt into the form of proceſſes or receipts, they are in general ſo ſuperficially deſcribed, that we can ſeldom perceive any traces of the hand of an operator; and the author's deſign ſeems to have been, not ſo much to teach the *metallurgic arts* in particular, as to initiate the workmen in the principles of *general chemiſtry*.

The *Introduction to Chemiſtry* makes one third part of the book. It contains explications of the principal terms and operations, reſolution, mixture, ſolution, ſaturation, filtration, &c.; the tables of affinity; a ſet of inſtruments (but without plates,) for the purpoſes of philoſophical chemiſtry; and an arrangement, from Dr. Black's lectures, of the *materia chemica*, with ſhort, but comprehenſive, notes, or abſtracts of the principal properties of the reſpective ſubſtances.

The firſt part of the work itſelf treats on *mines and ores*. It gives an account of the ores of each of the metallic bodies, as deſcribed by the late writers on mineralogy; the common proceſſes for aſſaying them; and an abſtract of Bergman's method of aſſaying in the humid way. For the iron aſſay, the late improved proceſs with *fluor* is directed, but without any intimation of the ſtrong diſpoſition of this ſubſtance to act as a flux for the crucible as well as for the earthy matter of the ore.

The ſecond part, on *Metals*, contains a ſhort view of the general properties of each, and ſome proceſſes on them: but we do not meet with ſuch curious nor important articles of information as might have been expected in a work of this kind, publiſhed, as this is, at Birmingham. Under *Gold*, we have the different ways of gilding; and we are told of gilding with *red*, *green*, and *yellow* gold: but how thoſe golds are prepared, we are not informed; all that we can learn about them is, that they 'ſhould be kept in different amalgams.' On *Iron*, we find four proceſſes only, *common hardening*, *caſe-hardening*, *colouring ſteel blue*, and *plating*. The firſt, *common hardening*, is as follows: 'IRON by being heated red hot, and plunged into cold water, acquires a great degree of hardneſs. This proceeds from the coldneſs of the water, which contracts the particles of

the iron into leſs ſpace.' The author ſeems here to have forgotten what he had told us, very properly, juſt before, that *iron* acquires no hardneſs by this treatment; and that this non-acquiſition of hardneſs is one of the principal characters in which it differs from *ſteel.*

Toward the beginning of this part, we obſerve a table of the *melting heats* of the different metals; which, from whatever eminent author it may be immediately copied, is egregiouſly erroneous. Even if Mr. Wedgwood's excellent thermometer, and his curious reduction of theſe high degrees of heat, meaſured by it, to Fahrenheit's ſcale, had never appeared, one would think it impoſſible for any man of common experience or obſervation to perſuade himſelf, that the heat at which iron melts, exceeds the loweſt degree of ignition only about as much as the loweſt ignition exceeds the melting heat of tin: or that ſilver melts with leſs heat than that of iron juſt red hot. Well might Bergman add, (in his *Sciegraphia*,), "IF the compariſon that has been made, &c. be juſt." The preſent writer makes no *ifs* about the matter, and has ſuperadded a little inaccuracy of his own, ſtating the melting heat of mercury to be 40°: it is indeed 40, but 40 *negative*; not 40 on the ſame ſcale with the reſt, but 40 below the commencement of that ſcale.

Part III. conſiſts of *metallic calces and precipitates*, though ſeveral preparations of the ſame kind are inſerted in the preceding part: nor can we perceive any reaſon why a ſeparation ſhould be made; for the moſt natural and inſtructive method would certainly be, to put all the preparations and chemical habitudes of one metal together, in one connected ſeries; as it is theſe, *collectively*, that form the true principles of all the arts exerciſed on that metal.—One of theſe precipitations, *Pruſſian blue*, we ſhall extract as a ſpecimen of the proceſſes:

'Previous to the making of this ſubſtance, an alkali muſt be prepared as follows; viz. fixed alkali muſt be burnt in ox's blood, or with horn ſhavings, or any other animal matter. The ſalt is now to be waſhed out, and is called, though improperly, *lye of phlogiſticated alkali*, which is of an amber colour, and has the ſcent of peach bloſſoms.

'A ſolution of martial vitriol, and another of alum, are put together in a large glaſs, and the alkaline lye poured upon them. A greeniſh precipitate is thrown down. The liquor is filtered, in order to get the precipitate by itſelf, which is collected and put into a glaſs cup. Upon pouring a little marine acid on this precipitate, it immediately acquires a fine blue colour. This part of the proceſs is called the brightening of the Pruſſian blue.'

From this deſcription, we believe, no man will learn to make Pruſſian blue; the only part of the proceſs that is attended

tended with any difficulty or nicety, the preparation of the alkali, being expreſſed in ſo vague a manner, as to convey no idea of the method of management. Thoſe, however, who are already converſant in the practice, by rote only, will find their account in conſulting the ſhort theory which is ſubjoined; and the ſame thing may be ſaid of the reſt of the book; for it may, doubtleſs, be uſeful to workmen unacquainted with chemiſtry, who may be willing to purchaſe and peruſe a light performance like this, rather than a larger and more perfect work.

The means of preventing and curing the principal diſeaſes incident to metallic artiſts, certainly make a very proper addition: but we cannot ſay much in praiſe of the execution. The moſt intereſting part of it conſiſts in precautions reſpecting *cleanlineſs*, to which workmen are generally inattentive, and which, therefore, cannot be too ſtrongly inculcated. We have ſeen men, at the lead ſmelting works, not only ſit down to meals with unwaſhed hands, but broil their ſteaks on the hot pigs of lead which they had been caſting. One man, by a religious obſervance of waſhing his hands, face, and mouth, and laying aſide an upper garment, *every* time of leaving work, had reached to a good old age, without ever feeling the ſlighteſt ſymptom of the diſorder by which his ſlovenly companions had all been repeatedly tormented, and ſome of them carried off.

ART. X. *A Deſcriptive Catalogue of a General Collection of Ancient and Modern engraved Gems*, Cameos as well as Intaglios, taken from the moſt celebrated Cabinets in Europe; caſt in coloured Paſtes, white Enamel and Sulphur, by James Taſſie, Modeller; arranged and deſcribed by R. E. Raſpe, and illuſtrated with Copper-plates. To which is prefixed, an Introduction on the various Uſes of this Collection, the Origin of the Art of engraving on hard Stones, and the Progreſs of Paſtes. 4to. 2 Vols. about 940 Pages, and 58 Plates. 1l. 16s. Boards. Sold by the Author in Leiceſter-fields, and by Murray. 1791.

MR. Taſſie's collection is ſo generally known, and ſo univerſally admired, that it ſtands not in need of our recommendation. It is the greateſt that ever was made, containing upward of 15,000 articles; and amazing as this number muſt appear, the collection is ſtill more precious on account of the beauty and value of the original gems, and the accuracy and perfection with which they are imitated. In ſurpaſſing all his predeceſſors, the labours of this ingenious artiſt were much facilitated by the improved ſtate of chemiſtry in the preſent age. His impreſſions are taken in a hard white enamel, which, like flint, ſtrikes fire with ſteel, does not ſhrink in baking, like clay,

clay, and admits not of air-bubbles, at the ſame time that it takes a fine poliſh, and ſhews every ſtroke and touch of the artiſt in higher perfection than perhaps any other ſubſtance. When the nature and colours of the originals could be aſcertained, they are ſo completely imitated, that many of the paſtes in this collection have been acknowleged, by connoiſſeurs, to be ſcarcely diſtinguiſhable from the originals. When the qualities of the original could not be exactly aſcertained, the imitation was made in agreeable, and, for the moſt part, tranſparent colours. Conſtant attention was beſtowed in preſerving the outlines, attributes, and inſcriptions.

A circumſtance, that cannot fail of recommending Mr. Taſſie's paſtes, is their extraordinary cheapneſs. For one or two ſhillings each, or a little more in proportion to their ſize, the lover of arts and antiquity may put himſelf in poſſeſſion of exact reſemblances of the moſt venerable monuments, and moſt precious productions, of paſt ages. Gems of ſuch ineſtimable value that nothing ſhort of the profuſion of wealth can purchaſe, may be thus multiplied *ad infinitum*; knowlege and taſte will be inter-communicated, and mutually aſſiſt each other; and we doubt not that the publication of the preſent work will be conſidered by poſterity as one means of diffuſing both in Great Britain.

The laborious and difficult taſk of arranging and deſcribing this great collection, was committed by Mr. Taſſie to the ſkill and induſtry of Mr. Raſpe; who, to render the uſe of the catalogue more general, has given it both in French and in Engliſh. This circumſtance neceſſarily ſwells the volumes: but on a ſubject of great difficulty and delicacy, and in deſcribing the fineſt productions of art, whoſe excellencies, as Guido obſerved *, are hardly to be explained by words, the inadequate expreſſions of one language will be often ſupplied by the accuracy and fullneſs of another; and the ſame circumſtance which makes the catalogue more bulky, will likewiſe render it more perſpicuous and more uſeful.

In the arrangement of this catalogue, Mr. Raſpe has adapted, but improved on, that of Baron Stoſch's collection, as deſcribed by the Abbé Winckelman. Beginning with the Egyptian Hieroglyphics, he conducts the reader through the long ſeries of Grecian and Roman antiquities, haſtens through the dark conceits of the middle ages, and concludes with the moſt ingenious productions of modern times. The copper-plates, which are drawn and etched by that excellent artiſt David Allan, compoſe near a third part of the ſecond volume. They

* "*Le più belle coſe dell' arte non ſi dicono colle parole.*"

are not only elegantly executed, but ſo judiciouſly ſelected, that each deſign bearing a reference to the number and deſcription in the catalogue, the whole forms a very agreeable introduction to the ſtudy of antiquities, as well as of the arts of deſign.

A catalogue is commonly the dulleſt of all dull works; yet Mr. Raſpe has contrived to enliven his laborious performance; he has executed his taſk *con amore*; and has rendered even his drudgery delightful. As a ſpecimen, we ſhall only inſert the three following articles.

'2043] ——— ——— Temple of the moon, with a ſtatue.

DIANA LUNUS. MHN, *Menſis.*

(*See* HEADS OF PARIS.)

'The Abbées de la *Chau* and le *Blond*, editors and commentators of the gems of the Duke of Orleans, find fault with what has been ſaid by *Spartianus* and other antiquarians upon his credit, who have admitted that there was at Carrhae, in Meſopotamia, a god *Lunus*, or rather the moon, worſhipped under the form of a god of the maſculine gender. They certainly ought not to have ſaid that this ſuperſtition, or that ſymbol, was confined to the Eaſt. It is an inconteſtible fact, that the German and Teutonic nations, who are very numerous in Europe, have always regarded the moon as being of the *maſculine* gender, and the ſun as being of the *feminine*. Even at preſent they conſider as maſculine the moon, and the periodical times, or the months meaſured and determined by the lunar revolutions, calling either of them *Mond*, *Moneth*, *Monath*, *Month*, *Mon*, *Moon*, *Moen*, *Maan*, *Maen*, which has a ſtriking reſemblance to the Greek name MHN, the root of the Latin *Menſis*, which is found on many medals and monuments of Phrygia and Aſia Minor, with the image in queſtion *. Upon the authority then of *Spartianus*, we will continue to call it *Lunus*, and what we have ſaid, obliges us to look upon it as a ſymbol of the moon, which was particular to a number of Aſiatic and Teutonic nations.

'I know very well that the Greek Μὴν and the Latin *Menſis* ſignify only *Month*, the periodical times of a revolution of the moon. Does it follow from thence that *Spartianus* was miſinformed? or that the god MHN, his *Lunus*, ſignified only that periodical time, or the idea of a particular genius who directs it, and who is eſſentially different from the moon?'

'2686] AQUA MARIN. *Cab.* of *Praun*, at *Nuremberg*. (*Murr Bibliotheque des Beaux Arts*, vol. I. p. 287.)

'*Arion*, *Taras*, *Melicertes*, or *Palemon*, ſitting on a dolphin, with an inſcription, which muſt be read from the right to the left. ΟΘϽS *A very ancient engraving with an Etruſcan border.*

'Abbé *Winckelman*, (*Cat. de Stoſch*, p. 3527.) knowing nothing of this beautiful engraving in the old Greek ſtyle, but from an

* '*As alſo upon a Roman medal of Antoninus Pius ſtruck at Antioch with the legend MENSIS. See* Havercamp Nummi Reginæ Chriſtinæ, *tab.* 57.'

Antique

Antique Paſte, ſpeaks of it as a valuable monument of the ſkill of the Etruſcans; for he has adopted the idea of an Etruſcan ſtyle, which evidently is the oldeſt Greek ſtyle. Mr. de *Murr*, in the excellent compilation above mentioned, has advertiſed a Diſſertation of a learned Scholar upon the ſubject, the engraving, and the maſter of this gem. If he ſhould write it with the heavineſs of the Italian antiquaries, and of many book-makers of the old rock, there is reaſon to dread that poor *Arion*, or *Palæmon*, notwithſtanding the generous efforts of the dolphin, will be once more drowned in the depth not of the ſea, but of his reſearches; nearly in the ſame manner as the city of Herculaneum was loſt a ſecond time in the famous *Prodromo di Bajardi ſopra la Citta di Ercolano*, which conſiſts of five large quarto volumes, and in which, however, there is not to be found the leaſt information upon the city in queſtion.'

'[7714] SUBJUGUR. *Stoſch.* A fragment. An Amazon fighting with her bipenna.

'From the bipenna, or double-edged battle-axe of the Amazons, we ſhall derive ſome advantage in aſcertaining the country which they inhabited. According to the teſtimony of fable and ancient hiſtory, as often as they are mentioned by the ancients, they are ſaid to come from Aſia Minor, from the North, from Thrace, from beyond the Danube, from the country of the Sarmates, from the Boſphorus or borders of the Black Sea; that is, from the north-eaſt of Europe, which the ancients very frequently comprized under the vague denomination of Scythia; and it is very remarkable that, even in theſe days, the Heydukes of Poland, as well as the national cavalry of Hungary and Poland, and the Tartars of Baſſarabia and the Crimea, ſtill uſe the battle-axes with a double edge, nearly of the ſame ſhape with thoſe which the ancients repreſent the Amazons to have had. They were uſed either as a warlike weapon, much more terrible, and making greater havock than the ſabre, or as a mark of honour and diſtinction.

'But, the queſtion is, were there ever Amazons in theſe northern countries in ancient times? *Hippocrates*, who was not a man to relate idle tales, but a very accurate and judicious obſerver, tells us, in his book *de Aer. Loc. & Aq. ſect.* III.) "There is in Europe a nation of Scythians, eſtabliſhed on the Black Sea, widely different from any other people; they are called Sauromates; their women ride on horſeback, make uſe of the bow, and are dexterous in handling the javelin. They go to war while they are virgins, and never marry till they have ſlain three of their enemies. They make it a matter of conſcience to have no knowlege of men till they have accompliſhed this taſk, and ſacrificed to the Divinity according to their national cuſtoms. When a woman marries, ſhe is then exempted from ſerving on horſeback, except in caſes of neceſſity on a general expedition."

'This practice ought to form a cavalry equally extraordinary and pleaſing; and as there is no reaſon for viewing them through the veil of poetic fable, or changing them into an independent republic, eſtabliſhed on the Thermodon, we can ſee no reaſon for doubting of their exiſtence in the time of Hippocrates. The women

men of the North in general preſerved theſe maſculine virtues and exerciſes for a long time.

'The Greeks and Romans unanimouſly aſſure us, they frequently met with troops of Amazons, or women, in their battles with the Thracians, Goths and Germans. Even in our days we often find women fighting with valour in our armies; and we have ſeen the honour of knighthood conferred for military merit on a female. The only difference which our manners have put between their military ſpirit and that of the Amazons or ancient Sauromates is, that there is no longer a religion or national ſpirit, which obliges them to ſubmit to this noviciate; and that we think ourſelves much happier with women who have not paſſed through ſuch trials.'

The introductory diſcourſe contains ſuch important original information, as inclines us to overlook ſome inaccuracies of ſtyle, which are excuſable in the work of a foreigner.

Having thus expreſſed our general approbation of the catalogue of Mr. Taſſie's paſtes, we wiſh that, conſiſtently with truth, we could pronounce it exempt from a blemiſh, which unfortunately ſtains all catalogues of this ſort, becauſes it diſgraces the cabinets which they are intended to deſcribe. Of the mythology of the ancients, allegory is the prevailing feature; and of all allegories, the moſt frequent, the moſt univerſal, that which painters and ſculptors were at the greateſt pains to delineate and adorn, is the repreſentation of the creative power of Deity, under figures and emblems, which have a direct tendency to foment and inflame thoſe paſſions which it is the continual aim of morality to repreſs or moderate, and the expreſs command of Chriſtianity to mortify and ſubdue. In thoſe allegorical repreſentations of the ancients, which have been ſervilely copied and multiplied almoſt to infinity, by the labours of modern artiſts, the piercing eye of the ſcholar and antiquary may penetrate the veil of myſtery, and contemplate the grand truth which it embodies and reveals: but the eyes of many into whoſe hands theſe volumes may fall, will probably ſee nothing beyond the ſurface; which is too well calculated to gratify the libertine's groſs imagination, to draw forth the bluſh of modeſty, and to provoke the juſt cenſure of the moraliſt.

Mr. Taſſie indeed may ſay, that, while he practiſes his art, he muſt be under the neceſſity of copying the gems that are ſent to him for that purpoſe; he may ſay that it is not *for him*, to appreciate the knowlege of his employers, and to determine whether their learning will enable them to ſeparate the gold of antiquity from the droſs. He may allege, farther, in excuſe, that as the eye is the moſt direct avenue to the mind, he has, contrary to the practice of his predeceſſors, almoſt totally excluded from the copper-plates annexed to this work, whatever might diſguſt

diſguſt ſeverity, or offend delicacy. Should ſuch excuſes be admitted for Mr. *Taſſie*, what apology can Mr. *Raſpe* make for the prolix complacency with which he dwells on an article, which it is almoſt indecent to name? In this age and nation, where all are readers, a writer in Engliſh, even when profeſſedly addreſſing himſelf to artiſts and *amateurs*, ought never entirely to forget

Virginibus puerisque canto.

ART. XI. *Voyages made in the Years* 1788 *and* 1789, *from China to the North weſt Coaſt of America.* To which are prefixed, an Introductory Narrative of a Voyage performed in 1786, from Bengal, in the Ship Nootka; Obſervations on the probable Exiſtence of a North-weſt Paſſage; and ſome Account of the Trade between the North-weſt Coaſt of America and China; and the latter Country and Great Britain. By John Meares, Eſq. 4to. large Vol. 1l. 16s. Boards. Walter, Piccadilly. 1790.

MR. Meares informs us that the wiſhes of friends, the political circumſtances of the moment, and, as he has been made to believe, the public expectation, were among the cauſes which induced him to add the voyages before us to thoſe which had already been publiſhed for the benefit of navigation, and to extend the commerce of the Britiſh empire; that he feels it a duty to himſelf, to moderate the ſanguine expectations which may have ariſen reſpecting thoſe voyages, by obſerving that they were voyages of commerce, and not of diſcovery; and that, whatever novelty they may poſſeſs, or whatever original information they may afford, it muſt be conſidered as ariſing, incidentally, from a commercial undertaking; that his primary duty was to explore new regions of trade, and to conſult the intereſt of the Gentlemen who had entruſted a very conſiderable part of their property to his care; and that when he was ſtruggling with the *ſtorms* of the *pacific* ocean—when he was locked up in ice, and ſuffering all the accumulated wretchedneſs of that ſituation on the dreary ſhores of America—when he was engaged in advancing the principal objects of his voyage, or in availing himſelf of any incidental opportunity which occurred of exploring thoſe dubious coaſts, he never expected it would have been his future lot to give the hiſtory of that part of his naval life to the public. If he had then looked forward to the poſſibility of ſuch an event, he ſhould have enlarged his obſervations, and been more minutely attentive to a variety of objects which were but curſorily remarked; and he ſhould have qualified himſelf, during every part of his voyages, to have given them all the intereſt that ſuch narratives are capable of receiving; as

well as all the information that his opportunities and ſituations would afford. Without endeavouring to depreciate criticiſm by an affected humility, or defying it by an unbecoming confidence, he thinks he may venture to expreſs his hopes that his work contains information uſeful to commerce, and inſtructions which future navigators may not diſdain to conſider; that it will afford ſome entertainment to men who are curious in examining the various modes of human life; and that there are many paſſages which will heighten the feelings of thoſe who "fit and think on what a ſailor ſuffers." He aſſures us that every poſſible attention has been employed to render the work, in ſome degree, worthy of the public favour; and that, for its inaccuracies, though he truſts that they will not be found very numerous, he reſts for excuſe on the very great haſte in which it was neceſſarily prepared to meet the public impatience.

The above is the ſubſtance of Mr. Meares's preface; and, were the inaccuracies of his work few, as he entertained hopes they would be, we think he had abundant right to plead the excuſe which he has offered: but we are ſorry to ſay that we have found the matter very different: the redundancies are many, and the defects are great. We nevertheleſs ſubſcribe, heartily, to the greater part of his preface, and freely acknowlege that the peruſal of his book has afforded us both entertainment and information, in a very conſiderable degree. In conſequence,—though, as ſervants to the public, we look on ourſelves bound to point out his defects, and even to combat his reaſoning where we think it erroneous,—we are more diſpoſed to praiſe than to condemn; and we flatter ourſelves that we ſhall be able to give ſuch reaſons for what we advance, where we diſſent from him, as will ſhew that our deſign is not to cavil, but candidly to point out his errors and inaccuracies; and to enable him to render a ſecond edition of his work, ſhould it be required, much leſs defective than his firſt.

The volume before us contains an account of three voyages, beſide detached parts relating to others, with a large appendix, conſiſting of tables, which exhibit the places of the ſeveral veſſels every day at noon, when at ſea, the variation of the compaſs, when it was obſerved, together with the direction and ſtrength of the wind, the ſtate of the weather, the bearings of land, and other remarks, very neceſſary for the obſervation of perſons whoſe lot it may be to navigate thoſe ſeas in future. It contains alſo the inſtructions given by the merchants, proprietors of the veſſels in which the voyages were made, to their commanders, and of one commander to another; the memorial preſented by Lieut. Meares to the Houſe of Commons on the 13th of May 1790; with a number of letters, inventories, receipts,

receipts, affidavits, and extracts from journals, relative to the late capture made at Nootka Sound by the Spaniards; which, having been already publiſhed ſeparately, and noticed in our Review for laſt Auguſt, p. 458, require no farther notice here.

The firſt of the voyages here recorded, was undertaken in a veſſel of about 200 tons burthen, called the Nootka; which was fitted out from Bengal, and commanded by Mr. Meares. Why he has choſen to confine his title to voyages made in the years 1788 and 1789, and to call this an 'introductory voyage,' does not appear. Another veſſel, called the Sea-otter, belonging to the ſame Gentlemen who fitted out the Nootka, and which ſailed from Bengal about the ſame time, under the command of Mr. William Tipping, another Lieutenant in the Royal Navy, was to have joined Capt. Meares on the coaſt of America: but though they were informed that he had been there, and had certainly ſailed thence for China, no intelligence has been ſince received concerning Capt. Tipping, his veſſel, nor crew.

Capt. Meares ſailed from Madraſs on the 7th of April, made the Baſhee Iſlands on the 22d of June, and anchored at Grafton Iſland in a ſmall, but pleaſant and convenient bay. They found that the Spaniards had taken poſſeſſion of theſe iſlands about four years before, had built a fort, and ſettled a garriſon, for the purpoſe of examining their internal contents: Mr. Meares does not ſay, and moſt probably did not know, what was the ſucceſs of theſe ſettlers in their reſearches: but his deſcriptions of the ſurface of this iſland, and of the people who inhabit it, are ſuch as incline us ſtrongly to wiſh, for the ſake of the natives, that the Spaniards may meet with no temptation to ſtay long there. The bay where Capt. Meares anchored, is ſurrounded with pretty high land, which is cultivated by the natives to the very ſummit; and the plantations are divided into incloſures, neatly fenced. The Spaniſh governor was, however, very civil, and did not endeavour to prevent the Engliſh from trading with the natives, who appear to be induſtrious and inoffenſive. They remained here four days, during which they obtained great plenty of hogs, goats, fowls, yams, and ſweet potatoes, in return for unwrought iron.

Hence they croſſed the Chineſe and Japaneſe ſeas; and from the time when they paſſed the parallel of 25° N. they were immerſed in one continued impervious fog, ſo very thick, that ſometimes they could not ſee the length of the veſſel. In this dreadful gloom, and in the middle of the night of the 5th of Auguſt,

'We

'We were alarmed,' (ſays Captain Meares) 'by hearing the ſurge of the ſea upon the ſhore; we inſtantly tacked, and when we had ſtood on about two hours, we were re-alarmed with the ſame noiſe. We tacked again, and as ſoon as it was day-light, *we caught a glimpſe of the land over the maſt-head,* which appeared to be covered with ſnow. But the fog again became impervious to our ſight, as it were, to increaſe the horrid ſuſpence of our ſituation. During *four days* of gloom in our minds, as well as in the air, we were continually endeavouring, but in vain, to obtain a paſſage; but every way appeared to be blocked up againſt us. The hoarſe daſhing of the ſurge drove us from one ſide, in order to be reimpelled by the ſame alarming warnings on the other. We had, indeed every reaſon to believe that we had paſſed, by ſome narrow inlet, into a gulph ſurrounded with fatal ſhores, from which there was no return but by the channel through which we entered. Though we were frequently within an hundred yards of the rocks, ſoundings were impracticable, and the ſteepneſs of the ſhore rendered our anchors of no uſe. *On the 5th, in the morning,* the fog cleared away, and gave us a moſt awful proſpect of dangers, which our happy experience was ſcarce ſufficient to convince us it was poſſible to have eſcaped. We now ſaw ourſelves ſurrounded with land of a tremendous height, which was covered two thirds down its ſides with ſnow, while the coaſt was inacceſſible from the lofty perpendicular rocks, which formed a regular wall, except where the violent beating of the ſea had made thoſe excavations which, with the riſe and fall of a prodigious ſwell, occaſioned the warning noiſe that proved our preſervation. We now ſaw two open channels, one to the ſouthward, through which we had been driven; and another to the north-weſt.'

We have given this extract for two reaſons: firſt, becauſe it contains a very impreſſive deſcription of one of the moſt horrid ſituations in which human beings can poſſibly be placed; and, ſecondly, becauſe it exhibits one of thoſe glaring miſtakes, either of the pen, or of the preſs, with which this work abounds; and of which, having complained, it became in ſome degree neceſſary for us to produce inſtances. They found themſelves in this moſt alarming ſituation *on the 5th of Auguſt, in the night,* remained in it *four days,* and were relieved from it by the fog clearing away *on the 5th in the morning.*

Paſſing by Unalaſhka, where they anchored, and the reſt of the Fox Iſlands, they entered a ſtrait, which brought them into Cook's River, near that point of land which Captain Cook has named Cape Douglas. With reſpect to the extent of this ſtrait, all is confuſion and obſcurity: it is ſaid (p. xi.) that it is upward of ten leagues in length, and about fifteen in breadth; and, that it cut off a very large tract of continent from the former charts. *A very large tract of Continent* cannot be cut off by a ſtrait which is only ten or twelve leagues long: but we are

told, in the preceding page, that when they had continued their courſe about twenty leagues up it, a Ruſſian ſeaman came off to them, after which they continued their courſe through the ſtrait, and found it brought them out near Cape Douglas: ſo that there ſeems to be ſome ſtrange inconſiſtency in this part of the narrative. By the chart indeed, the ſtrait appears to begin at Cape Trinity, which forms the ſouth-weſt point of its weſtern entrance, and it terminates in Smoky Bay; by which means, the land forming Captain Cook's Cape Greville, Two headed Point, Cape Whitſunday, and Point Banks, becomes an iſland, or iſlands. Mr. Meares expreſſes his ſurprize that the entrance into ſo large a ſtrait ſhould have eſcaped the notice of Captain Cook: but if he had looked into Captain Cook's map of this coaſt, on the polar projection, and had compared it with his narrative, he would have found that, for very good reaſons, Captain Cook was not able to ſee any part of the coaſt from Cape Trinity to Foggy Cape, and it is ſo marked on that map. In the general map, indeed, which was drawn for the voyage after the ſhips returned to England, the ſhading is continued along this part of the coaſt: but Captain Cook is not anſwerable for it. The ſurprize of Mr. Meares has been heightened by his erroneouſly making Cape Trinity the larboard point, on entering this ſtrait, inſtead of the ſtarboard point, as it evidently ought to be. He has alſo miſtaken Cook's Nameleſs Iſland for Trinity Iſland; and has made a *new* Trinity Iſland of that which Captain Cook really called ſo:—but, while we are endeavouring to rectify the miſtakes of others, it may be proper to acknowlege our ſuſpicion of having ſlipped into one ourſelves, relative to this coaſt, in our Review of the Voyages of Captain Dixon and Captain Portlock. We have there contended for the propriety of Captain Cook's naming one of the Schumagin Iſlands, Kodiac; and for the impoſſibility of the iſland diſcovered by Glottof, under that name, lying ſo far to the eaſtward as the entrance into Cook's River: but, on attending more minutely to the journal given by Mr. Cox, in his account of Glottof's voyage, p. 143—152 of his Ruſſian Diſcoveries, 3d edit, we are clearly of opinion that the iſland which is formed by Mr. Meares's ſtrait, is the Kodiac of Glottof; and that Captain Cook was miſled by the information which he received from the Ruſſian traders at Unalaſhka: for it does not appear, from that Journal, that Glottof could have run leſs than 120 or 130 leagues, in going from Umnak (Ooneemak) to Kodiac; which agrees, well enough, with the real diſtance from Umnak to Cape Trinity.

Meeting with no ſucceſs in Cook's River, Capt. M. ſailed, about the latter end of September, to Prince William's Sound, where

where he wintered, and loſt a great many of his officers and ſeamen by the ſcurvy; and where he was found in the next ſpring by Meſſrs. Portlock and Dixon (See Rev. vol. lxxxi. p.321.) in a moſt deplorable ſituation. Capt. Meares acknowleges to have received conſiderable aſſiſtance from Capt. Portlock: but the manner in which it was given, and the terms on which it was rendered, according to the account of Captain Meares, are ſuch as never before came to our knowlege. We ſhall ſuſpend our judgment, on this head, until we ſee what notice Captain Portlock takes of the very extraordinary narrative here given of the tranſaction.

Captain Meares relates that while they were in this ſound, a young woman was ſold to them by Sheenoway, the chief of the diſtrict where they lay, who told them that ſhe belonged to a tribe that reſides farther to the ſouthward; that ſhe, with ſeveral others, had been taken, by Sheenoway and his people; and that all, except herſelf, had been killed and eaten by the conquerors. We are induced to mention this circumſtance, becauſe there can be no doubt that the inhabitants of this ſound are the ſame race of people with thoſe called Eſquimaux on the eaſtern coaſt of North America; among none of whom has this deteſtable cuſtom been ever before obſerved to exiſt: we ſhould therefore be careful not to fix it on them on too ſlight a foundation.

Captain Meares left Prince William's Sound on the 21ſt of June 1787; and, after touching once more on the coaſt of America, near Cape Edgecumbe, arrived at the Sandwich Iſlands about the beginning of Auguſt; and ſtopped there for a month: the firſt ten days of which totally eradicated every ſymptom of the ſcurvy among them. Not a ſingle circumſtance concerning their tranſactions at theſe iſlands is related, excepting that they carried with them *Tianna*, (See vol. lxxxi. of our Review, p. 324.) a chief of Atooi, at their departure; and they arrived, after a favourable paſſage, at Macao, on the 20th of October.

We come now to the narrative of the tranſactions which occurred in the voyages that Captain Meares has thought proper to hold forth as the principal part of his publication. In January 1788, this Gentleman, in conjunction with ſome others, fitted out two ſhips, the Felice, and the Iphigenia, from Macao, for a trading voyage to the north-weſt coaſt of America, and alſo with a view to form a permanent ſettlement ſomewhere on that coaſt. The former ſailed under the command of Captain Meares, and the latter under Captain Douglas, who had been with Mr. Meares in his former voyage.

The object of this undertaking was not wholly commercial. Several of the natives from the Sandwich Iſlands, and from the north-weſt coaſt of America, had been brought to China by different ſhips, very inconſiderately, as objects of curioſity, rather than for any purpoſe of utility; and common humanity required that they ſhould be returned, by ſome means or other, to their reſpective homes. This circumſtance, therefore, operated very powerfully in forming the arrangements of this voyage. Moreover, ſix cows, three bulls, four bull and cow calves, a number of goats, turkies, and rabbits, ſeveral pairs of pigeons, and other ſtock in abundance, were embarked on board each ſhip with intent to leave them at the Sandwich Iſlands: but it does not appear, in the ſequel, that any of them were left there.

As theſe ſhips departed from Macao in the time of the north-eaſt Monſoon, they had ſome difficulty in getting clear of the Chineſe ſeas; being obliged to ſtretch away toward the ſouth-eaſt, along the weſtern ſhores of the Philippine Iſlands, and round the ſouth end of Magindanao, where they came to anchor, in the harbour of Samboingan. After ſtopping here for ſome time, they parted, as the Iphigenia was obliged to cut a new fore-maſt, which would detain her ſome time longer than it was neceſſary for the Felice to ſtay there; which latter veſſel we ſhall now accompany acroſs the Pacific Ocean.

The wind continued to hang ſo far to the eaſtward, that it was with much difficulty that the Felice weathered the north-weſt end of New Guinea. This difficulty induced Captain Meares to give ſuch hints and obſervations as occurred to him, relative to the navigation of the Chineſe ſeas, and the beſt means of making a paſſage out of them into the Pacific Ocean at different ſeaſons; and we have no doubt of their being worthy the notice of ſuch ſeamen as are concerned in that very dangerous and difficult navigation. After clearing the coaſt of New Guinea, they had the wind ſtill more eaſterly; ſo that they made a courſe, north, ſomewhat weſterly, on the other tack; which carried them much againſt their will, very near to the Coaſt of Japan. During this run, they experienced the breaking up of the north-eaſt Monſoon; which, in theſe ſeas, is generally attended with the moſt dreadful tempeſts. Accordingly,

'On the 1ſt of April, the latitude being 22° 26′ N. and the longitude 139° 38′ E. the weather ſeemed to have acquired a ſettled gloom, the clouds were uncommonly black and heavy, and, throughout the day, there was much thunder and lightning. Numerous flocks of birds paſſed us from the windward, making loud noiſes in their paſſage, as if apprehenſive of bad weather. We alſo

alſo paſſed ſome rock-weed, which was a ſign of being at no very great diſtance from land.

'On the 2d the thunder and lightning increaſed, without being accompanied with any conſiderable degree of wind. The ſea, nevertheleſs, was in an unuſual commotion, and the ſhip pitched ſo heavily, that the head-rails were carried away, and ſome other injuries ſuſtained. Towards noon it became ſqually, and we experienced ſeveral puffs of wind from every point of the compaſs, which, with the increaſing darkneſs, left us no doubt of the approach of a very violent ſtorm. The top-gallant yards and maſts were got down on deck, the main-ſail furl'd, the top-ſails cloſe reefed, and the mizen balanced. All the ſails were handed, except the main top ſail, which it was judged prudent to keep abroad: in this ſituation we waited the coming of the tempeſt; and it did not diſappoint our expectations. At two P. M. the wind ſhifted to the ſouth, and began to blow ſtrong in ſqualls: the ſhip's head was kept to the north-eaſt; it thundered and lightened with great violence, and at half paſt three, an heavy ſquall came from the ſouth-eaſt, inſtantly followed by another from the ſouth-weſt, both of which blew, for a ſhort time, with alternate and incredible fury; the latter, however, prevailed, and continued blowing from the ſouth-weſt for near an hour. Indeed the meeting of theſe two ſqualls, to leeward of us, was tremendous, and the ſea was carried to ſuch an height, as to keep the horizon in a continued foam.——

'The ſea ſoon roſe to ſuch an alarming height, that it became neceſſary to ſet the fore-ſail, and ſcud before the ſtorm, in order to preſerve the ſhip, which plowed her way with ſurprizing ſwiftneſs. It now blew from the ſouth-eaſt with a prodigious ſea, before which we kept ſteering; and thus we were ſcudding along, when, to the leeward of us, we perceiv'd the water to riſe many feet above the level of the ſea in circles, which formed a beautiful, but awful ſight; ſo that we were obliged to perform the very unpleaſant, and, indeed, rather dangerous operation of heaving to, in ſuch a high ſea, to avoid running into the dreadful vortex before us; which continued, as it were, to ſweep the horizon till five o'clock; when this alarming whirlwind ſubſided, and ſettled in a heavy gale from the ſouth-weſt.—Happily for us, we experienced only the tail of this *tuffoon*, or whirlwind; but, as it was, we expected every moment to have the maſts ſhattered to pieces; the main top-ſail having been ſwept away, and frittered to threads.'

Thoſe who have read Kempfer's Hiſtory of Japan, will readily recollect that ſuch horrid tempeſts as that which is deſcribed above, are not uncommon in the Japaneſe ſeas.

After this, they met with no extraordinary circumſtance, till they made the coaſt of America, about the latitude of 49° ½ N. on the eleventh of May; and they anchored in Nootka Sound, on the 13th.

In the concluſion of this chapter, Captain Meares again diſcuſſes the ſubject of making a paſſage out of the Chineſe ſeas

into the Pacific Ocean; and concludes with recommending, contrary to his former advice, to attempt it between the iſlands of Formoſa, and Luconia; and he brings, as an inſtance of the poſſibility of doing it, the voyage of the Argonaut, which left China on the 26th of April 1789, made her paſſage that way, and arrived at Nootka Sound on the 3d of July following: but we do not ſee how an argument which ariſes from the ſucceſs of a ſhip that ſailed in the latter end of April, when the north-eaſt Monſoon was probably at an end, can apply to one which ſailed in January, when it was blowing in its full force, and might be expected to do ſo for three months longer.

Captain Meares remained at Nootka till the 11th of June, in which time he purchaſed a piece of ground of the natives, erected a houſe on it, made docks, and a yard for building veſſels, and laid down the keel of one, of about 40 or 50 tons burden, which they afterward ſucceſsfully compleated. He ſeems alſo to have taken very proper, and, indeed, ſucceſsful meaſures for ſecuring the attachment of the natives to him; and, when he went away, he left a party of men in poſſeſſion of the place which he had purchaſed; and which he had fortified ſufficiently to enable the party that he left behind him, to reſiſt any attacks which could be made by the natives.

On leaving Nootka, Captain Meares directed his courſe along the coaſt to the ſouthward, as well to examine the coaſt as to trade with the natives. They entered a harbour which they called Port Cox, in or about the latitude of 49° 22′ N. where Wicananiſh, a chief of great power, reſided, and who received them in a moſt friendly manner. The ſplendour in which this chief lived, is deſcribed at ſome length; and we ſhall endeavour to give our readers the beſt idea of it, by extracts, that our limits will permit.

'In conſequence of a meſſage from the chief to invite us to a feaſt at his houſe, we landed about noon; when we were met by a large crowd of women and children, and conducted by the brother of Wicananiſh to the place of entertainment.

'On entering the houſe, we were abſolutely aſtoniſhed at the vaſt area it enclоſed. It contained a large ſquare, boarded up cloſe on all ſides to the height of twenty feet, with planks of an uncommon breadth and length. Three enormous trees, rudely carved and painted, formed the rafters, which were ſupported at the ends and in the middle by gigantic images, carved out of huge blocks of timber. The ſame kind of broad planks covered the whole to keep out the rain; but they were ſo placed as to be removed at pleaſure, either to receive the air and light, or to let out the ſmoke. In the middle of this ſpacious room were ſeveral fires, and beſide them large wooden veſſels filled with fiſh ſoup. Large ſlices of whale's

whale's fleſh lay in a ſtate of preparation to be put in ſimilar machines filled with water, into which the women, with a kind of tongs, conveyed hot ſtones from very fierce fires, in order to make it boil: heaps of fiſh were ſtrewed about, and in this central part of the place, which might very properly be called the kitchen, ſtood large ſeal ſkins filled with oil, from whence the gueſts were ſerved with that delicious beverage.

'The trees that ſupported the roof were of a ſize which would render the maſt of a firſt rate man of war diminutive, on a compariſon with them; indeed our curioſity as well as our aſtoniſhment was on its utmoſt ſtretch, when we conſidered the ſtrength that muſt be neceſſary to raiſe theſe enormous beams to their preſent elevation, and how ſuch ſtrength could be found by a people wholly unacquainted with mechanic powers. The door by which we entered this extraordinary fabric, was the mouth of one of theſe huge images, which, large as it may be ſuppoſed, was not diſproportioned to the other features of this monſtrous viſage. We aſcended by a few ſteps on the outſide, and after paſſing this extraordinary kind of portal, deſcended down the chin into the houſe, where we found new matter for aſtoniſhment in the number of men, women, and children, who compoſed the family of the chief; which conſiſted of at leaſt eight hundred perſons. Theſe were divided into groupes, according to their reſpective offices, which had their diſtinct places aſſigned them. The whole of the building was ſurrounded by a bench, about two feet from the ground, on which the various inhabitants ſat, eat, and ſlept. The chief appeared at the upper end of the room, ſurrounded by natives of rank, on a ſmall raiſed platform, round which were placed ſeveral large cheſts, over which hung bladders of oil, large ſlices of whale's fleſh, and proportionable gobbets of blubber. Feſtoons of human ſculls, arranged with ſome attention to uniformity, were diſpoſed in almoſt every part where they could be placed, and were conſidered as a very ſplendid decoration of the royal apartment.

'When we appeared, the gueſts had made a conſiderable advance in their banquet. Before each perſon was placed a large ſlice of boiled whale, which, with ſmall wooden diſhes, filled with oil and fiſh ſoup, and a large muſcle-ſhell, by way of ſpoon, compoſed the œconomy of the table. The ſervants were buſily employed in preparing to repleniſh the ſeveral diſhes as they were emptied, and the women in picking and opening the bark of a tree which ſerved the purpoſe of towels. If the luxury of this entertainment is to be determined by the voraciouſneſs with which it was eaten, and the quantity that was ſwallowed, we muſt conſider it as the moſt luxurious feaſt we had ever beheld. Even the children, and ſome of them were not more than three years old, poſſeſſed the ſame rapacious appetite for oil and blubber as their fathers. The women, however, are forbidden from eating at theſe ceremonies.

'Wicananiſh, with an air of hoſpitality which would have graced a more cultivated ſociety, met us half way from the entrance, and conducted us to a ſeat near his own, on which we placed ourſelves,

and indulged our curioſity during the remainder of the banquet, in viewing the perſpective of this ſingular habitation.'

They continued with Wicananiſh till the 28th, with much ſatisfaction to themſelves, and, as it appears, with equal ſatisfaction to him; for he was rich in ſea otter ſkins, and they in copper utenſils, which were as captivating in his eyes as if they had been of gold.

They next directed their courſe to the ſouthward, along the coaſt; and in the afternoon of the 28th, they came abreaſt of a large inlet, which was twelve or fourteen leagues wide, and to which they could ſee no end from the maſt-head. They were now in the latitude of 48° 30′ N. which is nearly the ſame with the latitude of the great inlet, ſaid to have been diſcovered many years ago by one Juan de Fuca *. This is the ſecond of the old Diſcoveries on this coaſt, which, after having been long exploded, has, nevertheleſs, been lately realized by modern navigators †. Captain Meares purſued his courſe along the coaſt to the ſouthward, without meeting with any occurrence worth mentioning, till he came to the latitude 45° 30′ N. when, finding no convenient harbour for his ſhip, he determined to proceed no farther that way, but to return along the coaſt, northward, and examine the inlet of Juan de Fuca; which, nevertheleſs, he did not enter, but, anchoring in Barclay's Sound, diſpatched the firſt mate, (Mr. Duffin,) in the long boat, on this ſervice. The mate had not, however, proceeded far before the boat was attacked by the natives; by whom he and moſt of the people were wounded, and obliged to return to the ſhip.

Captain Meares ſays, p. 176, that 'the boat ſailed near 30 leagues up the ſtrait, and at that diſtance from the ſea it was about 15 leagues broad, with a clear horizon ſtretching to the eaſt for 15 leagues more: hence they concluded that the extremity of this ſtrait could not be any great diſtance from Hudſon's Bay.' It will appear in the ſequel what uſe is made of this: but we could not help obſerving that Mr. Duffin ſays, in

* See *Purchas*, vol. iii. p. 849. Captain Meares refers both to *Hakluyt* and Purchas; and adds, 'the former of whom records the opinion which the miniſters of Queen Elizabeth entertained of its importance.' As we thought ourſelves very well acquainted with 'Maſter Richard Hakluyt,' and did not remember that he mentions the ſubject, we have been induced to ſpend ſome time in re-examining his book; and, after the ſtricteſt ſearch, we are obliged to conclude, that in this, as in many other inſtances, Capt. Meares has truſted too much to his memory.

† See Review for June 1789, vol. lxxx. p. 510.

his

his Journal, that they paſſed Point Entrance, which forms the entrance into the inlet, (on the north) on the 16th at ſeven in the evening, came to at ten, and lay there till ſeven o'clock in the next morning, when they got under way: but it was calm till nine, at which time a light breeze ſprung up, with which they ſtood eaſtward, along the ſhore, till noon. They then entered a deep bay; in a ſmall cove of which they came to, at two o'clock, and lay there till ſeven in the morning of the 18th, when they were attacked by the natives. This was the fartheſt part of their procedure up the inlet; and it does not appear, from this Journal, how they could be even ten leagues up it. The account of their voyage back, as it ſtands in the Journal, is quite conſonant: it muſt have been eight in the morning, at leaſt, before they diſengaged themſelves from the natives in the *deep* bay; and, after they had cleared it, they ſtood acroſs the inlet, which is fifteen leagues broad, meaning to return to the ſhip. They had croſſed the inlet at four in the afternoon, when they tacked, four miles from the ſouth ſhore; and, at ſun-ſet, were again in the entrance into the ſtraits, Tatootches iſland bearing ſouth, three leagues diſtant. We are therefore at a loſs how to reconcile theſe two accounts; and we are equally at a loſs to conceive how they could ſee that there was an open horizon, at the diſtance of fifteen leagues, in a long boat, from which the horizon could not be at a much greater diſtance than one league.

On the return of the long-boat to the ſhip, they weighed, and ſailed for Nootka, where they anchored on the 26th of July, and where they found their new veſſel in great forwardneſs, and a conſiderable quantity of furs collected by the parties which they had left there. They lay at this place till the 8th of Auguſt, in which time they learned that a quarrel had ariſen between the natives of the Sound and ſome others who dwelled to the northward, and that their neighbours were going to take vengeance on their enemies. On this occaſion, 'we attempted,' ſays Captain Meares, 'to inſtill into their minds *the humanity* of war:' but *we* almoſt ſhudder when we add, that he tells alſo, that they 'embraced this opportunity of binding the chiefs, if poſſible, unalterably to their intereſt, by furniſhing them with ſome fire-arms and ammunition, which would give them a very decided advantage over their enemies;' and that 'this expedition ended in a moſt ſhocking ſcene of blood and maſſacre.'

On the 8th of Auguſt, they ſailed again, for the purpoſe of viſiting their friend Wicananiſh; from whom they procured many fine furs; and they returned to Nootka on the 24th. On the 26th they were joined by Captain Douglas, in the Iphigenia;

Iphigenia: the hiſtory of whoſe voyage we ſhall give in the ſequel to this article.

[*To be concluded in our next Review.*]

ART. XII. *A General Hiſtory of the Chriſtian Church,* to the Fall of the Weſtern Empire. By Joſeph Prieſtley, LL. D. F. R. S. &c. &c. 8vo. 2 Vols. pp. 550 in each. 12s. Boards. Johnſon. 1790.

IT is exceedingly difficult for a writer, who is deeply engaged in ſupporting any ſyſtem of opinions, wholly to free himſelf from a bias toward it, in undertakings of a more general nature, where nothing of this kind ought to appear: as a civil hiſtorian ought, if poſſible, to be of no party, ſo an eccleſiaſtical hiſtorian ſhould be of no ſect. At leaſt, whatever predilection he may have for any ſet of principles, it ought to be for a time ſo far ſuppreſſed, as not in the leaſt degree to give a colouring to his repreſentation of facts. Nothing is more rare, among hiſtorians of every claſs, than this kind of impartiality. It would, perhaps, be unreaſonable to expect it in a polemical writer, who undertakes a general hiſtory of the Chriſtian church; after having, twice before, gone over the ſame ground with the particular deſign of eſtabliſhing his theological ſyſtem. Without at all entering into the merits of the queſtion concerning the Unitarian doctrine, it will be evident to every impartial reader of the work before us, that what relates to *that* ſubject has more than a proportionable ſhare of attention: but due allowance being made for this bias, ſo natural to a writer who has long frequented the walks of theological controverſy, this hiſtory will be found to poſſeſs very conſiderable merit. It is written with great ſimplicity of language, and perſpicuity of method; and it ſtates the leading facts in a manner happily adapted to inform and enlighten the unlearned reader. At the ſame time, the work breathes a ſpirit of philanthropy and piety, which, while it does credit to the heart of the writer, cannot fail to leave a good impreſſion on that of the reader.

The narrative of the perſecutions during the period of this hiſtory, is given with a painful degree of minuteneſs: but the reaſon which the author aſſigns for this detail, has much weight:

'I wiſhed,' ſays he, 'to give young perſons more eſpecially an idea of the great *value* of Chriſtianity, by ſhewing its influence on the minds of thoſe who firſt received it, and how nobly it led them to *think* and to *act*, raiſing them above the world, and all the honours and emoluments of it; how, for the great *hope that it ſet before them*, they chearfully ſubmitted to *bear the loſs of all things*, and made light of pain and death in every mode of torture. With this view I have been more particular than might have been expected

pected from a hiſtory of this extent, in my account of the ancient *martyrdoms*; judging from myſelf, that no reading is ſo intereſting, or ſo uſeful.'

Beſide theſe accounts of perſecutions, this work contains a relation of the riſe and progreſs of opinions and ſects; brief memoirs of the principal actors in eccleſiaſtical affairs, and of the more celebrated writers,—with many other particulars. We ſhall ſelect, by way of ſpecimen, Dr. P.'s remarks on the origin of monaſtic life: (Vol. i. p. 380.)

'The perſecution of Decius, which fell particularly heavy on Egypt, gave occaſion to the riſe of a ſpecies of ſuperſtition, which from ſmall beginnings extended itſelf over the whole Chriſtian world, and which, with ſome good, was productive of much evil, ſo as to make a very important period in the hiſtory of the Chriſtian church. I mean that ſpecies of ſuperſtition, under the influence of which perſons have thought there was a real merit in bodily auſterity, and in excluding themſelves from the common comforts and enjoyments of life, eſpecially in leading ſingle lives, and being in all reſpects as far removed as poſſible from all commerce with the world.

'It is evident that nothing of this kind was preſcribed by Chriſt, or the apoſtles. Every perſon is by them ſuppoſed to live in ſociety, and is exhorted to do the duties of it, and to be uſeful in it. Celibacy is, indeed, recommended by the apoſtle Paul, but only for prudential reaſons, as ſubjecting men to leſs inconvenience in time of difficulty and perſecution; and the ſtate of marriage is always ſpoken of as honourable. Nor does it appear that, even in this age, any Chriſtian adopted this new mode of life on the principles on which it was recommended afterwards. The firſt hermits were men who had been driven by perſecution to a diſtance from cities; and being obliged to conceal themſelves in deſert places, far from human ſociety, but being able to ſubſiſt, (either from the natural fruits of the ground, their own labour, or the charity of others,) they by degrees acquired a fondneſs for it; and their ſatisfaction in it would, no doubt, be increaſed by the reſpect that was paid them, on account of their great ſanctity, as men who had abandoned the world, and all the enjoyments of it, for the ſake of religion; ſo that they were conſidered in the ſame light as martyrs and confeſſors; and ſuch ſome of them were. The ſame idea of ſanctity was by degrees transferred to thoſe who choſe the ſociety of the original hermits, who relieved their wants in their rigid mode of life, and were induced to adopt the ſame themſelves. At firſt alſo they did not make any vows, by which they bound themſelves either to live ſingle lives, or renounce the world in any reſpect; but they mixed with it, whenever they thought they could do it with ſafety to themſelves, or advantage to others.

'Beſides the habit of living in ſolitude, to which the Chriſtians were driven by perſecution, ſome maxims, which had their origin in heatheniſm, greatly contributed to recommend this auſtere mode of life. The doctrine of *a ſoul*, as an immaterial ſubſtance diſtinct from the body, and capable of ſubſiſting in a ſtate of much greater

perfection and happineſs without it, which was firſt adopted by the heathen philoſophers, was by this time almoſt univerſally received among Chriſtians; and from this fruitful principle, among other conſequences highly unfavourable to genuine Chriſtianity, there ſoon aroſe the idea of endeavouring to detach the ſoul from the body as much as poſſible, even during their connexion, which was always thought to be unfavourable to the ſpiritual part of man, and neceſſarily to contaminate it. Every thing, therefore, which tended to reconcile the ſoul to its fleſhly tabernacle, ſuch as ſenſual indulgences of all kinds, even thoſe which had always been deemed innocent, was to be carefully avoided. Whatever tended to mortify the body was conceived to be for the advantage of the ſoul; and the ſtate the neareſt to this ideal perfection was thought to be that in which life could be ſupported with the feweſt enjoyments, or corporeal gratifications poſſible. Even thoſe of the eye and the ear, which were always deemed to be the moſt refined of corporeal pleaſures, were reprobated.

'At the ſame time that the ancient heathen religions allowed, upon ſome occaſions, the groſſeſt ſenſual indulgences, in other caſes they impoſed acts of the greateſt rigour, and required the moſt coſtly ſacrifices; ſome of their gods being of ſuch a diſpoſition, that it was thought nothing elſe would conciliate them. Hence many of the heathen prieſts, who devoted themſelves to the peculiar ſervice of theſe gods, ſubmitted to great mortifications, as faſting, &c. and performed upon themſelves the moſt painful operations, ſuch as cutting their fleſh, &c. to ſay nothing of their human ſacrifices, and the moſt ſhocking cruelties committed upon others. Some of the male prieſts caſtrated themſelves, and the women devoted themſelves to a ſtate of virginity. All theſe things had been deemed acts of heroiſm, and without the leaſt regard to moral virtue, had been thought to recommend men to the favour of the gods.

'In theſe things, unfortunately, the Chriſtians vied with the heathens, being aſhamed not to be able to make as great ſacrifices to true religion, as any perſons had ever done to falſe ones. Hence ſome Chriſtian hermits ſeemed to have emulated the ſeverities of the Indian Faquirs, making a merit of the mere enduring of pain, and of the renunciation of all the comforts and enjoyments of life.

'Laſtly, the Pythagorean and Platonic philoſophers, whoſe writings the learned Chriſtians chiefly ſtudied, thought that, by the force of contemplation, they could, in a great meaſure, detach the ſoul from the body, and thus re-aſcend to that ſtate of *union with God* which all ſouls were ſuppoſed to have had before they were ſeparated from that one great ſource of intelligence, and in which they expected to be abſorbed, after undergoing a ſtate of diſcipline in this lower world; and the reveries they naturally fell into in a ſtate of long ſilence and ſolitude, to which, for this purpoſe, they ſometimes gave themſelves up, (a ſtate in which they were hardly ſenſible of the preſence of any material objects,) they imagined to be this detached and exalted condition of the ſoul, ſuch as it would attain to in an unembodied ſtate.

'Chriſtians deeply tinctured with theſe notions, thought that *prayer* would greatly aſſiſt in this grand operation, and do more for them

them than mere *meditation* could for the heathen philoſophers. Hence, to the moſt mortified ſtate that the body could bear, they added the mental exerciſes of inceſſant meditation and prayer; and this indolent contemplative mode of life they imagined to be the moſt perfect that human nature was capable of in this world.

'But as it was neceſſary for the preſervation of mankind, that ſome perſons ſhould marry, and do the common offices of human life, and therefore theſe things could not be abſolutely ſaid to be ſinful, Chriſtians followed the heathen philoſophers in adopting the idea of *two claſſes of men*, the *operative*, and the *contemplative*, and of the great inferiority of the former to the latter. Thoſe perſons who performed theſe common offices of life, and partook of the common enjoyments of it, feeling a natural reluctance to the idea of abandoning them, were eaſily led to form the idea of the ſuperior *excellence*, as well as of the greater *difficulty*, of a ſtate of mortification, and were glad to miniſter to all the wants of the contemplative order of Chriſtians, from the benefit they hoped to derive from their prayers, which they conceived to be far more meritorious and effectual than their own.

'Thus did heathen maxims, in the moſt ſpecious and leaſt ſuſpected manner, introduce themſelves into Chriſtianity, and debaſe the genuine ſpirit of it; and by this means were men gradually led to place the greateſt merit in things that had no relation to moral virtue. And what was of ſtill worſe conſequence, mankind having, as they thought, this ſure way of making themſelves acceptable to God, were too apt to neglect any other, and even thought to make atonement for their vices by thoſe auſterities, or thoſe donations which were thought to be equivalent to them. For it has been univerſally obſerved, that the prevalence of ſuperſtition has always been attended with a proportional diſregard of moral virtue.

'The duties of ſuperſtition have this to recommend them, that it is eaſily known when they are diſcharged; whereas the moral improvement of the temper and diſpoſition of mind is a leſs definite, and more uncertain thing, ſo as to be leſs eaſily eſtimated. And when a man is perſuaded that he can ſecure his future ſalvation by faſting, by penance, or by money, he will generally acquieſce in it, rather than have recourſe to that conſtant attention to his heart and life, which true Chriſtianity requires.

'Notwithſtanding this injury done to Chriſtianity by the maxims of heatheniſm, there was ſomething in it, and inſeparable from it, which preſerved it from that deplorably wretched and contemptible ſtate in which mere heatheniſm had left men. Moral precepts, eſpecially thoſe of humility, meekneſs, benevolence, and heavenly mindedneſs, are ſo frequently inculcated in the goſpel, that they could not be wholly overlooked. Conſequently, almoſt all the orders of monks, notwithſtanding the time they gave to meditation and prayer, and the ſeverities they exerciſed upon themſelves, practiſed ſome acts of beneficence, and ſtudied to be uſeful to the world; not to obſerve that their reading of the ſcriptures, and prayers, together with their habitual endeavours to raiſe their minds above this world, and to prepare themſelves, in their way, for another (about which the

the heathens knew nothing at all) would render them, perſonally conſidered, ſuperior characters to any that mere heatheniſm could produce. And, indeed, it is evident that, in the early ages (in the middle ages too, and, I believe, at the preſent time alſo) the generality of monks, notwithſtanding the factious diſpoſition of ſome, and the hypocriſy and ſecret ſenſuality of others, have lived very innocent lives, and many of them highly uſeful ones, eſpecially by their application to literature.

'For it muſt not be forgotten, that it is to the monks that we are indebted for a great part of what now remains of the learning of the ancients. The northern nations, which overwhelmed the Roman empire, had been previouſly converted to Chriſtianity; and the reſpect which they had for monks and monaſteries, made thoſe places a valuable and happy aſylum for letters. It was alſo happy that, in a time of ſuch general confuſion as that in which all the ſtates in Europe were for ſeveral centuries involved, there was any place of ſafe retreat for thoſe who were diſguſted with the world, and wiſhed to retire from it, whether they were driven thither by remorſe for their own crimes, or by the violence of others.'

Theſe remarks are exceedingly juſt, and ſuch as could only have proceeded from an enlarged and philoſophical mind. Other obſervations, equally valuable, on various topics, are diſperſed through the whole Hiſtory.

Dr. Prieſtley gives the public ſome reaſon to expect a continuance of the work to the preſent time.

ART. XIII. *Naval and Military Memoirs of Great Britain*, from the Year 1727 to the preſent Time. By R. Beatſon, Eſq. 8vo. 3 Vols. 1l. 1s. Boards. Strachan. 1790.

CAPTAIN BEATSON is already known as the author of the Political Index to the Hiſtories of Great Britain and Ireland *. The preſent publication is of a higher kind. We are now to regard him, as contributing not only to the information, but to the amuſement of the public; and ſince he has exerted his attention and diligence for ſo commendable a purpoſe, we cannot but wiſh him ſucceſs. His performance can indeed boaſt no brilliancy of ſtyle, nor glow of imagination: but it poſſeſſes what is more valuable, as being more ſuitable to every ſpecies of hiſtorical compoſition;—it bears the marks of veracity, and a conſtant attention to the authenticity of the materials which he has induſtriouſly collected. The language is not always ſtrictly correct, but it is perſpicuous, and properly adapted to the nature of the work; and the narrative is frequently intermingled with obſervations and reflections, which indicate the man of virtue and of public ſpirit. As we have

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* See Rev. for July 1786, vol. lxxv. p. 64.

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peruſed the volumes with ſatisfaction, though not unaware of ſome imperfections, we are led to conclude that they will be acceptable, not merely to thoſe who are intimately converſant with military and naval affairs, but alſo to the public at large.

The author modeſtly declines the title of HISTORIAN, from an apprehenſion that his abilities are unequal to the poliſh which a well-written hiſtory requires: a farther reaſon is added, and indeed is very ſufficient,—'becauſe his plan is, to be more particular and minute reſpecting individual ſervices, than general hiſtory will admit *of*.' We ſhould notice another remark of the author's concerning the title, viz. that though it carries in it the word *military*, 'the tranſactions of that kind here recorded, are ſuch only as have a relation to *maritime affairs*, or are connected with *naval ſervices*, which form the primary and principal object of this work.' In reſpect to theſe, Mr. Beatſon is very careful, according to his profeſſed purpoſe, 'to be full and complete;' giving not only a particular account of the operations of fleets and ſquadrons, but noticing every engagement of ſingle ſhips, and every inſtance of meritorious naval ſervice.—'It is not,' (he rightly remarks,) 'the magnitude of the object that makes courage or zeal conſpicuous, or merit more apparent: the private captain, in fighting even a ſloop of war, may manifeſt that profeſſional ſkill and ability, which ſhall hereafter point him out to his country as qualified to be intruſted with her higheſt and moſt important commands.'

To avoid incumbering the narration, the author has very properly thrown the deſcription of places, moſt of the public letters, capitulations, lines of battle, &c. &c. into a copious appendix ſubjoined to each volume. He concludes his preface in the following terms:

'To Britain, no ſubject can be of equal importance with her navy. Its hiſtory, from the æra at which theſe Memoirs commence, has hitherto been defective, principally from the want of information in thoſe authors who have attempted its continuation. To ſupply that information, is the great object of the preſent work; and by ſo doing, to rouſe the attention of Britain to her navy, which muſt for ever be the bulwark of her ſtrength, and the tower of her glory.'

The number of years which Capt. B. brings under review, is comparatively ſmall; yet they furniſh a conſiderable ſtock of materials: a great difference is, however, obſervable, in this compaſs of time, as to the ſupplies which are provided. Fifty pages, and a few lines, are deemed ſufficient to relate the occurrences, from 1727 to the year 1740: but from the commencement of that year to 1748, with which the firſt volume concludes.

concludes, upward of 340 pages are requiſite, the whole three volumes now before us extending to the year 1762. The appendix ſwells the work very conſiderably; yet the author's regard to its authenticity and uſe would not permit him to ſend it out without producing his vouchers, with other proper illuſtrations. It is intended that theſe Memoirs ſhall reach to the preſent time; and the ſequel, in three volumes, conſiſting of more recent materials, is, we are here aſſured, in great forwardneſs, and will ſhortly appear. In the mean time, the public are in poſſeſſion of a *complete* work, as far as it extends.

It has been ſometimes remarked concerning hiſtory in general, that it is very much, if not principally, a detail of the errors and follies, the vices and miſeries, of mankind; and, indeed, whatever benefit we may derive from its peruſal, however we may be entertained and intereſted by its events, we muſt ſtill acknowlege that there is too much juſtice in the reflection. Even in reading the preſent work, confined to our own country, comprehending ſo ſmall a number of years, and regarding chiefly naval affairs, a great deal occurs to excite the grief and indignation of the reader. Wars and fightings in general, though a military man may be ſuppoſed to be ſlightly affected by them, are ſources of wretchedneſs, and juſtly call for our commiſeration. Beſide the devaſtations and calamities inſeparable from actual engagements, how many other evils accompany, or are attendants on, naval preparations and manœuvres! How is the reader chagrined and mortified, to perceive the misfortunes which ariſe from private reſentments, from the envy and diſcontent of officers, from the chicanery and duplicity of men in power, from the ambition, the avarice, and the knavery, of thoſe in ſuperior or inferior departments! to ſee well-laid ſchemes, that promiſe honour and emolument, changed, mutilated, or defeated by ſome corrupt, though perhaps ſecret and unknown influence: or to find ſuch delays in providing for their execution, or ſuch failures of a proper equipment, through the villainy or negligence of thoſe concerned, as muſt almoſt unavoidably prevent the benefit that had been reaſonably expected. Obſervations of this kind cannot fail to grieve, if not to exaſperate, the mind of that man who has any regard to truth, any benevolence toward his fellow-creatures in general, or any love to his country in particular.

The reign of George the Second, though, on the whole, happy to his ſubjects, ſeems to have been diſtinguiſhed, particularly during the adminiſtration of Sir Robert Walpole, by ſome covert interference, which prevented exertions for the public ſervice, or which thwarted the deſigns and attempts for that purpoſe. How long did this nation endure the inſults of

the court of Spain! and though the miniſtry flattered the people with expectations, how were the reiterated complaints on this ſubject diſregarded! and after the declaration of war in 1739, how was the public ſervice interrupted, and every ſcheme for its advancement broken, or very imperfectly executed, by this private interference, and by the fraud and ſelfiſhneſs of many who were concerned! This was particularly and remarkably experienced by Admiral Anſon.—To this ſource of evils muſt be added another, viz. diſſenſions among thoſe who were ſent to act in concert for the national benefit, as was the caſe with Admiral Vernon and General Wentworth, and the Admirals Matthews and Leſtock. Concerning the former of theſe, we ſhall inſert a paragraph which the author introduces, when relating the unſucceſsful enterprize againſt Carthagena *.

'The painful and diſagreeable part of this unfortunate expedition now comes to be narrated: irkſome as it is, it muſt be told: From it much inſtruction may be drawn. It ſhould be a leſſon to officers, to avoid diſſenſion; and to reflect, that it is only by means of good agreement and mutual exertions, that the public ſurvice can be effectually carried on. How far each of the chief commanders was to blame, it is difficult to determine Their tempers were certainly extremely different. General Wentworth had ever been conſidered as an accompliſhed man, and far from being deficient in abilities. The vice-admiral was allowed to be a good officer, but his manners and temper were unaccommodating. Accuſtomed to dictate, he could not bear to have an equal in command; and from his overbearing and boiſterous conduct here, he ſullied the laurels he had ſo well earned at Porto-Bello. The love of his country, on this occaſion, ſeems ſunk in perſonal animoſity; for certain it is, that after the taking of Fort St. Louis, both commanders contracted a hearty contempt for each other, taking every opportunity of expreſſing a mutual diſlike. Regard for the public ſervice ſeemed quite abſorbed in perſonal diſguſt. Inſtead of frequent intercourſe, and conſulting how they might beſt carry their orders into practice, they maintained the utmoſt diſtance and reſerve. Each had his party, which tended to make their differences the more public, and afforded to each the means of endeavouring to throw all the blame on the other. The vice-admiral, wholly unacquainted with the nature of military operations, often blamed the general for delays in which he had no ſhare; and uſed ſuch aſperity of language, in urging him to expedite his operations, as could not fail to irritate the beſt of tempers. This conduct ſo ſoured the mind of General Wentworth, that he ſcorned to aſk any aſſiſtance, or to have any connection with a man who could behave to him as he had done. On the other hand, the vice-admiral would not condeſcend to give

* Vol. i. p. 93.

what was not aſked of him. Thus was the public ſervice ſacrificed to the mean ſpirit of reſentment.'

The affair of Matthews and Leſtock, ſo much the topic of converſation ſome years ago, this author has ſpared no pains to repreſent with truth and impartiality. He finiſhes the account in the following manner *:

'We ſhall conclude this diſagreeable ſubject by obſerving, that on conſidering the whole of the management of the Britiſh fleet under Admiral Matthews, during the time it was in ſight of the enemy, we may perceive the imperfect, but well-intended endeavours, of a man involved in a buſineſs of which he was by no means maſter, at the ſame time that he ſeems to have been wrapped up in a vain confidence of his own abilities, the inſeparable companion of preſumption and ignorance. Both the other flag-officers appear to have been inclined to act their parts with propriety; and they did their duty well. The vice-admiral (*Leſtock*) in particular, ſhewed a zeal and attention which give a very advantageous idea of his capacity as a ſeaman and an officer. It is to be wiſhed that ſomething favourable could alſo be ſaid of the captains in general; many of whom certainly did their duty with courage and conduct; others no doubt deſerved all the blame which was laid to their charge; yet it is very difficult to judge of the degree of criminality which was imputable to each, when diſorder and uncertainty ſeemed to pervade the whole.'

Separately from inability to execute the employment, which might be the caſe of Admiral Matthews, it was ſurely a great overſight, or rather it was highly criminal, to ſend him into the Mediterranean, and place him over Leſtock, when it was well known that '† they bore each other a moſt rancorous hatred, inſomuch that when Admiral Matthews accepted of this command, he made it a conditional point, that Vice-admiral Leſtock ſhould be ſpeedily recalled.' It is proper here farther to remark, that *one* cauſe of the miſcarriage in this engagement, was the confuſion and uncertainty of *ſignals*. It is of the utmoſt importance in theſe caſes, that they ſhould be exhibited in a clear and determinate manner; and alſo that they ſhould be carefully and exactly regarded by thoſe for whom they are intended. An inſtance of the fatal conſequence of negligence in this reſpect, we obſerve in the account of a ſquadron ſent out in 1744, under the conduct of Sir Charles Hardy, to eſcort the trade to Liſbon. Sir Charles had given a ſignal for the captain of the Northumberland to chace a ſail to the northward, to which another was added, directing him not to chace out of ſight: the latter '‡ Captain Watſon unfortunately diſregarded, and did not again rejoin the fleet.—Had he returned,

* Vol. i. p. 209. † Ib. p. 146. ‡ Ib. p. 214.

returned, and acquainted Sir Charles Hardy of his having ſeen three ſhips of war, in all probability they had all been taken; by his temerity, he loſt his life, and the king's ſhip.'

As friends to our country, we cannot but read with pleaſure a relation of the complete triumph which was obtained, in a few hours, over the king of the Two Sicilies, in the year 1742, when he united his forces with thoſe of Spain againſt the queen of Hungary. Commodore Martin was ſent with a ſmall ſquadron, to prevail with his Sicilian Majeſty to withdraw his troops immediately, and to promiſe that he would no farther aſſiſt the Spaniards. It is amuſing to read this ſhort account of the meſſages which paſſed between the king and the commodore, and the conſternation into which Naples was thrown; 'for, (ſays our author,) the Neapolitans had a greater dread of the Britiſh thunder, than of the moſt furious eruption of their neighbour, Mount Veſuvius; well knowing that the interceſſions of St. Januarius could have no influence to aſſuage the fury of the former, whatever he might do with the latter.' The king was obliged to ſubmit to the mortifying requeſt; and it has been believed that this tranſaction, ſmall as it may appear, has been the ſource of two bloody and expenſive wars between Spain and Great Britain.

'* His Sicilian Majeſty, (Mr. Beatſon remarks,) could not but feel in the moſt ſenſible manner, the humiliating terms he was compelled to ſubmit to, and that too in the capital of his own dominions, which rendered thoſe terms ſtill more irkſome, and leſſened his conſequence among the European powers. No wonder then, when he became king of Spain, that he ſhould have remembered the unwelcome viſit paid by commodore Martin, and have uſed all the means in his power to ruin the naval ſuperiority of Great Britain.'

It is not very honourable to human nature, to obſerve that men, who have moſt zealouſly condemned the behaviour of others, have, when they have attained their power and place, purſued the ſame line of conduct themſelves: yet this is no uncommon caſe; and let it be ever ſo ſtrongly marked with infamy and abhorrence, there are unprincipled beings who are ready to ſuſtain it all, to gratify their avarice and their pride. The year 1742 produced one proof of this fact, in the Britiſh annals: a change of miniſtry then took place, but the meaſures correſponded with thoſe which had been before purſued. '† In the courſe of the ſeſſion, (our author obſerves,) the miniſtry were moſt warmly attacked for their apoſtacy, who with almoſt unequalled effrontery, were not aſhamed to adopt meaſures, and maintain doctrines, which they had before execrated with the keeneſt aſperity of language.'

* Vol. i. p. 250. † Ib. p. 154.

Although Captain Beatſon's great object is naval affairs, he does not fail to give a particular account of the rebellion in Scotland, which began in the year 1745, and was finally cruſhed by the duke of Cumberland in 1746. We are told *, that 'he has placed ſeveral tranſactions in a different point of view from others who have written on the ſubject before him. But having had an opportunity of receiving the moſt authentic information, he has related them with the utmoſt fidelity. Time, (he adds,) which cools our paſſions, and enables us to ſee things in their proper light, has now brought about the happy period, when an author can freely relate facts, without being ſuſpected of diſaffection to the preſent government.'

In the latter part of this paragraph, it is probable that the Captain may principally allude to what followed after the defeat of the rebel army at Culloden; concerning which he ſays juſt before:

'† It is to be wiſhed that a veil could be thrown over the meaſures which were purſued for extinguiſhing the rebellion after the battle of Culloden. Glorious would it have been for Great Britain, had the advice of the illuſtrious and humane Forbes been followed! Mercy is ever the attribute of, or attendant on, great minds. On this occaſion, it would have removed thoſe prejudices which an unrelenting ſeverity ſerved only to rivet and confirm. Jacobitiſm would not only have been annihilated, but the affections of the adherents of the houſe of Stuart would have been transferred to the houſe of Hanover. It is to be lamented, that the great Forbes lived at a ſeaſon, when hood-winked faction had but too much influence. Had he lived in times like the preſent, his meritorious ſervices had probably been diſtinguiſhed by a ſeat in the great hereditary council of the nation.'

This gentleman, Duncan Forbes, Lord Preſident of the Court of Seſſion in Scotland, will be recollected by many of our readers, as well deſerving the encomiums which he receives at different times from this writer, and as being very uſeful to government during the courſe of the rebellion.

The valuable capture of Louiſburg, and the conſequent reduction of Cape Breton, in North America, are very carefully and agreeably related. We notice this part, in order to inſert a paſſage which may be peruſed with ſome advantage by perſons in any ſphere of life, as well as by thoſe who belong to the army and navy.

'‡ The ſupineneſs of the enemy had often excited wonder; and the cauſe of it remained a ſecret, till diſcloſed by the learned and judicious Abbé Raynal, who informs the public, that a great diſagreement ſubſiſted between the French ſoldiers and their officers,

* Vol. i. p. 257. † Ib. p. 256. ‡ Ib. p. 262.

and

and which originated from the following cauſe: The ſoldiers had been employed for a conſiderable time in adding to and repairing the fortifications of Louiſburg, which ſervice they performed with great alacrity, and the French government paid amply what was charged for theſe improvements. The officers, however, appropriated the whole of the money to themſelves. The ſoldiers remonſtrated againſt this injuſtice, and claimed a ſhare of it for their labour; but in vain, for they could obtain no kind of redreſs. Thereupon, incenſed to the higheſt degree againſt their officers for their rapacious and ſordid conduct, a general mutiny took place, and for the ſpace of ſix months they had deſpiſed all authority. Such was the internal ſituation of the garriſon of Louiſburg, when our troops appeared before it.'

Juſtice is due to an adverſary; we cannot therefore withhold our tribute of reſpect to M. La Bourdonnais, governor-general of the Iſle of France and Bourbon; a man, as it appears, of wiſdom, conduct, and courage, inſpired with a true zeal for the welfare and honour of his country, and poſſeſſed of abilities to advance its intereſt and annoy its enemies, but oppoſed by men of low and mercenary views, and, in conſequence of their artifices, oppreſſed even to death *.

'We cannot finiſh our account of this illuſtrious man, (ſays the Captain,) without giving one teſtimony more of his worth, the meanneſs of his enemies, and the baſeneſs of a government, which could allow a ſubject, who had rendered ſervices ſo important to the ſtate, to be treated with ſuch ſeverity and injuſtice. The intrigues of M. La Dupleix, governor of Pondicherry, had cauſed Bourdonnais to be ſent to Europe, a priſoner. On his arrival in France, he was ſhut up in the Baſtille, and after remaining there three years and a half, his judges found him innocent of the charges brought againſt him. In his confinement he contracted a mortal diſtemper, of which he died ſoon after his acquittal. No recompence was made to his family, for theſe his unmerited ſufferings. The public indeed beſtowed on him the flattering title of, *La Bourdonnais, the avenger of France, and the victim of envy.*'

Among the ſums granted by parliament in the year 1748, when peace was reſtored, we obſerve 235,749 l. allotted, as was highly reaſonable, for reimburſing the expences incurred by the American colonies in taking the iſland of Cape Breton in 1745. 'With the above money, Rear-admiral Sir Peter Warren, K. B. and Mr. Bollan, agent for the New England colonies, purchaſed 650,000 ounces of foreign ſilver coin, and ten tons of copper, and ſent them to Boſton in New England, in the Mermaid ſhip of war, Capt. Montagu, in July 1750.'

We cannot omit tranſcribing the following ſhort paragraph, which is indeed only one inſtance, among numbers, in which

* Vol. i. p. 297.

people will ſacrifice the public benefit to their own private emoluments:

'Many of the moſt valuable prizes taken from the French and Spaniards this war, were inſured at London. This was of the greateſt prejudice to Great Britain, and had proved the ſole cauſe of preventing the enemy's commerce from being in a great meaſure annihilated, and a total bankruptcy from taking place among their merchants: circumſtances, which however ſevere on individuals, might perhaps have compelled both nations much ſooner to ſeek for peace than they did.' (p. 361.)

We have thus endeavoured to give our readers ſome idea of the kind of entertainment which they may expect from this work. A few farther ſelections we may poſſibly lay before them, when we come to give ſome account of the two remaining volumes; which we hope to do without any great delay.

[*To be continued.*]

ART. XIV. *The Memoir of M. Louis-Philip-Joſeph (Duke) D'Orleans*; accuſed of High Treaſon, before the Tribunal of the Chatelet in Paris; with the very intereſting Advice of his Counſel, as to the Puniſhment of his Accuſers. In which is contained, an authentic Detail of many curious Facts concerning the late Revolution in France. Tranſlated from the Original, publiſhed at Paris by the Duke of Orleans. 8vo. pp. 83. 2s. Stockdale. 1790.

As the political ſituation of the Duke of Orleans, though much diſcuſſed in England, does not ſeem to be well underſtood, we ſhall briefly, and without comment, lay before our readers ſuch information as can be collected from the preſent pamphlet.

In conſequence of reports, charging the Duke of Orleans with having been an abettor of the riots which took place at Verſailles on the 6th of October, 1789, the *Chatelet* of Paris, after enquiring into his conduct, declared 'that he appeared to deſerve to be legally proceeded againſt,' and ordered 'that a copy of the charges examined at the ſuit of the King's Attorney ſhould be laid before the National Aſſembly.' This was accordingly done; and M. Boucher d'Argis *, the ſpokeſman on this occaſion, declared that they had torn away the covering from 'guilty men, who only wore the maſk of citizens, the better to conceal their criminal ambition, to impoſe on the mob, ever readily deceived, and to make them accomplices in their crimes.'

From this time, M. D'Orleans was publicly held forth as a criminal:

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* The King's Attorney General.

'He

'He remained in that very *unenviable* ſtate all the time, which the Committee of Reports ſpent in the ſcrupulous examination of the procedure of the Châtelet. At length, on the 2d of October, 1790, in conſequence of the report made by M. Chabroud, member of the Committee, the National Aſſembly decreed as follows:

"The National Aſſembly, having heard the account given by their Committee of Reports, relative to the procedure commenced at the ſuit of the King's Attorney at the Châtelet, the 11th of December 1789, and the days following, and the charges againſt M. Mirabeau, the elder, and M. Louis-Philip-Joſeph-D'Orleans, decree that there is no room for accuſation!"

'The next day the Duke of Orleans appeared in his place in the Aſſembly, and thus addreſſed them:

"Gentlemen,

"Involved in the criminal proceſs of the Châtelet of Paris, in conſequence of the facts which took place at Verſailles on the 6th of October; pointed at by that tribunal as a culprit; bowing, as I ought, to your deciſions on my fate; I thought it proper to abſent myſelf from your meetings, until you ſhould have pronounced me guilty, or acquitted me honourably.—Relying on your juſtice, I gueſſed, and have not been deceived, that the procedure itſelf would exculpate me.

"M. de Biron, in my name, pledged himſelf yeſterday that I would do away every doubt, and that I would *throw a radiant light on the ſmalleſt detail of that dark buſineſs*; it is in order to ratify that obligation that I now addreſs you: I have, in effect, many duties to fulfil: You have, Gentlemen, pronounced that I ſhould not have been *accuſed*, but it is incumbent on me to prove that I ought not to have been even *ſuſpected:* I have, therefore, to annihilate a maſs of prevarication and falſehood, ſpread abroad ſo induſtriouſly, and ſo maliciouſly credited; but, Gentlemen, this is to be done in the preſence of thoſe whoſe intereſt it is to contradict them, and before thoſe who have a right to judge them.

"Such are the obligations, Gentlemen, by which I feel myſelf bound; it is a duty I owe to myſelf, to the Aſſembly, of which I have the honour of being a Member, and to the whole Nation: it is time to prove that thoſe who defended the people's cauſe, the cauſe of liberty, that thoſe who exerted themſelves for the reform of abuſes, that thoſe who directed all their energy towards the regeneration of France, were actuated by Juſtice, and not by thoſe motives of *Ambition* and *Revenge*.

"To give my words all the authenticity in my power, I lay them in writing on the table."

'M. D'Orleans, in order to fulfil his ſolemn engagement, now conſults his counſel on the legal ſteps he has to take in this complicated buſineſs.

'The better to enable them to decide, he thinks proper to lay before them; 1ſt, The criminal proceſs of the Châtelet, relative to the facts which took place at Verſailles on the 6th of October.—2dly, The Report of that affair made by M. Chabroud, member of the Committee of Reports in the National Aſſembly.—3dly, The

juſtificatory writings of that report.—All of which have been printed by order of the Aſſembly. He alſo judges it neceſſary to explain ſome facts, which were not ſcrutinized in the procedure, and ſome others that were handled only in the diſcuſſion to which the procedure gave birth.

' 1ſt.—M. D'Orleans, whom many witneſſes depoſed to have ſeen at Verſailles the 6th of October, in the morning, and at the very moment the mob broke into the palace, was *then* in Paris, which he could and can ſtill prove by reſpectable evidence; ſome who ſaw him at home in the Palace Royal, others on the road to Verſailles, and finally when he arrived there; which time he can very eaſily aſcertain to a minute, as it was juſt when the body guards were coming out of the King's apartments with ſome of the national troops; and that the latter had already changed their hats for the caps of the grenadiers of the late French Guards.

' 2dly. He was alſo ſent from Verſailles the 5th of October (as he can prove) though two witneſſes depoſed they had ſeen him coming out of the National Aſſembly that day; the contrary of which is too well known; and that towards the evening they ſaw him again on the way to Paris, and on the path to the right.

' 3dly. As to the depoſition of Meſſieurs Digoine and Frondeville, who ſtate that a valet de chambre of the Duke of Orleans was ſeen in the Queen's apartment, and which, according to M. Digoine, " made a perſon, for whom he (deponent) entertained the higheſt reſpect, call him and adviſe him to be more *circumſpect*; which expreſſion ſurpriſing deponent, the perſon alluded to told him, that a valet de chambre of the Duke of Orleans had juſt gone into the apartment, and he ſhewed him to deponent; and which alſo, according to M. Frondeville, made the Queen order ſilence, and a Gentleman, whom he took to be M. d'Aſtorg, ſaid to him,—' Don't ſay a word'—pointing to the Duke's valet de chambre."

' M. D'Orleans thinks it will be of ſome uſe to his counſel, to know that the valet de chambre in queſtion had been at that time near *ten years* in the Queen's ſervice; and that in the month of October it was his *turn* to be in waiting.

' 4thly and laſtly—As M. D'Orleans' journey to London was agitated in the National Aſſembly, with the conjectures to which it gave riſe—it is here ſufficient to repeat what M. D'Orleans drew up for his juſtification in London, in order to be convinced of his motives.

" A few days after the King's arrival in Paris, M. de la Fayette wrote to me to give him a meeting; I ſent him back word to name the place and time; he appointed Madame de Coigny's hôtel—here follows what happened there relative to me. M. de la Fayette told me, that the King wiſhed to ſend me on political buſineſs to a foreign court; and he added, that my abſence, taking away every pretext for making uſe of my name, which he thought *might* be recurred to on diſagreeable occaſions, would enable him, with greater eaſe, to eſtabliſh tranquillity in the capital, and put a ſtop to the riots, which all his care and attention had not been able to prevent or ſuppreſs. He alſo obſerved to me, that ſuch a mark of his

s Majeſty's confidence would blunt the ſhafts which malevolence is pointing againſt me; and he concluded with ſaying, that, in s opinion, I might ſerve the nation eſſentially by going to Eng-nd.

" To pleaſe the King, would alone have been to me an im-rtant conſideration; but to contribute to the return of publick der, appeared to me the greateſt favour I could confer on the ople, who gave me ſo many affecting proofs of their attachment: it ſo ſeemed to me, that publick tranquillity was the more de-able in the capital, at a time when the King reſided in it, and at it was ſo ſoon to poſſeſs the National Aſſembly in its boſom; ove all, I imagined I ſaw the Revolution fixed on the moſt firm is, having only inſignificant difficulties to ſurmount. In ſhort, e propoſed miſſion ſeemed to me pregnant with importance to rance: I acquieſced, on condition however that my abſence ſhould : ſanctioned by the National Aſſembly—the repreſentatives of the ition conſented, and I ſet off immediately."

' It may not be improper here to add, that M. M. de Biron and Liencourt knew the inſtructions and the correſpondence of that iſſion; the King having given leave that they ſhould be imparted them; and, though the cabinet ſecrets cannot yet be revealed, . D'Orleans does not entertain a doubt, but that M. de Mont-orin would, were it thought neceſſary, vouch for the truth of eſe aſſertions.

' Such are the circumſtances which M. D'Orleans has thought oper to lay before his counſel; who, no doubt, will direct their oceedings by the writings thereunto annexed.

' M. D'Orleans concludes with forewarning them, that he does ot wiſh to give way to ſentiments of *enmity* or *revenge*; but at the me time, that it is his determined reſolution to neglect no neceſ-ry means of fulfilling his engagements, and of *throwing a radiant ght on the ſmalleſt detail of that dark buſineſs.*

' He, therefore, wiſhes to know what are his *claims* againſt the ing's Attorney at the Châtelet, againſt the Judges, and againſt he Witneſſes.

' LOUIS-PHILIP-JOSEPH D'ORLEANS.'

THE COUNSEL, after inſiſting ſtrongly on the impoſſibility f the charges, after pointing out the partiality with which he proceedings againſt M. D'Orleans were conducted, and fter ſhewing the perjury of ſome witneſſes, and the incon-ſiſtencies of others, recommend that he ſhould prepare to pre-ſer his complaint:

' 1ſt. Againſt M. M. Boucher D'Argis, (the Attorney General,) nd de Flandre de Brunville.

' 2dly. Againſt M. M. La Serre, Duval Nampty, and Thierry La Ville, for *perjury.*

' 3dly. Againſt other witneſſes—namely, M. M. Frondeville, Guillermy, Pelletier, Digoine, Morlet, Roch Galand, Boiſſe, &c. hoſe depoſitions appear replete with material *falſehood* and *ſlan-lerous intentions*; which ought not to paſs unpuniſhed.'

It

It would, no doubt, gratify our readers to learn what, in the opinion of the counſel, were the cauſes of theſe unfortunate riots: but for theſe circumſtances we muſt refer to the Memoir at large.

ART. XV. *De l'État de la France, &c. par M. de Calonne.* [*Article concluded.*]

IN a former article * on this ſubject, we enquired into M. de Calonne's account of the FINANCES of France: we attended, as accurately as we were able, to his calculations; and we endeavoured to aſcertain what degree of confidence was to be placed in the concluſions which were deduced from them. In doing this, we proceeded with caution, which might almoſt be termed ſuſpicion: we felt as if we were in an enemy's country, and we knew not whether every advance might not lead into a ſnare. We enter more boldly on the remainder of our progreſs: a more intimate acquaintance with the author has added to our favourable opinion of his character; and as we have neither prejudice nor prepoſſeſſion to bias our ſentiments, we ſhall ſpeak openly: we wiſh advantage to none, but to thoſe, who like ourſelves, are contending for truth; and we ſcorn to urge the arguments on one part, and at the ſame time to ſtifle thoſe on the other.

M. de Calonne, having inſiſted on the deplorable ſituation of France, next proceeds to inquire into the means which may produce a favourable change in its circumſtances. This change conſiſts in recurring to the *Cahiers* †, which ought to ſerve as a baſis for the conſtitution, and as a guide for the National Aſſembly. He conſiders the decrees of the Aſſembly either as agreeing with the *Cahiers*, and as being conſequently valid; or, as relating to queſtions concerning which the *Cahiers* have not ſpoken, and therefore as requiring a reviſion; or, as being oppoſite to the *Cahiers*, and, of courſe, radically void. With reſpect to the firſt of theſe diviſions, he is ſilent. On the ſecond head, we learn that there have been five material decrees paſſed by the Aſſembly, concerning which the *Cahiers* have not determined. We ſhall notice theſe in their order.

The 1ſt is, that the Aſſembly has formed itſelf into a *permanent* body, and has thereby deprived the king of ſome powers

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* See the Appendix to our laſt vol. p. 564.

† The *Cahiers* are the papers of inſtruction given to their deputies by the three eſtates; the *Nobleſſe*, the Clergy, and the *Tiers Etat*.

which

which ought to be exerciſed by him :—but what is this permanence? It is, if we may be allowed the expreſſion, only temporary; it exiſts no longer than while the conſtitution remains unſettled. This then can afford no very powerful objection.

2dly, The Aſſembly has had recourſe to the eſtabliſhment of *martial law*.—This, like the former, is an evil of temporary duration: the neceſſity for it was certainly lamentable, but it was urgent.

3dly, The inſtitution of juries. Of this decree, M. de Calonne ſpeaks in high and proper terms: he doubts, however, whether the trial by jury can be extended to the army and navy.

4thly, The *new diviſion* of the kingdom into geometrial portions, in order to form a more equal diſtribution of taxes.—On this ſubject, we think with M. de Calonne. We cannot ſee the neceſſity of the meaſure: to us it appears like the wild exceſs of reform, where nothing that is old can be good, but where alteration is ſynonymous to improvement, and where novelty means excellence. As the kingdom was before divided, could not the relative powers of the diviſions, the quantity of *force* which each bore to the other, or to the whole kingdom, have been eſtimated; and might not the quantity of taxation have been proportioned to each with equal exactneſs, as it can be in conſequence of the propoſed mode of equal diviſion? If, indeed, the ſame number of ſquare miles, wherever ſituated, were to bear the ſame weight of taxation; if the city of Paris were to contribute equally with the naked inhoſpitable heath of equal extent, then trouble would be ſaved by a geometrical diviſion: but when in both caſes, the powers of each muſt be aſcertained from the inſpection and compariſon of their various ſituations and conditions; from accurate inveſtigations of their population, manufactures, cultivation, and other ſources of riches, more various and uncertain, by far, than the preſent inequality of their limits: when theſe things are remembered, the trouble, which at firſt ſight appeared to be removed, is ſtill remaining: the difficulties are real, the advantages are imaginary.

The 5th decree in which the Aſſembly has gone beyond the Cahiers, is that which limits the number of Biſhops to that of the departments, and which renders them, the *Curés*, &c. elective by the people. To render this lawful, it is argued that there ſhould be held a national council, where each Biſhop ſhould give his conſent: that the free conſent of the king ſhould alſo be had; and that the whole ſhould be confirmed by the pope.

We

We next come to M. de Calonne's third diviſion, wherein he conſiders thoſe decrees of the Aſſembly, which, being contrary to the Cahiers, are, in his opinion, of no validity. Theſe are arranged under four heads:

1. Such as reſpect the form of government.
2. Thoſe relating to the liberty and ſafety of individuals.
3. Thoſe concerning property.
4. Such as relate to the adminiſtration of juſtice.

Reſpecting the form of government: we are told, that the Cahiers of the clergy, nobility, and *tiers état*, all ſay that the French government is monarchical, and that the king ſhould govern according to the laws.—The Aſſembly, as far as we can judge, ſays the ſame thing: but what are the laws, and who are the law-givers? The laws muſt be permanent and fixed, and the king muſt not be ſole law-giver;—and this, it is evident, was the intention and idea of the primary aſſemblies, from the reſtriction of the king's governing according to the laws, which is ſtipulated in the Cahiers of all parties: for if the laws depended on his own will, it would be nonſenſe to talk of his governing *according to the laws*.

It is ſaid, however, that the Cahiers give to the king a poſitive co-operation in the legiſlation, of which the Aſſembly has deprived him, reducing him to the mere poſſeſſion of a '*veto ſuſpenſif, limité*,' &c. which is afterward ſaid to lead to a *ſanction forcée*. It is obſerved alſo, that, in England, there is no abſolute *veto*, nor any power which can hinder the effect of a law when it exiſts; and, ſecondly, that no law can exiſt without the conſent of the king.—Now, certainly, any check on the king's power of conſenting to, or rejecting, a law, ſeems hurtful: but we are not clearly informed what is the nature of this check in France. From what we can gather, it appears to conſiſt in this: that the Aſſembly has decreed that when the king refuſes his conſent to a bill, his refuſal ſhall only be for a limited time.—Here are one or two circumſtances which require to be cleared up. 1ſt, Does the Aſſembly conſider this bill as being a law, before the king either conſents to it, or objects? If it is a law before this, then before this it muſt have the energy of a law; and, conſequently, the king's interference is merely nominal, of no ſubſtance nor value.—Again, the king's refuſal of conſent, we are told, is only limited. Is it meant, that after a certain period from the time of the king's refuſal of conſent, the law then, without any farther act, becomes valid and active? If ſo, his power is indeed only limited and ſuſpenſary: dangerous to the ſtate in conſequence of an improper reſtriction on one hand; infinitely more dangerous in conſequence of an unconſtitutional privilege on

on the other. In this caſe, too, all the former abſurdity of the bill being a law before the king's conſent is obtained, is evident: for that cannot be ſuſpended which is not in exiſtence; and if it becomes active merely in conſequence of the term of ſuſpenſion being elapſed, it muſt have been active before the ſuſpenſion was made.

We ſuſpect, however, that theſe caſes are not juſtly ſtated; and that the king of France is limited in no other way than the king of England. Our king's refuſal only operates for a time, and he may be, and is, required, in one ſeſſion of parliament, to accede to or reject the bill, to which, in the preceding ſeſſion, he refuſed his conſent: his refuſal, therefore, in this view, is not a permanent refuſal: the bill is certainly done away altogether, and in order to be again preſented, muſt again go through all its forms, &c. but this neither violates the king's free power of refuſal, nor the undoubted right of propoſing, poſſeſſed by the other branches of the legiſlature. If, then, the king of France is limited only thus; that after a certain term, the bill which he has rejected may again ſolicit his conſent, but without which it can *never* be law, there is no limitation in this, but that to which every king ought to be ſubject: no reſtriction, but what it would be an act of madneſs to remove.

Another circumſtance reſpecting the form of government in which the Aſſembly has acted in oppoſition to the Cahiers, is in aboliſhing diſtinctions of rank. The neceſſity of preſerving an hereditary nobility is ſtrongly maintained in all the Cahiers, particularly in thoſe of the *tiers état*. M. de Calonne urges its utility as an engine of ſtate, and ſtrengthens his opinions by the ſupport of MONTESQUIEU. We ſhall not here enter at large into this queſtion, though we do not heſitate to avow our partiality for a conſtitution, conſiſting, like our own, of three parts. We will juſt remark, however, that the aboliſhing nobility in France ſeems to have ariſen from the fear, (whether extravagant or not, we will not inquire,) of a too powerful ariſtocracy: but the means do not ſeem equal to the production of the deſired end: for, ſuppoſing no nobility to exiſt, in what light muſt we conſider the repreſentatives of the nation; a few men, poſſeſſed of power and honours derived from the people? May we not call this ſmall body an ariſtocracy, independent of the monarch, whoſe privileges are frequently in oppoſition to his, and who may be tempted to preſerve or enlarge their own power, by pretending that they are watching over, or extending, the rights of their conſtituents? And is not this popular ariſtocracy as bad as a monarchical one? Is it not, when thus conſtituted, capable of producing all

all the ills, and none of the advantages, of a nobility? The aboliſhing diſtinctions in rank ſeems, indeed, to us, unlikely to produce what is expected. While there is a diſtinction in riches, there will always be a diſtinction in rank, though titles may not exiſt. Again, while there is a diſtinction in power, ſo will there be in rank. In fact, while the attributes (if we may ſo ſpeak) of rank remain, rank itſelf remains. They have taken away titles, precedence, hereditary honours, and much of the glitter and exterior of rank: but the eſſence is unaltered, and unalterable: man muſt be ſuperior to man; and ſuperiority muſt be allowed.

The next deciſion which is noticed by M. de Calonne, is that which reſpects the right of declaring war and making peace. Such of the Cahiers as adverted to this queſtion, determined that the right exiſted in the king; and thoſe, which did not notice it, are fairly ſuppoſed, by their ſilence, to have acquieſced in the determination. The Aſſembly, by its decrees, has taken this right from the executive power, and has lodged it in the legiſlative body. M. de Calonne attacks this meaſure with much ſucceſs; though, by many, he may be imagined to treat it in too light and ironical a manner. That the executive body ſhould poſſeſs this right, has, we believe, till lately, been readily allowed: Mr. Locke, we recollect, is of that opinion *; and though we do not wiſh to decide theſe queſtions by authorities, yet we muſt confeſs that LOCKE's authority ranks highly in our eſtimation. Beſide, we ſee little riſk of the king's declaring war, unleſs he is tolerably certain of ſupport; and we think the Abbé Maury was not altogether wrong, when he remarked, 'that there could be no danger of the king's abuſe of the power of declaring war, when the Aſſembly had the right of granting ſubſidies: but that there was great danger of abuſe, if the Aſſembly, who could raiſe the ſubſidies, could alſo wage war.'

In the ſecond place, M. de Calonne inquires into thoſe decrees which contradict the *Cahiers* in points relating to the liberty and ſafety of individuals. He here enters into a detail of the exceſſes which have been committed in France, and aſks 'if it be unjuſt to attribute to the Revolution that which follows it?' To this queſtion, it needs only be anſwered, that however good any meaſure may be, ſtill, in accompliſhing it, many unfortunate circumſtances may happen: the meaſure, however, is ſtill the ſame. A revolution in France was neceſſary; it was unavoidable: if the management has been bad,

* See Locke's Treatiſe on Government, chap. 11. "of the legiſlative, executive, and federative power."

(and

es in France, have been taken away by the Aſſembly: ys M. de Calonne, is a robbery. If we enter into abueſtions, it is difficult to form a decision. That diſparts of one whole, that the ſeparate portions of one nity, ſhould enjoy the ſame benefits, and be ſubject to e controul, ſeems fair and juſt. It ſeems equally fair t, reaſoning abſtractedly and according to the rights , that a large body of men ſhould place themſelves under vernment which is moſt agreeable to them: or that, if n find no government which is pleaſing to them, they erect a government of their own. If, then, France to take from any of her provinces thoſe immunities, on entering under her government, they ſtipulated to France ought at the ſame time to give them their option lrawing from her government.

e Calonne next adverts to the 'violation of the property lergy:' but as this ſubject was diſcuſſed in a former part ook, we paſs it over.

he abolition of titles, and reducing men to a ſtate of ', we have a long diſcuſſion; in which we meet with ound argument, though occaſionally accompanied by eclamation. We cannot avoid ſtating a few ideas on ourite topic. If our ſentiments are wrong, we are open iction; and we warn our readers on this, and on every ueſtion, to think for themſelves. To us, then, all ideas fect equality in men ſeem viſionary: to entertain them, ctical; to expect to realiſe them, is enthuſiaſtic. If there

ſonal property, the only ſpecies of property, was wreſted by robbery: where, in ſhort, every one was independent, and every one miſerable.

This, indeed, cannot be called a ſtate of ſociety; it was ſcarcely a ſtate of nature. As men by degrees found the comforts of life, they began to be deſirous of obtaining them, and of preſerving them, when obtained: they became induſtrious; and a greater ſhare of induſtry in ſome gained them peculiar and appropriated advantages: time and chance pointed out diſcoveries to others, which, being followed and improved, produced to the poſſeſſors benefits unknown to the reſt: he, who was poor, felt the pains of poverty, and ſtrove to become rich: he, who was rich, felt the enjoyments which riches could procure, and employed his riches in their attainment: the diligent and active entered into combinations to preſerve the fruits of their activity; and the idle and ignorant, finding that they could not plunder, were obliged to work.

Here all was unequal: but why? not neceſſarily from oppreſſion in any body of men, but becauſe all men were not alike fitted by chance or diſpoſition to attain the ſame enjoyments. Other degrees of inequality, artificial degrees they may be called, in oppoſition to the former which are natural, were afterward introduced: ſuch are governments of all kinds, and governors of all ſorts. Theſe, as long as they ſubſiſt, muſt obviouſly imply an inequality; and theſe, it ſeems no violence of aſſertion to ſay, muſt ſubſiſt while ſociety exiſts.

Where then are we to look for this expected and longed-for equality? Shall we turn our view backward, and ſtrive, by a retrograde motion, once more to gain our woody retreats and rocky caverns? This were indeed to be miſerably *equal*. Muſt we then look forward to a higher and more advanced ſtate of ſociety? We do look forward with the moſt inquiſitive glance of metaphyſical abſtraction, with the moſt piercing and creative eye of wild fancy: but amid all the objects that float in this dazzling medium of confuſion, we trace nothing of the perfect equality of men: we ſtill ſee, or *think* we ſee, that a ſtate of equality and a ſtate of ſociety are in this world incompatible: they are parallel lines, which can only be feigned to meet at an infinite diſtance; or rather, they are lines, which, though, like the curve and its aſymptote, they may continually approximate, can never meet.

Do we then look with approbation on that inequality of poſſeſſions, or on thoſe immenſe riches, which, being heaped up by a few, keep the majority in a ſtate of poverty and wretchedneſs? No—nothing is more remote from our thoughts than the approbation of that which produces miſery: nothing is more ar-

dently preſent in our wiſhes, than the promulgation of whatever can increaſe happineſs. If, then, as we believe, a more equal ſtate would be a more happy one; and if, as we alſo think, it might in ſome meaſure be obtained, we ſhould conſequently ſtrive to promote it:—but how? not by depriving the rich of what we have no right to take from them; not by pulling them down: but by helping others to riſe. Riches, power, honours, and whatever conſtitutes the diſtinctions among men, are the produce of induſtry and exertion: if we poſſeſs them, and you are without them, it is becauſe we and our anceſtors have laboured, while you and yours have ſtood ſtill: we have hoarded, you have ſquandered: we have undergone the toils of life to poſſeſs its reputed advantages; you, like ſpendthrifts, have run through its reputed pleaſures, and now feel its real wants. What is the conſequence? you muſt labour; and though we would ſtrive to render your labour productive and eaſy, it would be folly to attempt at once to remove it: to give you the advantages of induſtry, becauſe you have been idle: to make you wealthy, becauſe you have waſted your inheritance.

Let all men then be equally induſtrious; and when to this ſtate we can add a ſtate of equal honeſty in all, we may in ſome degree approach toward a ſtate of equal happineſs: but when or where this may exiſt, we know not: it is a long look-out: it is perhaps the diſtant proſpect of a country, where not only riches and poverty, but where knowlege and ignorance, youth and age, ſtrength and weakneſs, are terms that will be forgotten; where none will be born, and where none can die; where we ſhall have gained indeed a ſtate of perfect equality, and where with it we ſhall have gained a ſtate of perfect exiſtence.

If this equality, however, this perfect, abſolute equality, is not to be expected on earth, ſtill there is an equality, a political equality, which ſhould always exiſt, and which is indeed eſſential to a well regulated ſociety. That civil ſociety is intended for the benefit of all, cannot ſurely be denied. Now, though in forming a ſociety, it is neceſſary to advert to the rights of men in a ſtate of nature, or abſtractedly conſidered, yet it is evident that all thoſe rights cannot be preſerved in a ſtate of ſociety. In fact, the very end of ſociety is that theſe may be taken from each ſeparate member, to be veſted in the community: yet each member of the ſociety may be called free; and ſo likewiſe, politically ſpeaking, may all be called equal. Freedom in ſociety, (ſays Locke *,) is to be governed

* On Government, chap. viii.

by the laws of that ſociety;" and equality in ſociety, he might have added, is to have thoſe laws equally binding on all.

Let us now return to M. de Calonne. After pointing out the violation of the property of thoſe, whoſe incomes depended on the adminiſtration of juſtice in France, and after inquiring into the reſolutions reſpecting the aboliſhing or ſuſpending ſuch penſions, as before exiſted, he next enters on his fourth diviſion; and notices the decrees of the Aſſembly which are contrary to the Cahiers, where the adminiſtration of juſtice is concerned. He reprobates, in ſtrong terms, the popular election of temporary judges, which is extended even to the appointment of juſtices of the peace: he reaſons againſt that meaſure of the Aſſembly, by which it is ordained that none of the conſtitutional decrees ſhall be altered by any future legiſlative aſſembly; thus making a permanent government where the wants of men are changing,—an unalterable ſtate, where every thing is improving: he diſcuſſes the right of the Aſſembly to create a new conſtitution; and he determines that their decrees, in order to be valid, ſhould be ratified by the people; for which purpoſe, he contends that the General Aſſembly ſhould again be convoked. He next conſiders the eſtabliſhment of aſſemblies, (eighty-three in number, each conſiſting of above 600 citizens,) charged with the buſineſs of electing ſupreme legiſlators, provincial *adminiſtrateurs*, judges, the clergy, &c. and poſſeſſing the right of acting at all times. Theſe, certainly, to ſay no more of them, are very complex, and contrary to our opinion of a good political machine; which, like other pieces of mechaniſm, ſhould be as ſimple as poſſible: much and ſurpriſing effect may, perhaps, in both, be produced by complicated works: but what is complicated is eaſily deranged; be ſimple and great. "In ſome national conſtitutions," obſerves Lord Shafteſbury, "(notwithſtanding the abſurdity in politics,) we have *one empire within another*." Something ſimilar, M. de Calonne augurs, will be the effect of theſe aſſemblies, which will drive France into eighty-three petty republican ſovereignties, or at leaſt into ſo many confederate ſtates. He next draws the picture of what France might have been, if proper attention had been paid to the Cahiers, and contraſts it with its preſent appearance; and he cloſes his treatiſe by an inquiry whether a counter revolution is to be wiſhed, or not. In the courſe of this inquiry, he hints at ideas which have been entertained, that England will follow the example of France: but revolutions are only wanting, where great oppreſſion and tyranny are exerciſed: *we* only want, what it is to be hoped we ſhall have, an extenſion of liberty proportionate to the extenſion of knowlege;

and

and the free enjoyment of our rights, as we come to underſtand them.

Thus have we given a brief view of the ſentiments of M. de Calonne: ſentiments which, in general, do honour to his intentions, his zeal, and his underſtanding. We were ſurpriſed at the frequent coincidence which we traced between M. de Calonne's opinions, nay, even his words, and many of the more ſolid as well as the ornamental parts of Mr. Burke's publication; and for which we can ſcarcely account, but by ſuppoſing ſome communication of ideas to have paſſed on the ſubject. However this may be, the national character ſeems to have undergone a total change in theſe illuſtrious authors: the Engliſhman is light, flowery, and declamatory: the Frenchman is ſound, laborious, and convincing *.

MONTHLY CATALOGUE,

For FEBRUARY, 1791.

SPANISH CONVENTION.

Art. 16. *The Subſtance of the Speech of the Marquis of Lanſdown*, in the Houſe of Lords, on the 14th of December, 1790. By One Preſent. 8vo. pp. 23. 1s. Debrett.

THE Marquis of Lanſdown's objections extended to the policy of the conteſt, concerning which he obſerved,—'In any event, as long as Spain held the revenue and commerce ariſing from her colonies to be preferable to her manufactures, it was our intereſt to be content with commercial advantages in Europe as a compenſation for ſuſpending our claims reſpecting the South Seas, ſince our rights in that quarter might always be revived and brought forwards when opportunity called for it.

'This policy was ſo wiſe, that it was conſidered by ſubſequent miniſters as fundamental and not to be departed from. Accordingly it was followed all through the reigns of King William and Queen Anne, and it governed the negotiations, ſuch as they were, at Utrecht; where Lord Bolingbroke conſidered it as the intereſt of England to uphold, as high as poſſible, the claims of Spain, with the idea of ſecuring a preference to ourſelves over the other nations in Europe.—Sir Robert Walpole's opinion is notorious, for he fell a ſacrifice to it.—The Duke of Bedford, a warm miniſter, who had projects of diſcovery, was ſo cautious that he conſulted the Spaniſh miniſter here, as well as ſent to ſeek the opinion of the court of Madrid; and found our right fairly acknowleged, but the exerciſe of

* Under this term, '*convincing*,' our readers will not ſuppoſe that we include thoſe topics, and opinions, on which we have expreſſed our diſſent from this able writer.

it deprecated as likely to be productive of war. He was not backward in inſiſting upon our large claims in thoſe parts, and dwelt upon the good to ariſe to ſcience, and to the world, and even to Spain, from proceeding in them; but, with great wiſdom, he ſtopped ſhort, ſaying that amity with Spain was important enough to ſuperſede every other conſideration, where the rights of the king's ſubjects were not immediately and intimately concerned.—Next came Lord Chatham; and, to his own intimate knowlege, being then ſecretary of ſtate, and without alleging his own opinion or conduct as authority, this principle was what governed Lord Chatham in the early part of the negotiation reſpecting Falkland's Iſlands; and it finally appeared to influence Lord North's conduct at the concluſion of that negotiation *.'

If the queſtion of right ought to have been left dormant, the ſtipulated limitation of our fiſhery, which is not to approach within ten leagues of the coaſt, appears to his Lordſhip to deprive us of all fiſhery of conſequence excepting that of whales; and he adds—

'It was ſingular to find the convention ſtipulating, on our ſide, that the moſt effectual meaſures ſhould be taken to prevent our navigation and fiſhery being made a pretext for illicit trade with the Spaniſh coloniſts, when it was notorious that we could not prevent contraband upon our own coaſts at home, cloſe to the very ſeat of our government. How then was it poſſible to prevent quarrels upon this ſubject, ariſing from the guardacoſtas of Spain?

'The convention, in ſhort, ſeemed big with evils, and this was the more to be lamented, as the Spaniſh poſſeſſions in the parts in queſtion were probably not worth many years purchaſe to Spain. Before our engaging, therefore, in the diſcuſſion, it would have been wiſe had the matter been properly inveſtigated, and the public opinion duly taken, as well as the value of the whole properly weighed; eſpecially taking into conſideration the conſequences of war in regard to taxes which no man could tell, let our ſucceſs be what it might.'

Such were Lord Lanſdown's objections to a conteſt, which every cool obſerver may perhaps join him in wiſhing had never become an object of diſcuſſion.

Art. 17. *Comments on the Convention with Spain.* 8vo. pp. 28. 1s. Axtell.

This writer takes up the merits of the convention where the Marquis of Lanſdown drops it. He examines how far the terms of the

* 'The matter of Falkland has frequently been mentioned in both houſes of parliament, but has never been fully ſtated. The truth is, that the negotiation was embarraſſed by the danger of a general war, for which preparations were then making in France; a fact not eaſy to be believed at the time, but which is now well aſcertained. The change of miniſtry, which took place at this criſis facilitated the concluſion of the pacification, which was effected on our ſide by recurring to the ſyſtem ſo particularly inforced by Sir William Godolphin.'

tres

treaty maintain 'the glory of the country;' a glory which we often expoſe to hazard, by purſuing the object too eagerly, and for which we are contented to pay very exorbitantly, yet are never ſatisfied with our bargain at laſt! We are in hopes that the ſevere conſtruction here put on the articles of the convention, is confined to Engliſh ground, and, within that, to Engliſh miniſterial oppoſition: for every treaty into which we enter, undergoes a like condemnation; and had the public ſcrutineers been always guided by ſound reaſon and good policy, poor old England would, by this time, have had nothing left, about which ſhe could treat.

Art. 18. *The Errors of the Britiſh Miniſter*, in the Negociation with the Court of Spain. 8vo. pp. 130. 2s. 6d. Debrett.

The long detail of theſe errors extended through thirty-four letters in the Gazetteer, which are now collected together, to give the miniſter a ſecond blow, aimed with all their accumulated weight.

IMPEACHMENT OF MR. HASTINGS.

Art. 19. *An Examination of the Expediency of continuing the preſent Impeachment*; by Ralph Broome, Eſq. Author of the Elucidation of the Articles of Impeachment againſt Warren Haſtings, Eſq. 8vo. pp. 96. 2s. 6d. Stockdale. 1791.

To do ſufficient juſtice to this performance, we ought either to make a very long article from it, by exhibiting ſatisfactory ſpecimens of the ſtrength and manner of the author's reaſoning, which would amount to a full analyſis; or, truſting to our credit with the public, in an inſtance, however, where they can eaſily ſatisfy whatever doubts they may entertain, to give it a very brief and emphatic character. The latter is abundantly moſt ſuitable to our preſent limits, eſpecially on ſo confined a ſubject; therefore we have only to obſerve, that as we really conſidered Capt. Broome's laſt publication on this perplexed ſubject*, as a valuable acquiſition, for bringing the merits of it within comprehenſion, we have now only to add, that, in our opinion, he very wiſely recommends to the Commons of Great Britain an utter dereliction of the proſecution of Mr. Haſtings. This prudent conduct he puſhes home, for reaſons not more pointed and ſevere againſt the managers of this ſingular impeachment, than convincing to byeſtanders; many of whom begin to apprehend that their arduous labours may poſſibly terminate no better than the aſtoniſhing feats of Milo, heretofore the *Big Ben* of Crotona.

SLAVE TRADE.

Art. 20. *Remarks on the Advertiſement of the Committee for the Abolition of the Slave Trade*, inſerted in the public Papers. Small 8vo. pp. 112. 2s. ſewed. Egertons. 1790.

When the cauſe of humanity is pleaded, there is certainly ſome- invidious in the very attempt to argue againſt it. Poſſibly,

* See Rev. for Nov. laſt, p. 334.

indeed, humanity may ſometimes be miſtaken in the means uſed to attain its end, or may attempt impracticabilities; ſtill, however, the motive claims reſpect; and thoſe who find it expedient to oppoſe any humane regulation obviouſly right, though ſuch oppoſers deem it ultimately wrong, ought to do it gravely, and with ſound reaſon. When a writer treats a ſerious ſubject with that levity which is too predominant in the pamphlet before us, the cauſe ſuffers more perhaps by ſo imprudent an advocate, than from its intrinſic demerits. Indeed, ſo much of this production as the author intends ſhould be argumentative, overſteps the ſubject of ſlavery, or the practicability of cultivating plantations by any other expedient *; and reſts on a looſe diſplay of the importance of the Weſt Indian iſlands to this country, and on alarming us with a defalcation of the revenue, ſhould the planters be injured: he hence eaſily arrives at his concluſion, that, therefore, the committee are politically wrong:—but having afforded the author an opportunity of aiming ſome of his ſmartneſs at us, for what we have occaſionally dropped on this intereſting ſubject, we ſhall endeavour to avoid the future ſtrokes of his wit, by leaving him in full poſſeſſion of the field.

POETRY *and* DRAMATIC.

Art. 21. *The Little Freeholder*; a Dramatic Entertainment. 12mo. pp. 63. 1s. 6d. Murray. 1790.

A piece of low humour; *too low*, we believe, to be hazarded on *the boards*, or truſted even to the taſte of the upper gallery. The characters and dialogue are drawn from the kitchen; and the wit and *fun*, ſuch as they are, remind us of the Catchpole converſation ſcene, which had nearly damn'd Goldſmith's *Good-natured Man*, on the firſt night of its repreſentation.

Art. 22. *Better Late than never.* A Comedy. In five Acts. As performed at the Theatre Royal, Drury-lane. By Miles Peter Andrews, Eſq. 8vo. pp. 70. 1s. 6d. Ridgway. 1790.

We learn, from an advertiſement, that this comedy is chiefly indebted for its ſucceſs to the united abilities of all the performers. We believe the intelligence; for it certainly is not happily adapted for a cool peruſal in the cloſet.

Art. 23. *Elegiac Verſes* to the Memory of the Rev. Henry Stebbing, D. D. addreſſed to his Son. 8vo. pp. 12. 2s. Dilly. 1791.

We cannot but applaud the piety and affection which animate this poetic tribute juſtly paid by a grateful nephew, to the reſpectable memory of a moſt worthy uncle. The verſes have the air of juvenility; and, accordingly, we hear that they are the writer's firſt publication. This may, perhaps, ſufficiently apologize for the

* Something, indeed, relating to the latter point, he derives from other ſources, in an appendix; where he copies a ſenſible letter, (ſo far as it goes,) from the public papers: to which he adds the queſtions ſtated by the privy council, and anſwered by Dr. Wright, late of Jamaica.

deſect

diſplay of a compoſition, in which the muſes ſeeme to have hid the greateſt ſhare. The miniature print of Dr. Stebbing, prefixed to the elegy, will, no doubt, be accepted, by thoſe who knew and admired that very eminent preacher, as a proper equivalent for the unuſual price of ſo ſmall a poem.

Art. 24. *Carmen Sæculare, pro Gallica gente tyrannidi ariſtocraticæ erepta.* 4to. pp. 12. 1s. Johnſon. 1790.

Art. 25. *Carmen Sæculare*, &c. A ſecular Ode, on the French Revolution. Tranſlated from the original Latin. 4to. pp. 11. 1s. Johnſon. 1790.

If the grandeur and ſublimity of this ſapphic ode do not come up to our wiſhes, nor correſpond altogether with our ideas of the dignity of the ſubject; to which, perhaps, the pen of a Horace alone could do juſtice; we ſtill acknowlege with pleaſure that it exhibits proofs of the claſſical taſte and erudition of its author, Dr. Geddes.

We do not think that the poem gains any thing by its appearance in Engliſh.

Art. 26. *Ainſi va le Monde*, a Poem. Inſcribed to Robert Merry, Eſq. A. M. &c. By Laura Maria. Second Edit. 4to. pp. 16. 1s. 6d. Bell. 1790.

"Fine feathers," ſays the proverb, "make fine birds:"—but naturaliſts remark that birds of the gayeſt plumage have not always the ſweeteſt ſong. So in poetry, fine words, fine lines, fine titles, fine names, may make *fine* poems: but, without ſomething elſe, are not ſufficient to make *good* poems. Scarcely a month paſſes, in which we are not obliged to iſſue this decree: but in theſe days of univerſal hereſy, our decrees are regarded no more than the bulls of the Biſhop of Rome.

This poetic addreſs to Mr. Merry, gives us, however, a favourable opinion, in a general view, of the literary abilities of the fair writer,—Mrs. Robinſon.

MEDICAL.

Art. 27. *Oratio Anniverſaria in Theatro Collegii Regalis Medicorum Londinenſium, ex Harveii inſtituto habita, A. D. 1790. Feſto divi Lucæ, a Joanne Aſh, M. D. Coll. Reg. Med. Lond. Soc. R. et S. A. Socio.* 4to. pp. 38. 2s. Robſon. 1790.

It is a taſk of difficulty, as Dr. Aſh juſtly remarks, to ſay any thing new in favour of thoſe, whoſe praiſes have been celebrated by the moſt diſtinguiſhed pens, to enumerate circumſtances already recorded, and to give luſtre to virtues which have before been emblazoned!—yet ſuch muſt be his taſk, who, in giving the Harveian oration, undertakes to give the panegyric of thoſe eminent names,

* Among the imperfections in the verſification, we were ſomewhat ſurprized at an inſtance ſo very obvious, as *brood*, given as a rhyme to *board!*

who founded and ſupported the college of phyſicians. To ſay that Dr. Aſh has done this with the eaſe of a gentleman, and with the accuracy of a ſcholar, is barely juſtice: yet it is the whole praiſe which ſuch an undertaking can poſſibly receive.——

- - - - *Stare, aut creſcere debent*
Munera - - - - - ſaid Martial;—the maxim is not bad; and Dr. Aſh ſeems to have remembered it, in paying his tribute of gratitude to his illuſtrious predeceſſors.

We quote the following pleaſant and juſt character, as a ſpecimen of the ſtyle of the orator:

'*Si inter medicos perdoctos ſub ſeveriori diſciplinâ inſtitutos* RAPCLIVIUS *haud eſſet enumerandus, ab eo tamen diſcendum eſt, quid a celere promptoque animo, ſine literis, quid ab homine acutiori, naturâ uſuque ſagaci, fieri poterit. Hic enim vir ſingularis, abnormi ſapientiâ, ingenio ſuo, et experientiâ maximè fuit eruditus; adeo ut cæteris omnibus præiret, medicorum ſui temporis facilè princeps atque tyrannus: mores hominum et vitia, æquè ac eorum morbos, ille vafer intellexit, et nemo tanto ſale tantâque libertate notavit. Plurima tamen, et perquam maxima, in res medicas ſolertiâ ſuâ contulit. De inſtantibus morbis veriſſimè judicavit, de futuris callidè conjecit: adeoque ut omnem expediret morbi cauſam, pauca ſed neceſſaria remedia imperando, eventus omnium ſecundaret. Et per immenſam remediorum præcidendam farraginem, quam aut recentiorum ignorantia, uſu atque experientiâ minimè dominantibus, vel inepta antiquorum conſecraverat veneratio, revera ægros omnes et a morborum ſeveritate et a remediorum faſtidio exoneravit.*'

Art. 28. *A new-diſcovered Fact of a relative Nature in the Venereal Poiſon.* By Jeſſe Foot, Surgeon. 8vo. pp. 35. 1s. 6d. Becket. 1790.

The new diſcovery which Mr. Foot points out, is, that 'the venereal fluid produced through infection imparted by another ſubject, will be harmleſs to the ſubject who ſecretes it.'—If this be a *fact*, we muſt find the proofs of it by our own inveſtigation, and not truſt too much to Mr. Foot for aſſiſtance. He '*declares poſitively*,' indeed, that what he aſſerts is true: but it is a rule with us to place little reliance on poſitive declarations, unleſs ſupported by ſound and clear arguments.

HISTORY *and* POLITICS.

Art. 29. *A Sketch of the Reign of George the Third*, from 1780, to the Cloſe of the Year 1790. 8vo. pp. 206. 4s. ſewed. Debrett. 1791.

Whoever is the author of this hiſtorical ſketch, we are obliged to him for the pleaſure which we have found in the peruſal of a performance drawn up with intelligence and ſpirit. The ſtate, the politics, and the events of the court manœuvres of the principal governments in Europe, during the period of which he writes, appear to have been obſerved by him with judgment; and with a nice diſcrimination of the characters and conduct of the great perſonages who

figure on the grand theatre of action here opened to our view *; all ſeems to be as fairly and truly repreſented, as can poſſibly xpected from the pen of a writer who is the panegyriſt, as well e hiſtorian, of the reign of George III. or, at leaſt, of the laſt years of that reign,—as far as we have hitherto been bleſſed it. A panegyriſt, whether hiſtorian, orator, or poet, is nally partial to the object in favour of which his encomiaſtic ers are exerted; and due allowance muſt be made for thoſe preſſions which are not always at variance with the ſtricteſt inteof opinion.—Mr. Pitt's adminiſtration is here one great object raiſe: but that praiſe is drawn from apparently fair and candid nates of the ſpirited and proſperous meaſures of this triumphant iſter. In a word, the reader of this animated Sketch, whatever be his political attachments, (for we are all attached either to *ciples* or to *men*,) will be pleaſed with the peruſal of it, were it for the agreeable ſtyle in which it is executed.—We give no acts from a production, the ſubject of which affords but little elty; although the manner in which the facts are collectively ight into view, muſt yield complete ſatisfaction to every compejudge of good writing.

30. *Thoughts on Government*; occaſioned by Mr. Burke's Reflections, &c. In a Letter to a Friend. By George Rous, Eſq. vo. pp. 48. 1s. 6d. Debrett. 1790.

rom a veteran in political warfare, which this writer profeſſes to we expected a more regular attack, and a greater attention to d order and diſcipline. We meet with only a few deſultory s diſcharged againſt the Right Hon. Gentleman's outworks. se ſtrictures on the Engliſh revolution, on the preſent ſituation of irs, on the meaſures lately purſued in this country, and on the defective ſtate of parliamentary repreſentation, make up the f part of this pamphlet. On the laſt of theſe topics, in oppoſito Mr. Burke, who affirms that the preſent repreſentation of Commons of England is adequate to every purpoſe that can be iſed or deſired, it is very juſtly contended, that this can never true, unleſs the repreſentatives, both individually and collecy, act under the influence of an intereſt, which is the very ſame he intereſt of the whole community: but, as matters now ſtand, one can ſeriouſly ſuppoſe this to be the caſe. While there are ſo ny decayed boroughs, and while ſo many members are originally urned, and afterward controlled by a few rich and powerful iniduals, either in, or out of adminiſtration, it is impoſſible not believe that a large portion of the repreſentatives are ſwayed by tives of ſeparate private intereſt. Hence a miniſter, unleſs he very obnoxious, or ſo imprudent as to attempt ſomething exmely flagrant, can at all times command a majority, on almoſt ry queſtion; by which means thoſe who, as deputies of the peo-

* The great revolution in France fills a very conſiderable part of e performance. Of this moſt important event we have here a ſt, intelligent, and diſpaſſionate review; accompanied by judiſus reflections on its probable conſequences.

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ple, are intended to ſit in judgment on the conduct of the executive magiſtrate, and to direct his operations by their ſupreme and unbiaſſed legiſlative authority, ſerve only in fact to give a ſanction to his ſovereign will and pleaſure. The late Lord Chatham foretold, that the rotten boroughs could not outlive the preſent century. Mr. Rous thinks, from preſent appearances, that the prophecy will be fulfilled; and that the modern ſyſtem of revenue, and the enormous load of debt under which the country labours, will be the great organ to effect its completion.

Art. 31. *Thoughts on the Commencement of a new Parliament.* With an Appendix, containing Remarks on the Letter of the Right Hon. Edmund Burke on the Revolution in France. By Joſeph Towers, LL D. 8vo. pp. 165. 2s. 6d. Dilly. 1790.

The merits of Dr. Towers, as a judicious and candid political writer, are already well known to the public. His preſent performance diſcovers the ſame ardent and enlightened zeal for liberty, undebaſed by any narrow party views or attachments; the ſame liberal deſire of extending to others, of every deſcription, that freedom of thought, ſpeech, and action, which he claims for himſelf; the ſame enlarged, and truly patriotic, love of his country, unaccompanied with any mean wiſh to depreſs or injure the country of his neighbours; the ſame manly openneſs of ſentiment, unmixed with any rude perſonalities, or offenſive cenſures; and the ſame perſpicuity of ſtyle; which have diſtinguiſhed his former publications.

After ſome pertinent remarks on the conduct of the laſt parliament, reſpecting the regency, the extenſion of the exciſe laws, the commutation act, and a few other matters, which Dr. Towers thinks detract conſiderably from the praiſe that ſome have beſtowed on that body of legiſlators, he devotes the remainder of the firſt part of his pamphlet to the conſideration of thoſe objects which, he apprehends, ought more immediately to engage the attention of the new parliament: ſuch as, the reform in the repreſentation of the Commons; the impreſſing of ſeamen; the Pruſſian treaty; the reviſion of the penal laws; the frequency of lotteries; the increaſe of the peerage; the ſtate of the ſilver and copper coinage; and the additional ſtamp duties on newſpapers. With theſe are interſperſed ſome juſt and good obſervations on Mr. Pitt's general conduct as miniſter; on the cauſes of his popularity, and of the national proſperity; on the balance of power in Europe; on the right of making peace and war; and on the oppoſition lately made to the repeal of the Teſt and Corporation Acts.

In the ſecond part of the pamphlet, or, as it is here called, the Appendix, which forms nearly two thirds of the whole, Dr. Towers examines ſeveral of Mr. Burke's poſitions and aſſertions, reſpecting the Conſtitutional and Revolution Societies; the deputation from Nantes to the latter of theſe bodies; the irregularities of the French populace; the treatment of the King and Queen of France; the mechanical obedience of troops; the population and wealth of a kingdom, conſidered as criteria of a good government; the right of a ſtate to appropriate the revenues of eccleſiaſtical corporations to the

the relief of the public neceſſities; and the probability of the decay of Chriſtianity, morality, learning, commerce, &c. in France. On the particular merits and defects of the ſeveral new arrangements made by the National Aſſembly, Dr. Towers does not undertake to decide: but he enters largely into the nature of the Engliſh revolution; diſcuſſes the general principles of civil government; and inveſtigates ſome points in the theory of the rights of men. The reſult of his inquiry is, that the Right Hon. gentleman complains, with a very bad grace, of certain publications, as calculated to miſlead the French in their ideas of the opinions and diſpoſitions of the people of this nation: ſince, ſays the Doctor, 'I have met with no publications that appeared to me ſo groſsly to miſrepreſent the ſentiments and diſpoſitions of the people of England, reſpecting either the late French revolution, or our own revolution in 1688, as Mr. Burke's "Reflections on the Revolution in France."

To give any ſpecimens from an author whoſe mode of writing is ſo well known, would be ſuperfluous to the generality of political readers. Indeed it is the leſs neceſſary, in the preſent inſtance, as the whole work well deſerves to be read by thoſe who pay any attention to ſubjects of this nature. We will, however, extract Dr. Towers's general character of Mr. Burke's book; not ſo much for the ſake of producing a ſpecimen, as for the purpoſe of laying before the public what we think a juſt eſtimate of the Right Hon. gentleman's celebrated performance.

'Mr. Burke's "Reflections on the Revolution in France," is a very ſplendid compoſition in point of language; he often diſplays a very luxuriant imagination; but he is extremely deficient in juſt reaſoning. He has a great profuſion of rhetoric, but is very far from having an equal proportion of logic; and his ſtatement of facts, or what he relates as facts, relative to the French revolution, has often much more of the appearance of an hiſtorical romance, than of a juſt or impartial account of the real ſtate of things. Beſides his tropes and figures, he has taken great pains to engage the paſſions of his readers in oppoſition to the French revolution. He has a great diſlike to Old Jewry ſermons; but I have never met with any Old Jewry ſermon that contained ſo much of the falſe pathetic, as is to be found in this publication of Mr. Burke. With a very fine imagination, he appears to labour under ſtrong prejudices; and, indeed, of all writers, antient or modern, he is the moſt eloquent and ingenious advocate for the utility and the advantages that reſult from prejudice.'

That Mr. Burke's book abounds with eloquence, every reader of taſte muſt allow: but that this eloquence is employed (we do not ſay knowingly or wilfully employed,—we hope, and believe, it is otherwiſe,) to perplex and confound, inſtead of in endeavouring to illuſtrate the truth, we apprehend no reader of judgment can deny; and of what value ſuch eloquence is, let the poet decide, in thoſe well-known lines, which we conſider not only as illuſtrating, by an apt ſimile, a moſt juſt and ſtriking truth, but alſo as very characteriſtic and applicable, on the preſent occaſion:

"Falſe

" Falſe eloquence, like the priſmatic glaſs,
Its gaudy colours ſpreads on every place;
The face of nature we no more ſurvey;
All glares alike, without diſtinction gay:
But true expreſſion, like th'unchanging ſun,
Clears and improves whate'er it ſhines upon;
It gilds all objects, but it alters none."

Art. 32. *Thoughts on the preſent Scheme of extenſive Taxation.* 8vo. pp. 24. 1s. Stockdale. 1790.

The writer of this ſhort tract, after dwelling for ſome time on the baneful, and we may add, the unprincipled, ſyſtem of contracting debts, and leaving them to be diſcharged by poſterity, without the leaſt proviſion or care for the means, makes this repreſentation an exordium to the applauſe which he beſtows on the ſcheme of diſcharging the expence of the late armament againſt Spain, by a temporary taxation.

'Our next buſineſs is to ſhew, that the burden, though heavy, will not be of long duration. Upon this head it is only needful to ſtate, that the greateſt part of the increaſed taxes is only to laſt two years, the reſt but four: ſo that at the end of four years, how great will be the *virtuous exultation* and complacency with which we ſhall look back upon the example we ſhall have afforded, (an example not unworthy of our character as a free and generous nation,) and forward upon the meliorated aſpect which our affairs will then wear for the future?'

Does this honeſt author really look forward in ſuch a fond hope? If he does, he reſts with more confidence on miniſterial forbearance, than, we imagine, experience will juſtify. We therefore adviſe this young politician to reſerve his 'virtuous exultation,' until theſe four years elapſe; when he will ſee whether the taxes in queſtion are ſuffered to ſink, or whether freſh calls may not be prepared to meet the expiration of the term for which they were granted.

Art. 33. *A Statement of the public Accounts of Ireland.* By the Right Hon. Sir Henry Cavendiſh, Bart. 8vo. pp. 240. 10s. 6d. Boards. Stockdale. 1791.

The canons of criticiſm, applicable to figures, lie in a very narrow compaſs; for if the articles are admiſſible, and are accurately ſtated, what more can be required?—but we are not yet appointed auditors of the exchequer, either in Ireland or in Great Britain; and until we are, we refer ſuch examinations to the proper officers.

NOVELS.

Art. 34. *The Orphan Marion:* or, the Parent Rewarded. 12mo. 2 Vols. 5s. ſewed. Vernor. 1790.

This is at leaſt a decent ſtory. The orphan Marion, like the heroines of all novels, is the paragon of every female good quality. She is precipitated into wonderful diſtreſs, in order to be exalted to wonderful good fortune, by wonderful coincidences of lucky circumſtances; and ſo all parties are left wonderfully happy!

Art.

Art. 35. *Memoirs of Maria,* a Perſian Slave. 12mo. 2 Vols. 6s. Boards. Robinſons. 1790.

At a ſeaſon when novel-writing is ſo hackneyed a ſpecies of compoſition, new novels are only to be admired by new readers;—to old readers, like ourſelves, nothing but a diſguſting ſameneſs appears in all theſe love tales. Similar diſtreſſes, and ſimilar conſummations, run through them all; and though removing the ſcene to a diſtant country, where a familiarity with ſlavery countenances ſtrange viciſſitudes, is favourable to novelty, yet allowing a Perſian girl, the beſt Perſian education, we cannot readily conceive her keeping a diary of all her adventures, like a Clariſſa Harlow, or a Harriet Byron. This novel is introduced with ſtrong aſſurances of its being a true ſtory; and a reſpectable liſt of ſubſcribers, many of whom are dated from Genoa, Leghorn, and Naples, is favourable to the profeſſion of its being compiled or written by ſome perſon of foreign connections: but the circumſtances of the relation are framed and conducted throughout, and wound up, with ſuch cloſe conformity to the eſtabliſhed machinery of novels, that we cannot overcome our doubts of its being, at *beſt*, the product of a fertile imagination working on a very ſlender foundation of fact.

Art. 36. *Maple Vale,* or the Hiſtory of Miſs Sidney. 12mo, 3 Vols. 9s. ſewed. Vernor. 1791.

The firſt of theſe three volumes opens in a lively agreeable manner, introducing a variety of characters, which are not ill deſcribed, and are properly ſupported; ſo that we proceeded in the hope of being well entertained with them; and truly ſo we were even to ſuperabundance: for when their reſpective ſtories began to move forward, we found ourſelves entangled in buſineſs enough to ſpin through two or three modern compoſitions of this nature. Every thing neceſſary is cleverly brought about by ſurpriſing accidents, good as well as bad, and by as ſurpriſing meetings between unexpected parties, who are always at hand, to be brought forward at the very moment when they are wanted!

Art. 37. *William Thornborough,* the Benevolent Quixote. 12mo. 4 Vols. 12s. Boards. Robinſons. 1791.

It is owing perhaps to an involuntary homage paid to keen talents, even when we do not approve the application of them, that the characters of *a good natured man, an honeſt man, a benevolent man,* or *a quiet man,* ſeldom fail to convey an idea of ſome degree of ſoftneſs in the head as well as in the heart; and this concluſion is ſtrengthened, by obſerving that ſuch men generally find themſelves on the worſt ſide, in every worldly tranſaction: but as if the natural diſcouragements to the indulgence of commendable propenſities were not enough, here comes a novel-writer to provoke a laugh, (we cannot, indeed, ſay an ill natured one,) at their expence! Yet however convenient it may prove to him to work on a new idea, we cannot look, with perfect cordiality, on a ſtory calculated to check ſuch diſpoſitions in the rich, as tend to ſoften the harſh inequalities in human circumſtances. Though a pair of bellows, in the hands of an artful buffoon, might contribute to ruin a

Lord Chancellor in the favour of a King who was more merry than wiſe, it could not, however, diſgrace the office: nor has ridicule yet been accepted as the teſt of truth. A ſtory, therefore, calculated to diſcountenance the dictates of a benevolent mind, does not much recommend itſelf, *reſpecting the intention.*

Quixotiſm ſhould have a manifeſt abſurdity for its baſis; and the original Don Quixote, a man who ſallied forth as the ſupreme arbiter of right and wrong, who undertook to cruſh oppreſſion, and ſo redreſs all injuries by force, was, during the prevalence of ſuch wild notions, a true burleſque: but is it at this time a faſhionable error, among young men of affluence, to diſſipate their ſubſtance at the call of every real or pretended object of diſtreſs? We ſeldom hear of *ſenſibility*, however faſhionable the word is grown, taking ſuch a charitable direction; and we rather fancy that ſenſibilities of a more confined nature, put in prior claims, that ſufficiently guard the heads of our young gentry againſt the dangers of indiſcriminate liberality. So that this is a ſatire without an object, and of courſe a ſtrained effort at novelty.

Such are our objections to the title and plan of what is, nevertheleſs, one of the moſt amuſing fabrications that we have lately peruſed; and which, in characters and deſcriptions, ſometimes reminds us of the formerly well known and juſtly celebrated *Hiſtory of Pompey the Little.* William Thornborough, by the death of an uncle, a father, and an elder brother, finds himſelf poſſeſſed of a very ample fortune. (Novel writers are not a niggardly race.) Being of a contemplative turn, and having hitherto indulged a retired courſe of life, he was little acquainted with the world, and attached to no connections: but entered into life with a ſtrong determination of employing himſelf and his money in doing all the good in his power to his fellow creatures in diſtreſs. There are perſons enough ready to avail themſelves of ſuch a melting heart, if they could but meet with it; of courſe, ſuch a man, though naturally ſenſible, but without experience, by intermeddling in the affairs of other people, and by ſuffering other people to intermeddle with his concerns, may well be conceived to entangle himſelf in difficulties with deſigning perſons, from which his purſe was to extricate him, without effecting his intentions. Had he been a man in moderate circumſtances, he was in the high road to ruin, and would have had a quick journey: but by the addreſs of the perſon who had the entire management of his affairs, (the hiſtoriographer,) his miſtakes and diſgraces are all made to turn out, more or leſs, to his ſatisfaction, at the winding up of his adventures: with the addition of a good wife, the main object of all novels, to his own excluſive ſhare.

A degree of ſimilarity in the title and plan, may countenance a ſuſpicion that this work, and the *Amicable Quixote*, mentioned in Rev. vol. lxxx. p. 60, are productions of the ſame pen.

Art. 38. *The Death of Cain*, in Five Books; after the Manner of the Death of Abel. By a Lady. 12mo. pp. 150. 2s. ſewed. Stalker.

'After the manner of the Death of Abel!' No, reader, the furtheſt from it in the world. What preſumption! for a writer without

without invention, without taſte, to take up the pen of Geſner! This fair ſcribe, (for the work is written, it ſeems, by a Lady,) calls her piece an Epic Proſaic Poem, in which, 'without limiting to meaſured numbers, the ſtile ſtands corrected with the orthography, as well as the grammatical tranſpoſition of tropes and figures, ſo as to raiſe the ideas to the ſublimity of the exalted ſubject, by a ſong of poetic proſe!' For our part, we can find nothing in the production either epic, poetic, or truly proſaic; and we are of opinion, that a more unſucceſsful imitation of a popular work was never attempted.—That this judgment may not be left to reſt wholly on the credit of our aſſertion, we ſhall cull a few of thoſe flowers, for which this writer has 'penetrated the regions of poſſibilities'—flowers which, 'in marvellous ſort captivate the underſtanding, or in ſublime beauty enchant the coyneſs of reaſon.'

'Sol's golden mantle had tinged with radiant ſpangles of illumination the higher pines, ere Mahala diſengaged the encircling of her ſnowy arms around her huſband's neck; nor was Cain remiſs in forming a *periphery* of his hands about the ſlender waiſt of his affectionate ſpouſe, when recollection awaked their ſlumbering faculties, &c.'

——'Oh my deareſt! (ſaid Cain) what a deadly arrow aſſails my heart, the malignity whereof reſtrains my *fluid liquids* of circulation from their wonted courſe.'

Thirza, the mourning widow of Abel, 'eaſed her breaſt by ſhedding a torrent of pearly drops, which ran from her lovely eyes as diamonds ſparkle before the radiant ſun; for each ſucceſſive tear, with all its ſaline clearneſs, ſtole from the beauteous orb, which was its productive fount, as a gem of the moſt curious workmanſhip, and quickly encreaſed their diſtilling powers ſo as to cauſe the dropping flow to be a ſpontaneous flood of pearly liquid, which overflowed the moſt charming viſage nature e'er beheld.'

Such are the flowers, which this writer's "towering muſe," when ſhe "roſe on eagle's wings ſublime," culled out of the regions of nonſenſe.

THEOLOGY *and* POLEMICS.

Art. 39. *Every Man's Aſſiſtant*, and the *Sick Man's Friend*. By James Stonhouſe, M. D. formerly of St. John's College, Oxford; Rector of Great and Little Cheverel, Wilts. The Second Edition. 12mo. pp. 272. 3s. Boards. Rivingtons, &c. 1790.

In our Review for Auguſt, 1789, we expreſſed our ſincere approbation of this pious and uſeful work, as it appeared in the *firſt* edition. In this republication, it has undergone the worthy author's reviſal, and has received ſome valuable *additions*. In the preface, Dr. Stonhouſe thus ſpeaks of the alteration in the title, viz.

'My chief attention has been to render it [this volume] more extenſively uſeful, by endeavouring to rectify a prevalent miſtake ariſing from the title, as if it was wholly intended for the benefit of the ſick; and that *none* were concerned to look into it, till they were *ſick*, or *dying*. As it was intitled *The Sick Man's Friend*, I had indeed before remarked in the public advertiſements, that though it was *principally* intended for the benefit of the ſick, it would

would nevertheleſs be uſeful to many others. In this edition, I have preſerved the former Title, leſt any purchaſer of *that* ſhould buy it *again* under a different name.—To avoid this, I thought it neceſſary to add thus to the title: *Every Man's Aſſiſtant, and the Sick Man's Friend.* The old title is preſerved, and my meaning cannot be miſapprehended for the future, after the declaration of its being intended as *every* man's ſpiritual *aſſiſtant* in health, and as a particular *friend* to him in ſickneſs.'

It muſt afford pleaſure to every good mind, to ſee a perſon of Dr. S.'s amiable character, thus employing the evening of life in pious and benevolent exertions to promote the beſt and moſt important intereſts of his fellow Chriſtians. The preface informs us, that he is now advanced to the *ſeventy-fifth* year of his age.

Art. 40. *Defence of Mr. Michael Moorhouſe*, written by Himſelf. 8vo. pp. 128. 1s. 8d. Crowder. 1789.

A grievous complaint is here made by one of the methodiſt preachers, lately in the Weſtleian connection, againſt the leader of the brotherhood, for ſuffering ſome of their good wives to dine on potatoes and butter-milk, while others are pampered with much good cheer, and are even permitted the privilege—of making uſe of a great coat and an umbrella, when it rains. "The labourer is certainly worthy of his hire:" but in adjuſting the hire to the labour, a good deal muſt depend on the ſkill of the workman; and if we are to judge of Maſter Michael Moorhouſe's preaching abilities, from this illiterate and ſilly performance, we do not ſee how his maſter could have afforded him higher wages: perhaps he might fare better, if he were to return to his lawful occupation.

Art. 41. *Sermons on Practical Subjects*; by the late Rev. Heary Stebbing, D. D. Preacher to the Hon. Society of Gray's Inn, Chaplain in Ordinary to his Majeſty, and Fellow of the Royal and Antiquarian Societies. Volume the Third. 8vo. pp. 500. 6s. Boards. Dilly. 1790.

After the account which we have given of the two former volumes of Dr. Stebbing's poſthumous ſermons *, it is wholly unneceſſary to ſay any thing further concerning the preſent volume, than that the diſcourſes which it contains, are of the ſame kind, and equal in merit, with thoſe already before the public. Though the writer follows what is commonly called the orthodox ſyſtem, his diſcourſes are, for the moſt part, on practical ſubjects, and well adapted for common uſe: they are very ſhort, the number contained in the three volumes being 115.

Art. 42. *A Comparative View of the Advantages reſulting from Revelation*; and the Dangers attending Infidelity. Addreſſed to the People of Ireland. By the Rev. Eugene Martin. Small 4to. pp. 100. ſewed. Dublin. Moore.

The cauſe of revealed religion, againſt that of infidelity, is here pleaded with a degree of eloquence: but, perhaps, this addreſs would have been more likely to produce ſome good effect, had the author declaimed leſs, and reaſoned more.

* See Rev. vol. lxxx. p. 241.

Art.

. 43. *Reflections on the Appointment of a Catholic Biſhop to the ondon Diſtrict*; in a Letter to the Catholic Laity of the ſaid iſtrict. By Henry Clifford, Eſq. 8vo. pp. 91. 2s. Robinſons, &c. 1790.

heſe reflections afford a curious and clear view of the preſent of the Roman catholic religion in this country, with reſpect to influence and authority of the court of Rome over our fellow-cts of that perſuaſion, in matters of church diſcipline, and icularly to the appointment of their biſhops, and vicars apoſtolic, acancies occur.

January 1790, 'died the Hon. James Talbot, Lord Biſhop of a, and Vicar Apoſtolic appointed to preſide over the catholics e London diſtrict.' In conſequence of this event, a meeting of clergy was held, at which Mr. Berington (a gentleman well-n in the learned world,) was nominated to ſucceed Biſhop ot: but, through the intrigues (at the court of Rome) of ſome e clergy, not in Mr. B.'s intereſt, Mr. Douglas was there rred, and honoured with the Pope's appointment: to the great iſfaction of many of the more liberal-minded clergy, whoſe e of Mr. B. [and where could they have made a better?] ſeems ve given univerſal ſatisfaction among the Engliſh catholics, to m his merits were well-known. The diſappointment of the ffice of the London diſtrict, is here very properly, and with t ſpirit, ſtated by Mr. Clifford; whoſe manner of writing s him to be a man of ſenſe, and poſſeſſed of ample information he ſubject.—The appeal is now made to the *laity*, whoſe right nating their own paſtors, without controulment from the ſee of e, is here earneſtly and vigorouſly maintained; and ſhould this ated aſſertor of their claims be as firmly ſeconded by the le, as may be expected from their NATIONAL CHARACTER, from the enlightened ſpirit and temper of the times, there can, y, be no doubt of their proving completely victorious over the and declining power of the Roman Pontiff.

44. *Review of a Sermon*, entitled, "Thoughts on the Athaſian Creed*; preached at Stoney-Stratford, by John Hey, .D." 8vo. 1s. pp. 44. Johnſon. 1790.

curious motto is prefixed by this reviewer, viz. "LIES, gen-en—which, to do you juſtice, not one of you believes, though would have the mob believe them." Dr. Franklin's Preface to Galloway's Speech, Miſc. Works, p. 459.

he *lies*, however, to which Dr. F. alluded, were not of a pious, of a political nature; which we mention to prevent our readers concluding that he had "*Set his wit*," to uſe one of his own ſes, againſt the Athanaſian myſteries.

'e have obſerved a number of lively paſſages and good ſtrokes is pamphlet; and ſome to which we can afford no commenda-. The unknown author's zeal for Socinianiſm has ſeduced him ſe a kind of language that muſt hurt any cauſe; for inſtance,

* See Single Sermons, p. 236, of this Review.

p. 29, 'I declare, before all men, that I think the doctrine of the Trinity an impudent blaſphemy.' Surely this will, on due reflection, appear to be a very improper way of mentioning a doctrine which ſo many learned and good men have believed, and which is ſtill believed by, perhaps, the major part of the Chriſtian world!

Again, p. 8, ſpeaking of the "Vindication of the doctrines and liturgy, &c." (ſee Review for May laſt, p. 116,) he ſtyles it 'the work, as ſome ſay, of a venerable Biſhop; or, as others imagine, of a triunity of the prelatical order; manufactured (to uſe the mechanic phraſe of one of the R. Rev. *Demetrii,)* by P——s and Co. at their ſhop in Fulham.'—Few of our readers will heſitate in determining for themſelves, whether the foregoing language is ſuch as becomes the character of a gentleman, or a ſcholar.

MISCELLANEOUS.

Art. 45. *Remarks on the Coinage of England,* from the earlieſt to the preſent Times; with a View to point out the Cauſes of the preſent Scarcity of Silver for Change, and to ſhew the only proper Way to make it plentiful; to which is added, An Appendix, containing Obſervations upon the Ancient Roman Coinage, and a Deſcription of ſome Medals found near Nottingham. By Walter Merrey. 8vo. pp. 108. 2s. Longman.

In treating this ſubject, the writer traces our coinage from the days of the Romans, the Danes and Saxons, and our firſt Norman kings, to the preſent times. The ſcarcity of ſilver for change, he attributes to the want of a due proportion in the relative value of our gold and ſilver monies, which occaſions the exportation of the latter, and fills the nation with a bad currency. This opinion is ſupported by arguments drawn from our beſt hiſtorians and writers, ſuch as Rapin, Carte, Leake, Martin Folkes, Snelling, &c. &c. To theſe are added the reports of Mr. Lowndes, Mr. Locke, and Sir Iſaac Newton. With ſuch authorities in his favour, which Mr. Merrey ſeems to have well digeſted, it is almoſt unneceſſary to ſay, that his reaſoning is right. To remedy this evil, he propoſes, with Sir Iſaac Newton, a further reduction of our gold *coinage*; that is to ſay, that the guinea, which in King William's time went for twenty-two ſhillings, afterward for twenty-one ſhillings and ſixpence, and which now paſſes for twenty-one ſhillings, ſhould be further reduced to about twenty ſhillings and ſixpence.

Theſe remarks are delivered in a very clear ſtyle, and, for the moſt part, with great accuracy. The picture alſo which he draws of the diſtreſſes of the poor, for want of change, and the ill conſequences attending it, particularly to the health and morals of our manufacturers, is very pathetic; and may juſtly excite the attention of Government.

In one little matter only, Mr. Merrey ſeems not to have been ſufficiently informed. He mentions but *two* coinages of ſhillings by the preſent King: there have been *four*,—of three of which we have ſpecimens by us. We wiſh him well for his good intentions, and we heartily recommend his pamphlet to the peruſal of our readers.

Art.

Art. 46. *Letters on the Italian Opera*; originally written to the Hon. Lord Monboddo. By the late Mr. John Brown. The ſecond Edition. Crown 8vo. pp. 160. 2s. 6d. ſewed. Cadell. 1791.

Of the firſt edition of this elegant little work, due notice was taken in our Review at the time of its publication; and we again recommend the peruſal of it to the frequenters of the opera, and to muſical perſons in general.—To this edition is added, ſome account of the ingenious writer of the letters.

Art. 47. *A Letter to the Reviewers of the Monthly Review*, from Fulke Greville, Eſq. Author of *Reflection*, a Poem. 8vo. 1s. 6d. Fiſke. 1790.

Mr. G. is highly diſſatisfied with our *very brief* account of his *very important publication**:—Alas, poor Gentleman! †

Art. 48. *An Eaſy Way of Breeding Canary Birds*; and the beſt Method of chuſing and keeping them, both for Breeding and Song. With Directions for curing the Diſorders they are ſubject to. Adorned with Cuts. 12mo. pp. 88. 1s. Bew.

So far as we may judge, this little manual contains many uſeful hints on the ſubject of Canary birds, to aſſiſt the experience of the breeder. We will add, that when breeding-cages are regularly and properly ſupplied, the leſs we interfere in their family economy, the better: wanton curioſity and officiouſneſs may deſtroy the hopes of many a young breeder of Canary birds.

Art. 49. *The Philoſophy of Maſons.* In ſeveral Epiſtles from Egypt to a Nobleman. 12mo. pp. 263. 3s. ſewed. Ridgway. 1790.

The writer of theſe epiſtles is ſome philoſopher of the once well-known Peter Annet's ſchool; who, wiſhing, as we may conclude, to try a revival of his tenets, without delivering them in his own proper character, has done the worſhipful fraternity of Free Maſons, the honour of imputing them to an ancient colony of the brethren, which he has diſcovered in a fertile ſpot, inſulated in the remote boſom of the ſandy deſerts of Africa. Like a ſmuggler of India handkerchiefs from Spitalfields, he imports from this maſonic Utopia, a ſet of principles to eradicate all creeds and religious eſtabliſhments whatever. Free maſons of this, or of any other known country, need not fear, however, that they ſhall incur the imputation of propagating infidel notions, from his creeping under their wings: for he is far from repreſenting them as even knowing his lectures. The preſent European lodges, he affirms to have 'dwindled into mere convivial aſſemblies;' who, inſtead of cultivating ſcience, 'indolently content themſelves with the poſſeſſion

* See Rev. Nov. 1790, p. 342.

† In p. 44. Mr. G. has fallen into a ridiculous miſtake, by taking to himſelf a note of our printed correſpondence, which related to another perſon, and to a very different matter: though it happened to bear reference to the initials of Mr. G.'s name.

of the ſhell, without the leaſt regard to the kernel.' They certainly do not crack *his* nuts.

This very ſingular piece of infidelity is conceived much in the licentious ſpirit of the *Cynical* philoſopher above-mentioned; but the writer appears to poſſeſs more learning, and more pleaſantry, if not more decency, than Annet; whoſe wit was as coarſe as his manner was dogmatical; and whoſe arguments were uſually as uncandid as his concluſions were unjuſt. He deſpiſed Chriſtianity; which, to his acquaintance, ſeemed rather unnatural in him: for being a good-natured, harmleſs, man in private life, it might have been imagined that ſuch a character would have been partial to the religion of Chriſt, were it only for the BENEVOLENCE of its plan.

SINGLE SERMONS.

Art. 50. *Thoughts on the Athanaſian Creed.* Preached at Stoney-Stratford, April 12, 1790, at the Viſitation of the Archdeacon of Bucks. By John Hey, D. D. Rector of Calverton, and Norriſian Profeſſor of Divinity in the Univerſity of Cambridge. 8vo. 6d. Cadell, &c.

This panegyric on the 'Athanaſian *hereſy*,' as the famous Mr. Whiſton uſed to ſtyle it, muſt, ſurely, have poſſeſſed ſome advantages in the *delivery*, which do not appear in print; and which, perhaps, more readily induced the reverend clergy who heard it, to requeſt its publication.—See p. 233 of this Review.

Art. 51. Preached at St. George's Chapel, Stonehouſe, before the Society of Free and Accepted Maſons, on Tueſday Evening, September 28, 1790, being the Time appointed for the Interment of his late Royal Highneſs the Duke of Cumberland, Grand Maſter of England. By J. Bidlake, Chaplain to his Royal Highneſs the Duke of Clarence. Publiſhed at the Requeſt of the Society. 4to. pp. 15. 1s. Law, &c.

A good, general, diſplay of the tranſitorineſs of all earthly enjoyments, and an exhortation to ſet our affections on things above; preached from 1 Cor. xv. 53.—Of the late Duke of Cumberland little is ſaid, excepting that he was cut off in the prime of life, and that he was patron of the inſtitution for bringing up the female children of indigent maſons.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

'GENTLEMEN, '*Newcaſtle, Feb.* 10, 1791.

'SEVERAL years having elapſed ſince Mr. Brand collected ſome of the Materials for his Hiſtory of Newcaſtle, which has lately been under your review, it may not be improper to have it known, that,

'The annual amount of the revenue of cuſtoms at this port, which Mr. Brand ſtates at 41,000l. is now upwards of 70,000l.

'The

'The coals carried out of it annually, (on an average for the laſt ſix years,) are near 448,000 Newcaſtle chaldrons; the weight of which is 1,187,200 tons.

'The manufacture of earthen ware is greatly increaſed, and carried on to great perfection, in its neighbourhood, in ſeven potteries; and their produce exported hence to foreign parts, as well as to the different ports of this kingdom; ſome of which potteries conſtantly employ upwards of 100 perſons, men, women, and children.

'New works, of conſiderable extent, for the manufacture of iron, have been eſtabliſhed; as alſo, a very capital manufactory for white lead, milled lead, &c.

'The trade with the Weſt India Iſlands is increaſing, and may, in time, become very conſiderable; as the port has great advantages in being able to ſupply, on the cheapeſt terms, many articles wanted in thoſe iſlands; ſuch as coals, grindſtones, lime, bricks, tiles, iron-wares, &c. and is moſt advantageouſly ſituated for the re-exportation of the Weſt India produce to the ports on the Baltic, to Germany, the United Provinces, Flanders, and part of France; and, moreover, the riſk of navigation, and the rate of inſurance, not being greater than between thoſe iſlands and Liverpool, and ſome other ports on the weſtern coaſt of this kingdom.

'The town of Newcaſtle is daily increaſing in its population and opulence; and it would be well if it could not be added, in luxury, the almoſt neceſſary conſequence of riches:—but it ſhould not be omitted, that it is noted for hoſpitality and good living.

'Great improvements have been made in the town by opening new ſtreets, and paving the principal ones, in the ſame manner as in London; it cannot be ſaid that it is well lighted, the few lamps ſcattered here and there ſerving but to make *darkneſs viſible*; nor have the orders repeatedly given by the magiſtrates for cleaning the ſtreets, been attended with the full deſired effect.

'To the liſt of public edifices of modern erection, viz. the grand aſſembly rooms, and the elegant theatre, which were built by ſubſcription, and the ſuperb pariſh church of All Saints, built at a very great expence by the pariſhioners, may be added, a commodious riding-houſe built alſo by ſubſcription. I am,

'Gentlemen,

'Your moſt humble ſervant,

'A. B.'

*** H. L. has favoured us with a ſecond very obliging letter on the ſubject of materialiſm, to which we are ſorry that our numerous avocations have prevented us from paying that early attention, which his politeneſs gave him every claim to expect. We are ſtill more ſorry to find, that any thing which we ſaid, in reply to his former letter, (ſee the Correſpondence at page 357 of our laſt volume,) has given him pain. If he ſaw any harſh or 'ſevere condemnation' of his deductions, in our declaration of diſſent, we aſſure him that ſuch ſeverity was wholly undeſigned on our part: as it was, (and we hope ever will be,) far from our intention, to wound the feelings, however we may differ from the opinions, of

any gentleman, actuated by ſuch laudable motives as thoſe which evidently diſtinguiſhed our correſpondent.

H. L. thinks that we ought either to have ſubmitted both 'his deductions, and our ſtrictures upon them, to the tribunal of the public; or to have paſſed them by in ſilence.' From the firſt of theſe alternatives, we were precluded by want of room*: from the ſecond, by reſpect for our correſpondent: but, beſide that we thought it civil to him, we alſo thought it juſt to ourſelves, and due to the public, to declare that we did not acquieſce in his reaſonings, as to the *dangerous conſequences* of materialiſm. We wiſhed it to be underſtood, that we did not admit, nor believe, the danger; in order that we might ſtand free from any ſuſpicion of neglecting our duty, by not pointing it out.

For this reaſon, we declared, that we were not, and, after reconſidering the matter, we are ſtill obliged to declare that we are not, convinced by our correſpondent's arguments. We ſee no *danger*, no inevitable atheiſm, in *any* ſyſtem of materialiſm: whether that ſyſtem be only a limited one, or be more conſiſtently purſued to its full extent. Thoſe who maintain that there is no other ſubſtance than matter, in the univerſe, maintain, nevertheleſs, (if we have been able, from their writings and converſation, to gather their tenets rightly,) that there is a modification of matter abſolutely and ſtrictly *eternal* and *immutable*; and that ſuch modification muſt exclude all poſſible imperfection; much more all the imperfections which are to be found in thoſe modifications of matter, to inveſtigate the nature of which falls within the limits of our narrow faculties: imperfections reſulting only partially from a particular organization or ſtructure, and not univerſally from matter itſelf. A due conſideration of this principle, and its conſequences, will perhaps ſerve to ſhew H. L. that his arguments are not ſuch 'evident, incontrovertible demonſtrations' as he ſuppoſes. If not, we can only ſay, as we ſaid before, that we have neither time, nor room, to go further into the ſubject.

We cannot conclude without repeating, from our former correſpondence, that in our account of Mr. Holmes's Eſſay, (ſee vol. ii. p. 382, &c. of our New Series,) we delivered no opinion on the controverſy, but left every one to determine for himſelf. We briefly pointed out the connections, and dependencies, of the principles and reaſoning on both ſides of the queſtion; and this we did in order to aſſiſt the advocates for each ſide, as far as we were able, to ſee their way before them. Had it appeared to any reader, that there was no connection between the things which we pointed out; no analogy between the mode of reaſoning of the immaterialiſts and the Peripatetics; nor between that of the materialiſts and the Newtonians; every ſuch reader would have been welcome to ſhew us our error: but we think we ſaid nothing that entitled any one to aſſt, which we deemed 'moſt conſonant to ſound reaſon, material-

* Nor muſt we too much infringe on the plan of our Review, by turning it into a vehicle of controverſy. This we ſhall ever ſtudiouſly avoid.

iſm,

ſm, or immaterialiſm?' To anſwer ſuch a queſtion, would ſurely be to declare our *private* opinions on a ſubject, on which we never yet have declared them, and probably never may.

Originally viewing the matter in this light, in which alſo we ſtill continue to view it, our correſpondent is more indebted for theſe anſwers, to our ſenſe of his politeneſs and good intentions, than to any opinion that we entertain of his remarks being properly applicable to what we have ſaid in our review of Mr. Holmes's book; even ſuppoſing that they were applicable to the principles of the materialiſts; which, however, as far as concerns the proof of any *danger* in thoſe principles, we clearly think they are not.

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† D. G. is diſſatisfied with our account of Mr. Burke's Reflections. He thinks we diſcover 'a determined ſpirit of oppoſition to the whole of that work.' We have read, and heard, of others who are of a very oppoſite opinion; and who have accuſed us of an undue partiality in the Right Hon. Gentleman's favour. This is but one more, added to the numerous inſtances that daily occur, (and to nobody, perhaps, oftener than to Reviewers,) of the impoſſibility of pleaſing every body. We ſhall only ſay, that in the preſent, as in every other caſe, our aim was truth and impartiality. Whether we have ſucceeded, muſt be left to the deciſion of the public.

D. G. totally miſunderſtands the expreſſion, (in our Review for November laſt, p. 318,) "the choice of the people means no more than the acquieſcence of the people." We never intended to aſſert, that the words *choice*, and *acquieſcence*, were, in all caſes, ſynonimous. We were ſpeaking of the propoſition which maintains, that "our King is almoſt the only lawful king in the world; becauſe the only one who owes his crown to the choice of his people;" and what we ſaid referred ſolely to this aſſertion. Choice, *in this phraſe*, does not, we ſay, imply an *actual*, *formal* election. It is not *here* uſed in its ſtricteſt ſenſe: but is to be underſtood with latitude; as meaning no more than an *acquieſcence*, a tacit approbation, evinced by indirect circumſtances; not an avowed aſſent, declared by an open, regular, vote.

The propoſition thus explained, in the ſenſe in which all who affirm it undoubtedly underſtand the words, amounts only to this: In Great Britain, there is evidence that the people acquieſce in his Majeſty's government; and that ſuch acquieſcence proceeds neither from fear nor ignorance. In almoſt all other countries, there is no ſuch evidence. It is not certain, therefore, that any other King, but our own, is a King of the people's choice; and conſequently not certain that any other King is a lawful King. Hence whatever Mr. Burke ſays, about our crown not being elective, is nothing to the purpoſe; becauſe the propoſition that he would combat does not maintain that it is ſo.

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†*† In our laſt month's Correſpondence, we promiſed that, in this number, we would attend to B. M.'s letter concerning the Smut in Wheat: but it has been tranſmitted to a gentleman who lives at

at a very great diſtance from the capital, and he has not yet returned it; nor ſent us any obſervation on it.

¦ We are obliged to *Hist.* We perceive that we made a miſtake in endeavouring to rectify a paſſage in a very reſpectable work, which was partly wrong and partly right: but the point is of ſuch a nature, that we ſhall leave it to be farther diſcuſſed by the College of Heralds, if farther diſcuſſion ſhould ever be neceſſary.

††† I. F. has our thanks for his offer: but we believe the gentleman, whom he mentions, will render it unneceſſary for us to accept it.

‡‡‡ We know nothing of the work mentioned by *Euſebius*; nor does his account of it incline us to enquire for *ſuch a performance.*

||*|| The *ſort* of books mentioned by E. H. are never noticed in the Review. We do not interrupt the induſtry of our *piratical compilers*, and *hedge-printers.*

|| W. F. politely reminds us of our ſcepticiſm reſpecting the method of curing the HYDROPHOBIA by the uſe of *liquids*, particularly by oil, as recommended by Dr. James Sims, in the 2d volume of the "Memoirs of the Medical Society of London;" ſee, alſo, our Review, vol. lxxx. p. 474, 475. Our correſpondent aſſures us, that this method 'has been attended with COMPLETE SUCCESS, in a caſe which occurred to Dr. Shadwell, of Brentwood;' that 'the patient had large quantities of oil forced down his throat for ſeveral days;' that he 'was frequently anointed from head to foot with it; and that the particular ſymptoms which occurred in this diſorder, will be ſpecified in a paper preparing for the Medical Society, by Dr. Shadwell: which will probably be publiſhed in their third volume.'

Admitting the fact to be as W. F. has ſtated it, we can only add, that we are obliged to him for his agreeable information; and that we impatiently wait for the publication of the further detail of this truly important matter, which his obliging letter gives us reaſon to expect.

‡§‡ X. is received, and ſhall have due attention.

☞ The Readers of the Review are deſired to correct an unaccountable error of the preſs, in the note, p. 492, in the Appendix to the ſecond volume of our New Series, viz. for 150 buſhels, write 60.

In our number for December laſt, p. 422. l. 5. *for* ſowing-plough, *read* ſwing-plough.

——————— January, p. 21. l. 4. from bottom, *for* remaining, *read* remainder.

THE MONTHLY REVIEW,

For MARCH, 1791.

ART. I. *Some Account of London.* 4to. 2d Edition. pp. 479. 1l. 5s. Boards. Faulder. 1791.

THE ingenious Mr. Pennant, who has ſo frequently informed and entertained the public as a naturaliſt and as a traveller, has now quitted rural ſcenes to explore the buſy haunts of men. He declares that he has, in this work, included the obſervations of perhaps the half of his life, during numberleſs walks in and about the capital. 'I have, (adds he,) two things to apologize for in this performance. Firſt, its irregularity: but I do aſſure my friends it is given nearly in the ſame manner in which the materials were collected, and quite according to the courſe of the walk of the day. Secondly, let me requeſt the good inhabitants of *London* and *Weſtminſter*, not to be offended at my having ſtuffed their *Iliad* into a nut-ſhell: the account of the city of *London*, and liberties of *Weſtminſter*, into a *quarto* volume. I have condenſed into it all I could; omitted nothing that ſuggeſted itſelf, nor amplified any thing *to make it a guinea book*. In a word, it is done in my own manner, from which I am grown too old to depart.'

Mr. Pennant's manner has always been intelligent and amuſing; yet we think that the open views of nature are more favourable to it, than cloſe and crowded ſtreets, and ranges of brick-walls. Here the indulgence of it has been, in a great meaſure, confeſſedly anticipated by former pedeſtrian travellers; the chief of whom is old John Stow, the taylor.—'There is not one who has followed him with equal ſteps, or who is not obliged to his black-letter labours. In his induſtrious and long life, he made vaſt collections, as well for the hiſtory and topography of his native city, as for the hiſtory of England. Numbers of facts, in the intereſting period in which he lived, he ſpeaks of from his own knowlege; or of earlier matters, from books long ſince loſt *.' Add to this, in the words of the laſt of his

* Page 440.

followers before the preſent writer,—" in brief, he not only wrote before the memory of the many alterations produced by reforming the national religion was loſt, but before the great fire had deſtroyed the old city *." To Strype, the laſt of his editors, ſucceeded the induſtrious Maitland, who minutely perambulated the new city, and brought his hiſtorical deſcriptions down to his own time. After the metropolis had undergone the great reforms produced by the new paving-acts, this taſk was again undertaken by Mr. Noorthouck, who conceived the hiſtory of London, the ſeat of the Britiſh government, to be in ſome degree like that of Rome, intimately connected with the progreſs of civilization, arts, and government, in all their ſtages; and treated it accordingly †. Finally comes Mr. Pennant, who ought to be rich in anecdotes, (and no one who knows him, will ſuſpect him of poverty,) to compoſe a new work on ſo old a ſubject, that ſhall be intereſting to the public.

Under the diſadvantage above ſtated, Mr. Pennant has at leaſt formed a pleaſing miſcellany, that may ſerve as light reading for gentlemen who would not think of ſitting down to the drudgery of tracing a regular hiſtorical view of London. There is an eaſy genteel way of writing, among thoſe who are above the plodding ſtyle of cloſe deſcription, which conſiſts in making the firſt good obſervation that ſtrikes them, applicable to the object in view; and then paſſing on to the next that occurs: but however ſuch tranſient remarks may amuſe the informed, they will afford little information to the ſtranger. Many inſtances of this nature might be produced from the volume before us: but we ſhall not ſtop to point them out, not being clear that we have any right to object to them: Mr. P. having only profeſſed to furniſh 'ſome account of London,' and having aſſerted his right to give that account 'in his own manner.' We can only add, that if he has not deſcribed London accurately, he has, however, conducted us through the metropolis very agreeably; and, in his walks, has occaſionally added more or leſs to the information of former deſcribers, by incidental anecdotes of his own collection.

Mr. P. enters on the ſubject, by giving, from other hiſtorians, the earlieſt notices and accounts of our ancient city: but, being tired by a taſk which he confeſſes himſelf not Briareus enough in literature to execute to his ſatisfaction, he drops it under Richard I. when the regular mode of its government was ſettled under a Mayor and Aldermen; and he then ſets out on

* Noorthouck's Hiſt. preface, p. 4.

† See Review, vol. xlix. pp. 36. 96.

his rambles through its various parts. Theſe, however, being the accumulated walks of ſo great a part of his life, and we alſo not having legs to match the arms of Briareus, muſt beg leave to drop Mr. P. and only meet and join company with him occaſionally, for the benefit of friendly communications.

After entertaining us with an account of thoſe early naturaliſts, the Tradeſcants, father and ſon, and their curious muſeum at Lambeth, the author proceeds to Vauxhall; yet without taking the leaſt notice of the famous public gardens there, and their elegant decorations. All that he ſays of Vauxhall, referring to the Tradeſcants, is, 'In contraſt to theſe innocent characters, I ſhall mention that deſperate miſcreant Guy Faux, or Vaux, as an inhabitant of this pariſh. He lived in a large manſion called Faux-hall, and, as Dr. Ducarel imagines, was lord of the manor of the ſame name. In foreign parts a *colonna infame* would have been erected on the ſpot: but the ſcite is now occupied by Marble-hall, and Cumberland tea-gardens, and ſeveral other buildings.' Now though there is nothing to contradict the probability that Guy Faux might have lived at Vauxhall, yet we imagine the ſimilarity of the names chiefly led to the ſuppoſition. Guy Faux was an officer in the Spaniſh ſervice in Flanders, and whether he was an Engliſhman or not, thoſe who knew him ſent for him over* to execute the powder-plot, from the opinion formed of his zeal and courage: that is, as a deſperado, capable of any thing in which he could be engaged. Had he been lord of the manor of Vauxhall, and had entered into the Spaniſh ſervice, it would hardly have been in ſo low a capacity, as for the invitation of a deſperate ſet of conſpirators to have tempted him over, to be their humble agent in executing their enterprize. We apprehend Vauxhall to have a much more ancient, as well as more reſpectable date; having ſome recollection of a deed by which Iſabel de Fortibus, Counteſs of Devon, conveyed the manor of Fawkeſhall, together with the ſeigniory of the Iſle of Wight, to King Edward I. which deed, we believe, is to be found in the Appendix to the Hiſtory of that iſland, lately publiſhed by Sir Richard Worſley.

Mr. Pennant paſſes over the unnumbered monuments in Weſtminſter abbey, in a very ſummary and juſt manner†:

'The little book, ſold to the viſitors of this ſolemn ſcenery at the door, will be a ſufficient guide to the fine and numerous funebrial memorials of the place. Let me only obſerve, that here may be read an excellent lecture on the progreſs of theſe efforts of human ſkill, from the ſimple altar-tomb, to the moſt oſtentatious proofs of human vanity. The humble recumbent figure with uplifted hands,

* Hume. † Page 68.

as if deprecating the juſtice of Heaven for the offences of this mortal ſtate, or the proper kneeling attitude, ſupplicating that mercy which the pureſt muſt ſtand in need of, may be ſeen here in various degrees of elegance. The careleſs lolling attitude of heroes in long gowns and flowing periwigs, next ſucceed; and after them, buſts or ſtatues vaunting their merits, and attended with ſuch a train of *Pagan* deities, that would almoſt lead to ſuppoſe one's ſelf in a heathen *Pantheon* inſtead of a Chriſtian church.

'As far as reſpects the figures on the ancient tombs, there was a dull uniformity. They generally were recumbent; often with their hands joined, and erect. If their ſpouſes were placed on their ſide, as a mark of conjugal affection, the hand of one was claſped in that of the other. Frequently the legs of the hero were croſſed, in caſe he had gained that honourable privilege by the merits of a cruſade, and his hand was employed in the menacing action of unſheathing his ſword. The ſides of the tombs are often embelliſhed with figures of the offspring of the deceaſed; often with the figures of mourners, *pleureurs*, or weepers, frequently in monaſtic habits, as whole convents were wont (and ſtill are accuſtomed in catholic countries) to pour out their pious inhabitants to form proceſſions at the funerals of the great. In our capital, the fraternity of *Auguſtine Papey*, the threeſcore prieſts of Leadenhall, and the company of pariſh clerks, ſkilled in ſinging *diriges* and the funeral offices, were accuſtomed to attend the ſolemn burials.

'Taſteleſs as the figures of the deceaſed may have been, yet the ornaments above are often in the richeſt ſtyle that the wild unfettered genius of *Gothic* architecture could invent. Fine and light ſculpture of foliage, of animals, or human forms. The monuments of *Aymer de Valence* Earl of *Pembroke*, who was murdered in *France* in 1323, and *Edmund Crouchback* Earl of *Lancaſter*, (both in this abbey,) are magnificent ſpecimens. On the ſide of theſe tombs are the figures of the *pleureurs*, or mourners, exemplified in numbers of other tombs in this kingdom. Mr. Gough has favoured us with very elegant figures of both theſe, in his ſplendid work of Britiſh Sepulchral Monuments.

'In the reign of Queen *Elizabeth*, and *James* I. begins to appear a ray of taſte in the ſculptors. I ſhall inſtance one of the ſix ſons of *Henry* Lord *Norris*, who appear kneeling round his magnificent cenotaph (for he was buried at *Rycot*) in the chapel of *St. Andrew*. This figure has one hand on his breaſt, the other a little removed from it, in attitude of devotion, inexpreſſibly fine, in defiance of the ungraceful dreſs of the time. Lord *Norris* died 1589.

'Another proof is in the monument of *Sir Frances Vere*, who died in 1608, diſtinguiſhed by thirty years of able ſervice in the Low Countries, in the reign of *Elizabeth*. He lies in a gown recumbent; over him four fine figures of armed knights, kneeling upon one knee, ſupport a marble ſlab, on which are ſtrewed the various parts of his armour. At *Bredah* is the tomb of *Engelbert* II. Count of *Naſſau*, who died in 1504; executed on the ſame idea.

'The figure of young *Francis Hollis*, ſon of *John* Earl of *Clare*, cut off at the age of eighteen, in 1622, on his return from a cam-

paign in the *Netherlands*, has great merit. He is placed, dreſſed like a *Grecian* warrior, on an altar, in a manner that did great credit to *Nicholas Stone*, or rather to the Earl, to whom Mr. *Walpole* juſtly attributes the deſign.

'The figure of Dr. *Buſby*, maſter of *W'eſtminſter* ſchool, who died in 1695, is elegant and ſpirited. It lies reſting on one arm; a pen in one, a book in the other hand: his countenance looking up. His looſe dreſs is very favourable to the ſculptor, who has given it the moſt graceful flows: the cloſe cap alone is inimical to his art.

'I cannot go through the long ſeries of tombs: nor will I attempt, like the *Egyptians* of old, to bring the ſilent inhabitants to a poſthumous trial, or bring their frailties to light. I will only mention the crowned heads who here repoſe, till that day comes which will level every diſtinction of rank, and ſhew every individual in his proper characters. *Qualis erat*, ſays a beautiful and modeſt inſcription, *iſte dies indicabit.*'

Mr. P. then proceeds to give ſome account of the tombs of the kings and queens who have been buried in the Abbey.

Among the amuſing intelligence conveyed in this volume, is a derivation of the name of Soho-ſquare, which we do not recollect to have ſeen in any other writer:

'Soho-ſquare was begun in the time of *Charles* II. The Duke of *Monmouth* lived in the centre houſe, facing the ſtatue. Originally the ſquare was called, in honour of him, *Monmouth-ſquare*; and afterward changed to that of *King's ſquare*. I have a tradition, that, on his death, the admirers of that unfortunate man changed it to *Soho*, being the word of the day at the field of *Sedgemoor*.' (p. 124.)

Of Convent-Garden church, a ſingular building of conteſted merit, we are barely and tranſiently informed that it was the work of Inigo Jones: but in paſſing the church of St. Giles in the Fields, Mr. P. noted an object infinitely more ſtriking to a contemplative traveller, though wholly unobſerved by the magiſtrates and ſurrounding inhabitants.

'In the church-yard I have obſerved with horror, a great ſquare pit, with many rows of coffins piled one upon the other, all expoſed to ſight and ſmell. Some of the piles were incomplete, expecting the mortality of the night. I turned away diſguſted at the view, and ſcandalized at the want of police, which ſo little regards the health of the living as to permit ſo many putrid corpſes tacked between ſome ſlight boards, diſperſing their dangerous effluvia over the capital. (p. 175.)

We apprehend ſuch pits to be the wholeſale graves prepared for the pariſh poor, as they drop in thoſe crowded and tainted receptacles of indigence, the workhouſes; and we believe many more ſuch pits are regularly opened in the burial yards of the large out-pariſhes. The laudable enthuſiaſm of a Hanway

or a Howard, directed toward ſuch diſregarded nuiſances, is much wanted to rouze the attention of thoſe who ought to prevent the dead from accelerating death.

Mr. P. gives a brief deſcription of the monument on Fiſh-ſtreet-hill, but makes no remark on the preſent precarious ſafety of that ſtupendous column; which has been occaſionally hinted by other writers, and aſcribed to the continued ſhocks given to the ground at its baſe by the jolting of heavily laden carriages; and, perhaps, to partial decays. If the opinion of its danger ſhould appear to be well founded, it ought to be taken down, while it can be ſafely attempted. It has already ſtood the wonder of more than a century; and the ſafety of a cloſe, buſy, neighbourhood ought now to be conſulted; eſpecially as it may be ſecured without loſing the memorial. If this ſketch of architectural ſkill were reduced to its baſe, and if that baſe were ſurmounted with a ſtrong dome, or a well proportioned pyramid, with the flaming urn on its ſummit, all purpoſes would be anſwered: the memorial might yet remain for centuries to come; and the value of the materials taken down, would render ſuch an alteration a cheap expedient.

In an hiſtorical ſketch of the banking buſineſs, when Mr. P. mentions the banking houſe of Mr. Coutts, in the New Exchange buildings, he adds, (p. 391.) 'From thence to the extremity of the weſtern end of the town, there was none till the year 1756, when the reſpectable name of *Backwel* roſe again, conjoined to thoſe of *Darel*, *Hart*, and *Croft*, who with great reputation opened their ſhop in *Pall Mall.*'—Did Mr. P. never hear of the name of *Drummond* at Charing Croſs? This banking houſe was well known in the year 1745.

In mentioning the portrait of Sir John Cutler at Grocer's-hall, Mr. P. quotes Pope's characteriſtic lines on that miſerable knight; and to the following couplet,

> 'A few grey hairs his rev'rend temples crown'd,
> 'Twas very want that ſold them for ten pound,'

he adds a note of only two emphatic words—'Errant nonſenſe;' and truly ſo it appears: but is not this cenſure too poſitive, too harſh, and too coarſe, to apply to one who was not apt to write without a meaning?—and may not theſe features be aggravated, if the cenſure, after all, ſhould be unjuſt? May not ſome of Mr. Pennant's pithy obſervations on matters now known, incur a riſk of the like character, ſhould thoſe matters ſink in the oblivion that deprives many once well-pointed paſſages, in old authors, of all diſcoverable meaning? Mr. P. finds Sir John Cutler painted in a black wig; and though we are in poſſeſſion of no anecdote to juſtify us, we have no difficulty in ſurmiſing that a man ſo diſtinguiſhed for penury, might, perhaps

perhaps at the era of the Reſtoration, when puritanical cropped heads gave way to enormous expenſive perukes, have ſtood the laugh of his acquaintance for preferring the growth of his own head, which coſt him nothing, to the profuſion of hair and charges attending faſhionable conformity; and that this obſcure couplet may refer to ſome humourous circumſtance that might have taken place over a mug of ale, at ſome evening meeting of city conviviality, that ſupplied him with a wig *gratis*.

In the church of St. Stephen, Walbrook, Mr. P. ſays, p. 422, 'I looked to no purpoſe for the ſtatue erected DIVÆ MAC AULÆ, by her doating admirer, a former rector; which a ſucceſſor of his, has moſt prophanely pulled down.' If we miſtake not, Dr. Wilſon was obliged to remove it himſelf, or his churchwardens ſaved him the trouble; and we cannot think it remained for the interference of his ſucceſſor.

Mr. P., with a good humoured degree of pride in ancient Britiſh blood, lets ſlip no occaſion of favouring us with anecdotes of celebrated Welchmen; and, among the reſt, transfers the honour of conceiving the firſt idea of the Royal Exchange, from its founder, Sir William Greſham, to his Welch ſervant, Richard Clough; who, when acting as his agent at Antwerp, wrote to his maſter, lamenting the want of an exchange at London. This Richard Clough, we are informed, afterward roſe to attain the honour of knighthood, and now figures very reſpectably in a handſome print oppoſite to the page where he is introduced, (423.)

As a commercial city is the object of his preſent attention, the author, with the honeſt bluntneſs of truth, reminds many of our noble families of their commercial origin; recollections which, with all the virtue, may have all the nauſeouſneſs of phyſic, to the exalted perſonages to whom they are adminiſtered.

Mr. P.'s reflections are generally pertinent and liberal; being ſuch as naturally ariſe in a ſenſible mind, capable of analyzing complicated or miſrepreſented ſubjects: we were therefore diſagreeably ſurprized to diſcover them ſometimes tinctured with ſuperſtition and bigotry. In mentioning the old playhouſe at Paris-garden, he obſerves,—

'It ſeems to have been much frequented on *Sundays*. This profanation was at length fully puniſhed, by the dire accident which, Heaven directed, befel the ſpectators in 1582, when the ſcaffolding ſuddenly fell, and multitudes of people were killed or miſerably maimed. The omen ſeems to have been accepted, for in the next century, the manor of *Paris-garden* was erected into a pariſh, and a church founded, under the name of *Chriſt*'s. This calamity ſeems to have been predicted by one *Crowley*, a poet in the reign of *Henry* VIII. who likewiſe informs us, that in this place were exhi-

bited Bear-baitings as well as dramatic entertainments, and upon Sundays; as they are to *this* time at the *Combat des Animaux* at Paris.'

It appears, then, that Providence is more indulgent to the Parisians than to the Londoners; since Heaven has not yet directed any punishment or omen to stop their Sunday amusements. Have the pious never been destroyed at their devotions, by like accidents? We have not yet learned the influence which *the motives* of assembling have on the strength of timber and walls!—See remarks on this subject, Rev. vol. xlii. p. 79, 80.

Again; the protector Somerset is accused of a sacrilegious intention of demolishing Westminster Abbey, for the sake of stone to apply to the building of Somerset-house: (p. 82.)

'He was diverted from his design by a bribe of not fewer than fourteen manors. Mortals should be very delicate in pronouncing the vengeance of Heaven on their fellow-creatures: [*undoubtedly:*] yet, in this instance, without presumption, without superstition, one may suppose his fall to have been marked out by the Almighty, as a warning to impious men. [*We are too dim sighted to see this mark.*] He fell on the scaffold on *Tower-hill*, lamented only because his overthrow was effected by a man, more wicked, more ambitious, and more detested than himself. [*No matter, if the judgment does but reach him at last*] In their ends there was a consent of justice: both died by the axe: and both of their headless bodies were flung, within a very short space, into the same place, among the attainted herd.'

Those who assume the privilege of accounting for the fate of some persons, ought to have a system wide enough to include the whole scheme of Providence. Why then were two innocent boys subjected to the power of their ambitious unfeeling uncle, the Duke of Gloucester? Why was the venerable Margaret Countess of Salisbury brought to the block? Why were the innocent Lady Jane Grey, and her husband, subjected to an ignominious fate? Why were the good Lord Russel, and fifty more, as innocent and as good as any whom we have mentioned, brought to disgraceful ends? Mr. P. is bound to inform us.

Once more, (p. 283.)

'I should not mention Sir *Gervis Elwcys*, lieutenant of the *Tower*, who suffered here in 1615, for his concern in the murder of Sir *Thomas Overbury*, but for the great instruction which may be gathered from his end, and his excellent dying speech. For there is something very peculiar in his admonitions to the spectators, against appealing to Heaven by a rash vow; for, having been greatly addicted to gaming, he had said seriously in his prayers, *Lord, let me be hanged if ever I play more*; and yet he broke it a thousand times. Of what utility would be a sensible collection of

these

theſe proofs of the *finger* of *God*, exemplified to mankind in the detection and puniſhment of every ſpecies of crime!'

In the chance medley of human affairs, a few ſuch coincidences may be noticed, but the graſs would grow in London ſtreets, and the country would ſoon turn to a fearful wilderneſs, if every raſh vow were to be pointed out by puniſhment. A work of the kind, for which Mr. P. wiſhes, was accompliſhed in the laſt century, in a folio ſtory book, intitled, we believe, *God's Revenge againſt Murder and Adultery*; in which he will find the ſubjects all depicted as well as related, in repreſentations too expreſſive to be miſunderſtood by the dulleſt capacity.

This account of our vaſt metropolis is embelliſhed with fourteen etchings of ſubjects and portraits, which, we believe, have not been anticipated by other hiſtorians and deſcribers of the *Great City*.

The moſt *impreſſive* paſſage in this lively volume, is contained in the following prefatory paragraph:

'I feel within myſelf a certain monitor that warns me to hang up my pen in time, before its powers are weakened, and rendered viſibly impaired. I wait not for the admonition of friends. I have the Archbiſhop of *Grenada* in my eye: and fear the imbecility of human nature might produce, in long worn age, the ſame treatment of my kind adviſers, as poor *Gil Blas* had from his moſt reverend patron. My literary bequeſts to future times, and more ſerious concerns, muſt occupy the remnant of my days. This cloſes my public labours.'

To add that we are truly ſorry for this parting declaration, is of little avail. There is a time for all things; our utmoſt portion of it is but ſhort; and our reſpected literary acquaintance does right in ſecuring as much of the evening of life as he can, for private purpoſes and enjoyment. He who has worked for the public ſo long, and ſo well, has an indiſputable claim to reſt from his labours; which will long be remembered, with gratitude, by the lovers of nature and of ſcience. May a competent ſhare of health, and of every comfort in life, attend him to the laſt!

ART. II. Capt. Meares's *Voyages to the N. W. Coaſt of America.*

[*Article concluded from p.* 194.]

IN the former part of this article, we accompanied Capt. Meares in his tranſactions, during his ſeparation from Capt. Douglas in the Iphigenia. We are now to attend to the route and adventures of the latter gentleman, during that period.

After

After the Felice parted from the Iphigenia at Samboingan, on the 12th of February, the Spaniſh governor of that place, who was a captain in a regiment of Infantry, then at Manillà, contrived to trepan an officer and the crews of two boats, belonging to the Iphigenia, and threw them into a dungeon; whence he did not releaſe them until he had compelled Capt. Douglas to ſend on ſhore nearly the half of the ſhip's cargo, which was bar-iron. The motive aſſigned by Capt. Meares for this very extraordinary conduct, is this: iron is ſo valuable an article at Samboingan, that it purchaſes gold; in conſequence, the king of Spain ſuffers no perſon whatever to import iron into the Philippines, excepting his own commiſſioners. This was, of courſe, a lucky chance for the governor of Samboingan; who, moſt probably, made an immenſe fortune, at one ſtroke, by robbing the Engliſh ſhip, and cheating his ſovereign.

Having purchaſed the releaſe of his officer and people, Capt. Douglas made haſte to quit Samboingan. He did not ſtand quite ſo far to the eaſtward before he ſtood north, on the other tack, as the Felice did; in conſequence of which, they paſſed through a groupe of ſmall iſlands, which, there is good reaſon to ſuppoſe, were the Pelew Iſlands on which Capt. Henry Wilſon was ſhipwrecked in 1783. Some canoes followed the ſhip for a conſiderable way; and a perſon in one of them exerted himſelf, in a remarkable manner, to perſuade them to return to the iſland from which he came, frequently calling out with great earneſtneſs *E boo!* and when he found that he could not overtake them, nor perſuade them to ſtop, his actions bore the appearance of a man in the moſt frantic diſtreſs. It is hence inferred that this perſon was *Abba Thulle*, the father of the young prince, *Lee Boo*, whom Capt. Wilſon brought with him to England, where he died of the ſmall pox *. At this time, Captain Douglas had not heard of that circumſtance, nor even that ſuch places, as the Pelew Iſlands, exiſted: of courſe he cannot be blamed for not attending to a circumſtance of which he was utterly ignorant; eſpecially, as his ſhip was, at that time, in a very dangerous ſituation: but we cannot avoid deploring the dreadful anxiety and ſuſpenſe in which this affectionate father and moſt worthy man muſt remain, concerning the fate of his beloved ſon; for we fear that he is, to this day, ignorant of his death, and expecting his return. His feelings on ſeeing Capt. Douglas's ſhip, which, he would conclude, had Lee Boo on board, and on finding himſelf deceived, and unable to make the Engliſh attend to his inquiries, may be

* See Review, vol. lxxix. p. 199.

more

more eaſily conceived than deſcribed; and we may ſuppoſe that he will naturally impute to us the baſeſt treachery.

No circumſtance, worth relating, occurred after this till the 5th of May, when they made the coaſt of America, near Cape Trinity; after which they traced the coaſt to Cook's River, and ſent their long-boat up it as far as the latitude of 60° 42′ N.: but, finding that the Ruſſians had got poſſeſſion of the river ſo far, and meeting with no ſucceſs in traffic, either for furs or proviſion, they left it, and ſailed for Prince William's Sound. Here they found that the Prince of Wales, a ſhip belonging to Meſſrs. Etches of London, had left the Sound but ten days before, after ſtripping the natives of every ſkin which they would barter; in conſequence, after wooding and watering the ſhip, they left the Sound, and ſteered ſouthward, along the coaſt, till they came to Croſs Sound, in 58° 10′ N. which they entered on the 6th of Auguſt, and found it, as they ſay, full of iſlands of ice; though they had ſeen no ice any where elſe on the coaſt, and notwithſtanding they had been in a much higher latitude in a much more early part of the ſeaſon. Capt. Meares relates the circumſtance in a manner that makes us almoſt ſuſpect he was in ſome doubt of the fact himſelf: our readers will not therefore be ſurprized that we ſhould heſitate. They procured, however, ſeveral fine ſkins of ſea-otters, and of other animals; in their traffic for which, they diſcovered (this was a place of wonders!) that the women were the rulers; keeping the men in ſuch ſubjection, that they durſt not even diſpoſe of a ſkin till the women had granted the neceſſary permiſſion; and one man was almoſt beaten to death, by one of theſe Viragos, for, unintentionally, interrupting the canoe in which ſhe was, in its approach to the ſhip. After quitting this Sound, they purſued their courſe along the coaſt, paſſing between Queen Charlotte Iſlands, diſcovered by Capt. Dixon, and the main; where they met with many fine harbours, and procured a multitude of excellent furs: with which they joined the Felice at Nootka Sound.

The addition of the Iphigenia's crew tended greatly to expedite the completion of the veſſel which had been begun on the firſt arrival of the Felice; ſo that ſhe was launched on the 20th of September, and called the North-weſt America.

On the 24th, the Felice being ready to ſail on her return to China, all the proviſions and ſtores, which could be ſpared, were ſent on board the Iphigenia and North-weſt America; and they received, in return, all the furs which had been collected by the Iphigenia in her voyage; which being done, the Felice weighed her anchors, and directed her courſe for the Sandwich Iſlands.

On

On leaving the coaſt of America, Capt. Meares gives a detailed account of that part of it which he had viſited; its various climates, ſeaſons, and weather; its mineral, vegetable, and animal productions; its inhabitants, their probable number, habitations, cuſtoms, manners, employments, and religion; from which we might make copious extracts that would, no doubt, prove highly entertaining to our readers, if our limits would permit. One circumſtance we cannot omit tranſcribing, as we do not recollect to have met with its parallel, ſince we read the ſtory of *Sinbad*, the ſailor, in the Arabian Nights' Entertainments; unleſs we ſhould except the adventure of Ulyſſes in the cave of Polypheme.

Maquilla was the king, or chief of the diſtrict of Nootka, and Capt. Meares and his people had reaſons to ſuſpect that he and the reſt of the Nootkan people were Canibals: but, at laſt, Callicum and Hanapa, two other chiefs, acknowleged it; and they ſaid that Maquilla, in particular, was ſo much attached to this deteſtable cuſtom, that he killed a ſlave, every moon, for the gratification of his unnatural appetite.

'The number of Maquilla's ſlaves (we are told) was very conſiderable, not only at Nootka, but in other parts of his territories. And when the fatal day arrived which was to be celebrated by the feaſt of an human victim, a certain number of theſe ſlaves were aſſembled in the houſe of the ſovereign chief, who ſelected the object to be eaten by him and his gueſts, in the following curious manner: the inferior chiefs who were invited to partake of the approaching banquet, performed the ceremonies which were appointed to precede it:—theſe conſiſt of ſinging the war ſong, dancing round the fire, and fomenting the flames, by throwing oil into them. A bandage is then tied over the eyes of Maquilla, who in this blindfold ſtate is to ſeize a ſlave. His activity in the purſuit, with the alarms and exertions of theſe unhappy wretches in avoiding it, form another part of this inhuman buſineſs. But it is ſeldom a work of delay,—ſome one of theſe ſlaves is ſoon caught,—death inſtantly follows,—the devoted carcaſe is immediately cut in pieces, and its reeking portions diſtributed to the gueſts: when an univerſal ſhout of thoſe who have eſcaped, declares the joy of their deliverance.'

In the night after they left Nootka Sound, they experienced a violent gale of wind, with a mountainous ſea, which cauſed the ſhip to labour much; and, as maſts and yards are a ſcarce article at China, and, conſequently very dear, and as the largeſt and beſt were to be had in the foreſts of Nootka, Capt. Meares had been induced to load his decks with them, hoping to enjoy a fine weather paſſage acroſs the Pacific Ocean: but this unexpected gale of wind, added to the great weight of timber which they had on the decks, ſo ſtrained the ſhip, as to open her ſeams in ſuch a manner, that they had four feet water in the hold before they were aware of it, and it continued to gain

gain on them at a great rate, in ſpite of their utmoſt exertions at the pumps; which were ſoon choaked with the ſmall ballaſt. In this exigency, Capt. Meares was lucky enough to advert almoſt inſtantly to the real cauſe of it; and, by lightening the decks, put an immediate end to it; after which, they reached the Sandwich Iſlands without any particular circumſtance occurring. Here they purchaſed, killed, and ſalted, ſeveral caſks of the fineſt pork in the world: in doing which, they followed, with ſome little variation, the directions that were firſt given by Captain Cook; who, as Capt. Meares juſtly obſerves, 'would deſerve the gratitude of his country, of every maritime people, and of humanity at large, if his diſcoveries had been confined even to thoſe improvements which he made in the interior government of ſhips and their crews.' Having, beſide, laid in a large ſtock of yams, fruit, and live hogs, for preſent expenditure, they weighed anchor, and ſailed on, with chearful hearts, and fine weather, for China; where they arrived ſafely on the 5th of December: but with what cargo, ſeems to have been concealed with the utmoſt care; as not a ſingle hint of it is dropped in the whole volume; notwithſtanding there is an eſſay, of conſiderable length, written expreſsly on the importance of 'the trade between the north-weſt coaſt of America, and China.'

The Iphigenia remained at Nootka till the 27th of October, when, the North-weſt America being ready for ſea, they both ſailed to the Sandwich Iſlands, to procure proviſions; which now began to be exceedingly ſcarce with them; in ſo much that they ſuffered conſiderably from hunger, in their paſſage thither. On the 6th of December they ſaw Owhyee; and *Tianna*, whoſe impatience to return to his native country frequently broke out, in violent anger, at the length of his voyage, now that he was within ſight of it, inſtead of being animated with extravagant joy, became grave and thoughtful; and his looks expreſſed the anxiety of expectation more than the ſenſations of pleaſure. There was, indeed, ſome cauſe for this, as he had reaſon to expect, from the intelligence that had been brought to him at China, that he would find his country a ſcene of war and tumult, his neareſt relations in exile, and himſelf proſcribed; all owing to the weakneſs and tyranny of the preſent ruler; and he did not find things much otherwiſe. Inſtead, therefore, of going to Atooi, his native iſland, he choſe to be landed at Owhyee; where he learned that Old *Terreeboo*, had been poiſoned; and that *Maiha-Maiha*, who was wounded in the affair when Captain Cook was killed, and who had married *Tianna*'s ſiſter, had ſucceeded him; on which occaſion he had aſſumed the name of *Tome-homy-haw*. This revolution

revolution is ſaid to have happened in the following manner:

'About three years after the death of Captain Cook, Maiha Maiha had occaſion to ſend a meſſage to the King Terreeoboo, who, for ſome reaſon which did not appear, thought proper to put the meſſenger to death. But Maiha Maiha being a very powerful chief, and poſſeſſing a very bold and active diſpoſition, contrived to unite the greater part of thoſe of his own rank to join with him in forwarding his revenge. He, therefore, went immediately to the king, who became ſo irritated by his provoking accuſations, as to reſent the inſult by a blow. On this act, which we muſt ſuppoſe to have been conſidered as in the higheſt degree criminal in the king himſelf, the chiefs of the iſland ſat in judgment during three days, when it was determined by their councils, that Terreeoboo ſhould ſuffer death. A cup of poiſon, therefore, was inſtantly prepared, and being given to Maiha Maiha, was preſented by him to the king, who refuſed it twice; when being informed that another, and more diſhonourable mode of puniſhment was at hand, and obſerving that an executioner ſtood by his ſide, in a ſtate of preparation to knock out his brains, the wretched ſovereign, in an agony of deſpair, drank off the deadly draught, and in a few moments fell from his ſeat and expired.

'The ſame power which doomed Terreeoboo to death, deprived his ſon of the royal ſucceſſion, and Maiha Maiha was proclaimed king, by the name of Tome-homy-haw.—Such was the moſt probable hiſtory of this revolution;—though the king himſelf took no common pains to perſuade Captain Douglas that Terreeoboo was poiſoned for having encouraged the natives to the murder of Capt. Cook.

'Tome-homy-haw, however, appeared to be rather an object of fear than love among his ſubjects. As far as could be obſerved, he was of a tyrannic diſpoſition, and poſſeſſed few of thoſe qualities which gain a ſovereign the firſt of all titles,—the Father of his people. Capt. Douglas mentions a circumſtance which proves, at leaſt, that if a blow from the hand or a weapon was conſidered at Owhyee as a capital offence even in the king, the ſame violence from the foot was, by no means, conſidered as partaking of the ſame criminal nature. Some of the chiefs propoſing, on ſeeing Captain Douglas ſhave himſelf, that the king ſhould undergo the ſame operation, his majeſty thought proper to kick them all, one after the other, not only without fear, but without mercy.'

It is with grief that we again record a tranſaction which, in our opinion, betrays great want of prudence in the conductors of theſe voyages, as well as a want of humanity with reſpect to the inhabitants. In order, as Captain Meares expreſſes it, to ſecure to this country the decided favour of the inhabitants of the Sandwich Iſlands, Capt. Douglas had been induced to furniſh them with *ſome fire arms*, and A SMALL *quantity* of ammunition. Soon after, we are informed that the moſt exorbitant demands were made for proviſions; *and that no inconſider-*

able

able quantity of powder and ſhot was demanded for a ſingle hog; for that *theſe were now become the favorite articles:* This was at ſome of the weſtern iſlands. When Capt. Douglas returned to Owhyee, Tome-homy-haw, the king of that iſland, ſent his friend Tianna, who had been lately left there, to relate a moſt pitiable ſtory, that the chiefs of thoſe iſlands had obtained theſe deſtructive weapons, in order to make war on Owhyee, on account of Tianna's being permitted to ſettle there; and he intreated Capt. Douglas to leave with them *two men, a ſwivel gun, and what other fire arms and ammunition* he could ſpare. What was to be done? Capt. Douglas was convinced, from what he had ſeen, and alſo from the great demand which he had experienced for ammunition and muſquets, that the ſtory was poſſible; 'he therefore complied with that part of the requeſt which related to the fire arms, and immediately ordered the carpenter on ſhore, to form a ſtage on one of the largeſt double canoes to receive the ſwivel.' The reſult is but too obvious; and the latter demands might have been foreſeen from the very firſt indulgence of the natives in theſe improper articles. With great regret, we add that two men were left behind, (though not both by deſign,) who appear to have been capable enough of pointing theſe deſtructive weapons againſt the natives.

Having remained for upward of three months, among theſe iſlands, and having procured a large ſtock of good proviſions, Capt. Douglas left them on the 18th of March 1789, and ſteering for the coaſt of America, anchored in Nootka Sound on the 20th of April. Here they found an American ſloop, called the Waſhington, which had wintered in the Sound; and on the 28th, the North-weſt America was diſpatched to the northward to foreſtall this ſloop in her trade, as they learned that ſhe was bound on a trading cruiſe that way. On the 6th of May, *Don Stephen Joſeph Martinez*, the Commodore of the Spaniſh Veſſels, arrived in the Sound. He had been along the coaſt as far as Unalaſhka, in Cook's River, Prince William's Sound, and other places. For more than a week, he behaved to the Engliſh in the moſt friendly manner, furniſhing them with articles of which they were moſt in want: but on the 14th, without a ſingle circumſtance, (ſo far as appears from the Journal,) occurring to give cauſe for a contrary conduct, he ſeized the Iphigenia, hoiſted Spaniſh colours on board her, and took poſſeſſion of every thing that he found in her. On the 26th, however, he gave her up again, on Capt. Douglas ſigning a paper, importing that he had met *Stephen Joſeph Martinez*, who ſupplied him with every thing that he wanted, and did not moleſt nor ſtop him in his navigation. This paper, as a pal-

a palpable falſehood, Capt. Douglas refuſed, for a long time, to ſign: but finding that, without doing it, he had no hopes of regaining his veſſel, he ſigned it, after proteſting againſt the truth of it before the captain and firſt officer of the American ſloop, and was again put in poſſeſſion of the ſhip; when he found that the Spaniards had rummaged her from top to bottom, and had taken away every thing that they liked. The Spaniſh Commodore had already robbed Captain Douglas of his gold watch, of all his charts, and even of his ſhoes and boots; telling him that he wanted them, and that they might all be eaſily replaced at Mexico.

Captain Douglas, as may be ſuppoſed, loſt no time in getting ready for ſea; and he left Nootka on the firſt of June, with orders from the Spaniſh Commodore to quit the coaſt directly. As ſoon, however, as it was dark, he altered his courſe, and ſtood for the Charlotte Iſlands, in hopes of meeting with the North-weſt America, and perhaps, with ſome other ſhips belonging to his owners, and by that means prevent them from falling into the hands of the Spaniards: but in this deſign, he was not ſucceſsful, though he remained on the coaſt till the 27th of June. It appears that Capt. Douglas and the North-weſt America paſſed each other on the coaſt, before Captain Douglas reached the Charlotte Iſlands, as ſhe arrived in Nootka Sound, and was ſeized by the Spaniards on the 9th of June. Very ſoon after, the Princeſs Royal, another ſhip belonging to the ſame owners, arrived at Nootka; and *Don Stephen*, after directing the furs which had been taken from the North-weſt America, to be put on board her, ſuffered her to depart on her trading expedition, without moleſtation. This ſhip alſo Captain Douglas unfortunately miſſed; and on the 3d of July, ſix days after Captain Douglas left the coaſt, the Argonaut, a fourth veſſel, under the command of Capt. Colnett, arrived at Nootka, and was immediately ſeized by the Spaniard, and kept, though he had ſuffered the Princeſs Royal to depart; ſo that the conduct of the Spaniſh commander, according to Capt. Meares's account of it, appears to have been extraordinary indeed, and ſtrangely inconſiſtent. However, the Princeſs Royal returning to Nootka, on the 13th of July, he made amends for his former neglect, by not only ſeizing the ſhip, but her whole cargo alſo, as well that which ſhe had brought from China, as that which he had before put on board her from the North-weſt America, and alſo that which ſhe had ſince procured by trading on the coaſt; and he made immediate preparations for ſending all the three veſſels, with their captains and crews as priſoners, to Mexico.

In

In this ſtate, things were, when the laſt accounts came away; which accounts were brought by ſome of the people who were permitted to aſſiſt in navigating one of the American veſſels to China; and in this ſtate we ſhall leave them, and follow Captain Douglas, in the Iphigenia, to Owhyee; at which place he arrived on the 20th of July, and where he was very near paying dearly for his imprudence in furniſhing the natives with *fire arms and ammunition.* A ſcheme was formed, by his good friend *Tomi-homy haw*, and the reſt of the chiefs of Owhyee, whom he had ſupplied, a few months before, with a *ſwivel gun, and other arms and ammunition*, to deſtroy him and his crew, and ſeize the ſhip. It had proceeded ſo far, that moſt of the principal natives had got on board the ſhip, armed privately with piſtols and daggers; and even Tianna did not come on board to inform him of his danger, till long after the Captain had diſcovered it himſelf; and till, as it obviouſly enough appears to us, he ſuppoſed the buſineſs muſt have been effected. Capt. Meares, however, ſeems willing to think favourably of his conduct in this affair; and it is pretended that he had not an opportunity of giving the information ſooner, though he acknowleged that he knew of the plot. The Iphigenia remained at the Sandwich Iſlands till the 10th of Auguſt; and arrived at Macao in the beginning of October 1789.

Thus far we have followed Captain Meares, with a conſiderable degree of approbation; if we have ſometimes blamed his conduct, or that of his companions, or diſſented from his concluſions, or expreſſed any ſurprize at his relations, or charged him with miſtakes and inconſiſtencies, we have, nevertheleſs, in general, approved. We much wiſhed, and were once inclined, to ſtop here: but, on more mature conſideration, we think it would not be dealing juſtly by the public, who are our beſt friends, if we did not declare that we ſincerely wiſh that he would tear his 'Obſervations on the probable Exiſtence of a North-weſt Paſſage' out of his book; and never ſuffer another copy to be ſold with thoſe pages in it. They, indeed, exhibit ſuch miſtakes, inconſiſtencies, contradictions, wrong quotations, and abſurd reaſoning, as we do not recollect to have ſeen before, in any work of the kind; and for the cauſes of which we can form no probable conjecture. In order to ſhew that we do not charge Captain Meares unjuſtly, it will be neceſſary to exhibit inſtances of each of theſe faults.

In the ſecond page of his obſervations, he tells us that Captain Cook was directed 'to diſcover, if poſſible, a paſſage between the two oceans; and to *begin his reſearch on the coaſt of New Albion:*' but in the very next page, he tells us that Capt. Cook 'arrived on the coaſt of New Albion, and inſtead of beginning

his reſearches in the latitude of 65° N. according to the language of his inſtructions, he commences his ſurvey in a much lower latitude;' and, in the following page, he adds that Captain Cook did this '*even contrary to his inſtructions.*'

What contradiction! in the firſt page, here quoted, we are told that Capt. Cook made the coaſt of New Albion, and began his reſearches there, *as he was directed:* in the next, we are informed, that he began his reſearches *there*, inſtead of beginning them in 65 N. *according to the language of his inſtructions*; which is tacitly accuſing him of a breach of them: but, riſing regularly in a climax, in the third page, he is charged with going directly contrary to them. Thoſe who will take the trouble of comparing Capt. Cook's conduct on the North-weſt coaſt of America, with his inſtructions, and will diſtinguiſh between endeavouring to trace the real coaſt of the continent, and ſearching for a N. W. paſſage, will ſoon be convinced that he has not deviated far from them.

In the next page; that is, the 5th of the diſſertation, in order to prove the probability of a North-weſt paſſage, we are told that the Iphigenia entered the Archipelago of St. Lazarus 'ſo far to the eaſt, that ſhe paſſed, by three degrees, the weſtern boundary of Mr. Hearne's ſea in 72° (but placed by Mr. Arrowſmith in his chart lately publiſhed from Mr. Turnor's charts and journals, in the latitude of 68° 15′ N. and longitude of 228° E.) when a clear and extenſive paſſage is ſeen without impediments. This Archipelago is found to occupy a ſpace from the latitude of 51° to 54½° N. and from the longitude of 227° to 231½° E.' The miſtakes and inconſiſtencies in this ſhort paſſage are ſo many, that they really ſurprize us.

1. The Iphigenia never came within many degrees of the longitude in which Mr. Hearne's ſea is laid down, even by himſelf; much leſs in the longitude in which it is laid down by Mr. Arrowſmith, which is ſome degrees farther ſtill to the eaſtward.

2. Mr. Arrowſmith has not laid that ſea down in longitude 228° E. as Capt. Meares aſſerts, but in longitude 248° East: Mr. Arrowſmith has, indeed, in his excellent map of the world, put an "Hyperborean Sea" in the longitude of which Captain Meares ſpeaks, probably from the authority of Peter Pond: but it is not the ſea that was ſeen by Mr. Hearne, which Mr. Arrowſmith has marked diſtinctly, and by name, in its proper longitude.

3. Admitting that Mr. Arrowſmith had placed Mr. Hearne's ſea where Capt. Meares ſays he has, and admitting likewiſe that his authority for doing it had been good; in what way could this, when connected with the track of the Iphigenia, tend

tend to prove the probability of a North-weſt paſſage? This Hyperborean Sea is in 66 or 67 degrees of north latitude, and the ſituation of the Iphigenia is in 52° or 53°. By admitting a difference of latitude ſomewhat greater, he might have proved that ſome parts of the Pacific Ocean lie to the eaſtward of ſome parts of Hudſon's Bay, that the coaſt was there found to trend almoſt due eaſt, and that there were no impediments in the way of proceeding farther.

4. The ſea which was ſeen by Mr. Hearne was not removed from 72° to 68° N. by Mr. Arrowſmith, but by Mr. Dalrymple; who, it muſt be acknowleged, has done it in defiance of two obſervations, made by two different methods, agreeing nearly with each other, and made by a perſon who was brought up in the Royal Navy, and who was, during almoſt his whole life, uſed to the ſea:—but what are the impediments which hypotheſis will not remove?

5. This alteration was not made by Mr. Arrowſmith, nor yet by Mr. Dalrymple, from Mr. Turnor's Charts and Journals; becauſe Mr. Turnor never was within a thouſand miles of the place. The only uſe Mr. Dalrymple did, or could, make of Mr. Turnor's obſervations, was this: Mr. Hearne had been at Cumberland Houſe before Mr. Turnor was ſent thither, and had eſtimated, by his travelling, for he had no other method of doing it, the longitude of that place, from York Fort, to be $13\frac{1}{2}$ degrees; which Mr. Turnor found, afterward, by obſervation, to be only $9\frac{1}{2}$ degrees. Mr. Dalrymple has therefore concluded that Mr. Hearne was liable to err in the ſame proportion in his journey to the Copper-mine River: nor would this concluſion have been without reaſon, if Mr. Hearne had poſſeſſed no means of correcting his eſtimation in that journey. On this account, we are not unwilling to concur with Mr. Dalrymple in the correction which he has made to Mr. Hearne's longitude: but we cannot ſee the propriety of rejecting a ſituation, which has been determined in the manner mentioned above, on ſuch an hypothetical foundation. Beſide, there are other circumſtances which induce us to think that Mr. Dalrymple has been too haſty in this buſineſs: Mr. Hearne tells us, that on the 18th of July, when he was at the Copper-mine River, "the ſun was always a good height above the horizon." Now, on that day, the ſun's declination was but 21 degrees; and conſequently, if the latitude had been only 68 degrees, as Mr. Dalrymple contends, the ſun muſt have been below the horizon, at midnight, inſtead of being a good height above it.

We have not yet cloſed our obſervations on Capt. Meares's 5th page.—He there tells us that he is diſpoſed to think that

Capt. Cook never ſaw the weſt coaſt of America: but that all which he ſaw, from the latitude of 45 degrees to that of 65 degrees, and perhaps much farther, is a chain of iſlands, ſtretching along the coaſt, and forming a weſtern barrier to the real continent of America; and that there is ground for more than common conjecture that Cook's River is not ſuch, but an inlet into another ſea; notwithſtanding Captain Cook and his officers who went up it, aſſert that the water, to a conſiderable depth, was perfectly freſh at low water, and that there was every ſign of its being a very large, and, conſequently, an extenſive freſh-water river.

Captain Meares aſſerts that this river *abounds with whales*, though he does not refer to the journal of any perſon who mentions the ſight of one. We muſt take the liberty of obſerving, alſo, that Capt. M. ſeems to have perverted, in the moſt direct manner, the words of ſeveral authors whom he quotes. He tells us that 'Mr. Hearne ſaw no ice in his ſea, except on the margins of the ſhores, which may have accumulated there from the influx of freſh ſprings, &c.' whereas Mr. Hearne's words are in direct oppoſition to this aſſertion. He ſays "the ice was not yet broken up, only *thawed away about three quarters of a mile from the ſhores.*"

Capt. M. ſometimes draws inferences without difficulty, and almoſt without doubt, for which few other perſons would ſee the ſlighteſt foundation: thus the Eſquimaux, whom Mr. Hearne found at the Copper-mine River, were, in the author's opinion, probably inhabitants of Cook's River, or its neighbourhood; becauſe the natives of thoſe parts are Eſquimaux, and becauſe they have copper among them—as though there were no Eſquimaux but on the weſt coaſt of America, or that there could be no copper-mines but on the banks of Hearne's River.

For authorities, our author is never at a loſs; the firſt writer whoſe name falls from his pen, affords ſufficient: thus he tells us, with as little heſitation as if he could quote both chapter and page, that 'we have narratives of the Archipelago of De Fonte, and the Straits of De Fuca, in Hacluit and Purchas;' notwithſtanding that it is an abſolute fact that the Archipelago of De Fonte is not mentioned by either of theſe authors, and the Straits of De Fuca but by one of them.

It would be endleſs to follow Captain Meares through the whole of his 'Obſervations on the probable Exiſtence of a North-weſt Paſſage.' What we have here put down, ſelected from a few of its firſt pages, will be ſufficient to ſhew the complexion of all the reſt. We ſhall, therefore, conclude with again lamenting that he ſhould have done ſo much diſcredit to the other parts of his performance by inſerting, needleſsly, this extraordinary

extraordinary *Eſſay.* What confidence will readers put in the relations of an author, who ſcruples not, in this unreſerved manner, to lay himſelf open to detection in matters with which every one is, or may be, acquainted? Will they not conclude, whether juſtly or not, that he may have indulged himſelf in the ſame rambling mode of writing, in thoſe parts of his volume where he is not ſo readily to be detected? Of all authors whatever, relaters of voyages and travels ſhould be the moſt careful to keep the minds of their readers free from ſuſpicion.

ART. III. *The Life of Voltaire,* by the Marquis de Condorcet. To which are added, Memoirs of Voltaire, written by himſelf. Tranſlated from the French. 8vo. 2 Vols. 8s. Boards. Robinſons. 1790.

IT has been a common complaint, that biographers are apt to miſtake the nature of their office, and to become panegyriſts. The writer of the life of Voltaire which now comes before us, is certainly chargeable with this fault. His object has been to draw a pleaſing portrait of his favourite philoſopher; and it muſt be allowed, that his attempt has not been unſucceſsful. Thoſe features in the character of Voltaire, which have commonly been thought unfavourable, are carefully thrown into the ſhade; and his merit, both as an author, and as a man, are, with ingenuity and induſtry, brought into full view. We muſt, however, do the author the juſtice to acknowlege, that he has ſeldom aſſerted any thing concerning the ſubject of his narrative, which he has left unſupported by evidence. From theſe volumes, (which, excepting a few Galliciſms, are well tranſlated,) we ſhall extract ſome of the more intereſting parts of the narration.—The occaſion of Voltaire's firſt viſit to England, which he made when young, is circumſtantially related; and we ſhould, with pleaſure, tranſcribe the narrative, were it not too long for the compaſs of an extract.

After relating the curious circumſtances which attended the repreſentation of M. de Voltaire's tragedy of Mahomet, (which was his firſt attack on fanaticiſm, the moſt fatal of prejudices,) the biographer proceeds to the well-known incidents of Voltaire's life, during his reſidence with the King of Pruſſia; he then follows him to his retirement at Ferney, and gives a brief narrative of his literary labours, which are all, not excepting *The Maid of Orleans,* highly applauded.

Voltaire's conduct with reſpect to the unfortunate and injured family of Calas, which was, unqueſtionably, one of the moſt benevolent employments of his life, is related with thoſe encomiums, that are juſtly due to the humanity and liberality

which appeared through the whole proceeding. The close of the narrative is as follows:

'This affair, so great in itself, so important in its consequences, since it turned the attention not only of France but of other nations to the crimes of intolerance and the necessity of preventing them, this affair occupied the soul of Voltaire, during more than three years.—"In all that time," said he, "a smile has not escaped me, for which I have not reproached myself, as for a crime." His name, which had long been dear to the enlightened friends of humanity as that of its most zealous, most indefatigable defender, this name was then blest by that multitude of citizens who, devoted to persecution during eighty years, at length heard a voice raised in their defence. Having returned to Paris in 1778, one day that the people surrounded him on the *Pont Royal*, a poor woman was asked who that man was who thus drew the crowd after him—"Know you not," said she, "that he is the saviour of Calas?" He was informed of this answer, and, surrounded as he was by the marks of admiration which were lavished on him, it was this by which he was most sensibly affected.'

The story of Sirven, which is short, and perhaps less known than that of Calas, we shall give at length:

'Shortly after the unfortunate death of Calas, a young woman of the same province, who, according to a barbarous custom, had been taken from her parents and shut up in a convent with a design of aiding saving grace by human means, wearied of the ill treatment that she had endured, escaped, and her body was discovered in a well. The priest who had solicited the *Lettre de Cachet*, the sisterhood who had used with barbarity the power which it gave them over this unfortunate young woman, doubtless merited punishment; but it was on the family of this victim that fanaticism wished punishment to fall. The injurious reproach which had conducted Calas to the wheel was revived with a new fury. Sirven, fortunately, had time to fly; and, condemned to death for contumacy, he sought an asylum with the protector of Calas. But his wife, who accompanied him, fell a prey to her grief and to the fatigue of a journey, undertaken on foot, over tracts of snow.

'Judicial forms required Sirven to present himself before the same parliament who had shed the blood of Calas. Voltaire endeavoured to obtain other judges. The Duke de Choiseul at that time thought it necessary to respect the opinion of the parliament who, after the decay of his influence over the Marchioness de Pompadour, and again after her death, were become useful to him, at times to free him from an enemy, and at others to afford the means of rendering himself necessary by the art with which he could appease their commotions, which he himself frequently excited.

'Sirven, then, was compelled to yield to necessity, and to appear before the tribunal of Thoulouse; but Voltaire knew how to provide for his security, and to prepare for his success. He had disciples in the parliament; some able advocates of Thoulouse wished to partake of the glory which those of Paris had acquired by defending

defending Calas; the friends of toleration were become powerful even in this very city: within a few years Voltaire's works had changed the minds of men; they had only pitied Calas with a ſilent horror, Sirven found declared protectors, for which he was indebted to the eloquence of Voltaire, to the talent of opportunely infuſing truth, mingled with approbation, into the feelings of thoſe whom he deſigned to work his purpoſes. The friends of truth triumphed over the abettors of the penitents, and Sirven was ſaved.'

We ſhall diſmiſs the narrative part of theſe extracts with the following account of Voltaire's laſt viſit to Paris:

'Voltaire had long deſired to reviſit his country, and to enjoy his reputation in the midſt of the ſame people who had been the witneſs of his firſt ſucceſs, and too often the accomplice of his enemies. M. de Villette had lately, at Ferney, eſpouſed Mademoiſelle de Varicour, a lady deſcended from a noble family in the country of Gex, whom her relations had confided to the care of Madame Denis. Voltaire accompanied them to Paris, partly led by the deſire of ſeeing the repreſentation of the tragedy of Irene, which he had ſhortly before finiſhed. It had been kept a profound ſecret; and malice had not time to prepare her poiſon, nor would the public enthuſiaſm have permitted its operation. A croud of men and women of every rank and condition, from whom his verſes had drawn the tears of humanity, who had ſo frequently admired his genius at the theatre and in reading his works, who were indebted to him for their improvement, whoſe prejudices he had deſtroyed, and to whom he had imparted a ſpark of that zeal againſt fanaticiſm by whoſe flame he was devoured, were eager to behold him. Jealouſy was ſilent before a glory which it was impoſſible to extinguiſh, before the benefit which he had conferred on mankind. Miniſters, and proud prelates, were obliged to reſpect the idol of the nation. This enthuſiaſm was even ſpread through the common ranks of the people; they crouded round his windows, and paſſed whole hours there with the hope of ſeeing him for one moment. His carriage, which could ſcarcely proceed along the ſtreets, was ſurrounded by a numerous multitude, who bleſſed him and celebrated his works.

'The French academy, which had not adopted him till the age of fifty-two, laviſhed honours on him, and received him rather as ſovereign of the empire of letters than as an equal. The children of thoſe haughty courtiers, whoſe pride had been wounded to ſee him live in their ſociety without meanneſs, and who wiſhed to humiliate in his perſon the ſuperiority of genius and talents, contended for the honour of being preſented to him, and of an opportunity to boaſt that they had ſeen Voltaire.

'But it was at the theatre, where he had ſo long reigned, that he had the greateſt honours to expect. He went to the third repreſentation of Irene; which was, indeed, but a feeble tragedy; which, however, poſſeſſed many beauties, and in which the wrinkles of age could not conceal the ſacred impreſſion of genius. He alone drew the attention of a people, eager to diſtinguiſh his features, to

obſerve his geſtures, to purſue the direction of his eyes. His buſt was crowned on the ſtage in the midſt of applauſe, cries of joy, and tears of enthuſiaſm. To quit the theatre he muſt paſs through the multitude that crouded round him; feeble, ſcarce able to ſupport himſelf, the guards, which were deſigned to protect him from the eagerneſs of zeal, became uſeleſs; at his approach, each retired with a reſpectful attention, or diſputed the honour of ſupporting him a moment on the ſtairs; each ſtep offered him a new aid, nor was any one permitted to arrogate too long the right of giving him aſſiſtance.

'The ſpectators followed him to his apartment, and the air was filled with the cries of *Long live Voltaire! Long live the Henriade! Long live Mahomet!* numbers fell at his feet, and numbers kiſſed his garment. Never has man been received with more intereſting marks of admiration and of public affection, nor ever has genius been honoured by a more flattering homage; and this homage was addreſſed, not to his power, but to the happineſs which he had conferred on man. An illuſtrious poet would have been received only with plaudits: tears flowed before the philoſopher, who had deſtroyed the fetters of reaſon, and avenged the cauſe of humanity.

'The ſublime and impaſſioned ſoul of Voltaire was moved with theſe tributes of reſpect and zeal: "They wiſh me to die with pleaſure;" he ſaid; but it was the voice of ſenſibility, and not the artifice of ſelf-love. In the midſt of the honours paid him by the French academy, he was particularly ſtruck by the poſſibility of introducing into that place a more daring philoſophy: "They treat me with more attention than I merit," he ſaid to me, one day; "do you know that I do not deſpair of cauſing the eulogium of Coligny to be ſpoken there?"

'During the run of Irene, he was employed in reviſing his eſſay on the Manners and the Spirit of Nations; and to give, in that work, ſome new wounds to fanaticiſm. He had with ſecret pleaſure obſerved, at the theatre, that the lines which were received with the greateſt acclamations were thoſe in which he attacked ſuperſtition and the names ſhe had long rendered ſacred; and it was to this object he aſcribed all the glory he had acquired. He beheld, in that general admiration, the empire which he had exerciſed over the mind, and the deſtruction of prejudices which he had accompliſhed.

'At this ſame time, Paris boaſted, alſo, the preſence of the celebrated Franklin, who, in another hemiſphere, had been the apoſtle of philoſophy and toleration. Like Voltaire, he had often employed the weapon of humour which often corrects the abſurdities of men, and had diſplayed their perverſeneſs as a folly more fatal, but alſo worthy of pity. He had joined to the ſcience of metaphyſicks the genius of practical philoſophy; as Voltaire that of poetry. Franklin had delivered the vaſt countries of America from the yoke of Europe; and Voltaire had freed Europe from the yoke of the ancient theocracy of Aſia. Franklin was eager to ſee a man whoſe reputation had long been ſpread over both worlds; Voltaire, although he had loſt the habit of ſpeaking Engliſh, endeavoured to ſupport

the converſation in that language; and, afterwards reaſſuming the French, he ſaid: *Je n'ai pu réſiſter au déſir de parler un moment la langue de M. Franklin* *.

'The American philoſopher preſented his grandſon to Voltaire, with a requeſt that he would give him his benediction. "God and liberty!" ſaid Voltaire: "it is the only benediction which can be given to the grandſon of Franklin." They went together to a public aſſembly of the academy of ſciences, and the public at the ſame time beheld with emotion theſe two men, born in different quarters of the globe, reſpectable by their years, their glory, the employment of their life, and both enjoying the influence which they had exerciſed over the age in which they lived. They embraced each other in the midſt of public acclamations, and it was ſaid to be Solon who embraced Sophocles. But the French Sophocles had trampled on error and advanced the reign of reaſon; and the Solon of Philadelphia, having placed the conſtitution of his country on the immoveable foundation of the rights of men, had no fear of ſeeing his uncertain laws, even during his own life, open the way to tyranny and prepare fetters for his country.'

Before we cloſe this article, we muſt add the following little anecdote:

'At a time when there was much converſation concerning a man who had been arreſted by a ſuppoſed forged *lettre de cachet*, Voltaire aſked the magiſtrate what puniſhment would be inflicted on thoſe who ſhould fabricate falſe lettres de cachet?—"They will be hanged."—"That will be but doing right: let us hope the time will come when thoſe who ſign the true will be ſerved in the ſame way."

With the narrative part of this work, are interwoven ſeveral encomiaſtic obſervations on the works of Voltaire; among which the writer's remarks on the Henriade, on the Letters relating to the Engliſh Nation, and on the hiſtorical character of Voltaire, will merit the particular attention of the reader.

The ſecond volume contains ſeveral letters which are intended to illuſtrate the character of Voltaire, and particularly to diſplay the benevolence of his diſpoſition. To the whole are ſubjoined, thoſe Memoirs written by himſelf, which firſt appeared ſoon after the cloſe of his connection with the King of Pruſſia.

This work, though evidently the production of a writer who is partial to Voltaire, and to his free-thinking ſyſtem, abounds with amuſing and curious information, and is, on the whole, well written.

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* 'I could not reſiſt the deſire of ſpeaking the language of Mr. Franklin for a moment.'

ART.

ART. IV. *Remarks on the Letter of the Right Hon. Edmund Burke*, concerning the Revolution in France, and on the Proceedings in certain Societies in London relative to that Event. By Capel Lofft. 8vo. pp. 100. 2s. Johnſon. 1790.

THAT the beſt things are not often the eaſieſt of acceſs, is an obſervation that is verified throughout every part of nature; and Mr. Lofft's pamphlet helps to confirm its truth. It contains many good and excellent remarks: but they are frequently conveyed in language too remote from the uſual and familiar terms of expreſſion, not to appear obſcure to an ordinary and ſuperficial reader. It is often neceſſary to peruſe a ſentence twice, or thrice, before we arrive at the full extent and value of his meaning. He acknowleges, indeed, that though he is not inſenſible to the charms of ſtyle, he has not beſtowed that time on his performance which was neceſſary to make it an elegant compoſition. It is, he ſays, a haſty production, penned 'at no eaſy hour,' when his mind was occupied by far leſs pleaſant objects than that of an attention to the graces of language; and when he ſhould not have engaged in the controverſy, if he had not felt himſelf urged to it by a ſenſe of duty. The ſubſtance of his pamphlet, however, though haſtily reduced into its preſent form, is the reſult of no haſty deliberation. The general principles on which the queſtion muſt chiefly turn, he tells us, he had not now, for the firſt time, to conſider; and, indeed, this muſt be obvious, on the very face of the work, to an attentive reader. Whatever may be thought of the manner, the matter of Mr. Lofft's remarks has evidently been maturely conſidered, and well digeſted.

Mr. Lofft diſcuſſes the nature of the memorable Engliſh Revolution; and he fully proves, to our ſatisfaction, that the right of the people to depoſe unjuſt kings for their miſconduct, to chuſe their own governors, and to frame a government for themſelves, was included in principle and aſſerted in practice, by that celebrated event. In the courſe of this diſcuſſion, he advances many juſt and ſolid obſervations on the general theory of civil government; and he detects Mr. Burke's errors and ſophiſms, with much ingenuity and acuteneſs. He then adverts to the French Revolution; and, more particularly, to ſeveral of the regulations which they have adopted in their new conſtitution. On many of theſe topics, he coincides in opinion with Mr. Burke; and whenever he can do ſo, he ſeems to take pleaſure in it. The want of a ſenate, or ſecond legiſlative body, analogous to our houſe of Lords, (which, though not hereditary, nor even fixed for the lives of the members, ſhould yet be permanent for a ſettled moderate period,) he conſiders

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as a defect in the new arrangement. He diſapproves the circuitous mode of chuſing the repreſentatives to ſit in the National Aſſembly; of requiring any qualification, in reſpect of property or contribution, from the electors; of the plan of making the judges elective and temporary; of the confiſcation of the church-property; and of the abolition of titles and armorial bearings.

Whenever he is conſtrained, by his regard for truth, to differ from the Right Hon. Gentleman, he does it with evident reluctance, and with great decorum. When he reflects on the popularity of the National Aſſembly for ſo many, and ſuch trying months, on their ſtability againſt the Ariſtocratic party, and on their diſintereſtedneſs and fortitude in ſeveral important inſtances; he is perſuaded, that Mr. Burke has greatly *caricatured* that illuſtrious body. Though the French finance is much deranged, he apprehends that it may recover itſelf, by time; which is abſolutely requiſite to correct all evils of this nature; and he pertinently obſerves, that in the infancy of our Engliſh bank-notes, in 1696, they were ſo far from having eſtabliſhed their credit, that they paſſed at a diſcount. He thinks that the French have done right in not entruſting the dangerous power of making peace and war in the hands of an individual, or his miniſter; and he is ſo confident in the ſtrength and goodneſs of the Chriſtian cauſe, that he entertains not the leaſt dread of being injured by the errors of atheiſm or infidelity; nor the ſmalleſt doubt of its triumphing over every oppoſition, whenever it ſhall be ſuffered to take its free courſe, and be laid open to every inquiry *. In treating this part of his ſubject, he

* In this ſentiment, we heartily concur with Mr. Loft. So thoroughly are we perſuaded of the truth and divinity of Chriſtianity, that, if it depended on us, every denomination of atheiſts and infidels ſhould not only be permitted, but invited, to attack it with all their might,—not in the underhand, ſneaking way of pitiful irony and ridicule,—but in the open and undiſguiſed approach of fair and manly argument. Such attacks *might* do good. They could not *poſſibly* do harm. They might, perhaps, ſtrip off what yet remains of the trimming and garniture which has been tacked to Chriſtianity by thoſe, who, as *they* thought, made it much finer than it was originally made by its Author. They might rend away the ſhreds of popiſh lace and embroidery, ſtill hanging to the coat; and with regard to ſuch appendages, whether they make a part of the popery of papiſts, or of proteſtants; of the popery of the church of Rome, of the church of England, or of the church of Scotland; whether they belong to the popery of the eſtabliſhment, or of the diſſenters; we think the ſooner we get rid of them, the better. National churches may, indeed, be rendered ſomewhat more bare and leſs gaudy:

he evinces great candour and generoſity in wiſhing to caſt a veil over "the drunken delirium, the alembic of hell," and the reſt of Mr. Burke's portentous imagery; and to apologize for its groſſneſs, by ſuppoſing, that this diſtinguiſhed orator's taſte as a claſſical ſcholar, his politeneſs as a gentleman, and his mildneſs and philanthropy as a Chriſtian, could never have admitted ſuch coarſeneſs of metaphor, but in the ſudden effervescence of an agitated fancy.

The pamphlet concludes with a teſtimony of concern for the haſty and vehement expreſſions, which Mr. Burke has uſed toward Mr. Lofft's 'revered friend' Dr. Price; and with a rectification of the Right Hon. Gentleman's miſtakes reſpecting the Conſtitutional and Revolution Societies; of both of which Mr. Lofft tells us he has 'the honour to be a member.' An Appendix is given, containing ſome reſolutions of theſe two ſocieties, and of a ſociety at Mancheſter; the French declaration of rights; extracts from the reports of a French committee; and an enumeration of ſome of the moſt important branches of reform already effected in the French government.

With many things in Mr. Lofft's pamphlet, we have been greatly pleaſed; and with nothing more than with that mild and gentle, that kind and courteous air, which runs through the whole of it. He writes with the politeneſs of a gentleman, and with the benevolence of a ſincere Chriſtian. He appears not to contend for victory, but to ſeek for truth; and ſeems as happy to find it in his opponent as in himſelf. Actuated by no mean and ſelfiſh wiſhes to obtain a petty triumph over an adverſary, his firſt care ſeems to be to avoid giving unneceſſary pain to a fellow-creature. Not a harſh expreſſion, not an ungracious word, occurs in any part of his Remarks. His liberty, (and ſuch is not always the caſe with every one's liberty,) is truly liberal. He would not impoſe, nor force it on others. He ſubmits it to their examination; and when they are convinced of its value, then, and then only, he kindly invites them to ſhare in the bleſſing: conſcious, that, whatever it may be to himſelf, it can be a bleſſing to them on no other terms than on thoſe of their own conviction.

Like Mr. Burke, he admires chivalry—'not its pomp, indeed, but its true value; its ſimplicity, its purity, its elevation;' and his pretenſions to the character of a gentle knight,

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gaudy: but the church of Chriſt will become infinitely more neat, elegant, and pure, when it loſes all its extraneous, confuſed, and myſterious trappings. As to the coat itſelf, *that* is made of everlaſting ſtuff; and all the infidels in the world, if they were to ſwarm like the locuſts of Egypt, will never be able to gnaw a hole in it.

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as exemplified in his own conduct, ſtand far higher than thoſe of the Right Hon. Gentleman, who is often extremely abuſive, and even ſcurrilous, toward thoſe who differ from him. Like Mr. Burke too, he teſtifies his gallantry by his praiſe of the female ſex; and ſays, 'he can repreſent to himſelf no image of virtue, which ſo vividly and perſuaſively can impreſs the mind, as the idea of a truly amiable woman.' They have both paid their tribute of reſpect to the ſame dignified individual of the ſex: but with different effect. As an ingenious and brilliant fiction of the fancy, Mr. Burke's eulogy may be admired for its eloquence: but we are more intereſted by the ſincerity of Mr. Lofft's offering; and feeling the united force of its truth and its tenderneſs, we exclaim, with Shakeſpeare, "Thy plainneſs moves us more than eloquence." We refer to the book for the paſſage, which will be found at p. 54.

From the following extracts, the reader will perceive how much better the true nature of the ſocial compact is underſtood by Mr. Lofft, than by Mr. Burke. The latter maintains, (page 88,) that man, by entering into ſociety, "that he may ſecure ſome liberty, makes a ſurrender in truſt of the whole of it:" on which, the former obſerves:

'A ſurrender in truſt of the whole, even of factitious property, to preſerve a part, is a compact ſo unequal as rarely to be neceſſary; but a ſurrender of primary and independent rights, to preſerve ſecondary and adventitious rights, the whole of natural liberty for a precarious portion of civil, is an imaginary compact ſo replete with more than paradox, ſo incompatible with every idea of reaſon and juſtice, that the wildeſt imagination never created ſuch a chimera: if it were a novel thought, its ſtrangeneſs might be ſuppoſed a ſacrifice of reaſon to the ſeductions of the marvellous: but after the arguments repeatedly adduced, to prove it deſtitute of all poſſible foundation, I quit it with reluctance, for the plain opinion which has nothing in it to ſurprize, that man, by uniting himſelf to civil ſociety, reſigns no rights but ſuch as are inconſiſtent with the end of ſuch ſociety. He remains judge in his own cauſe in all thoſe inſtances, and they are many and of prime importance, in which it is impoſſible Society ſhould judge for him. He remains with his full right of ſelf-defence; ſuſpending only the exerciſe where he is more effectually defended by Society. He remains his own governor, by the right he has to ſhare in the formation of thoſe laws which are to govern the community, of which he is a part; he retains his right of determining what is juſt, univerſally in opinion, and in many caſes, in practice, where the law cannot interfere; and where he ſubmits to deciſions which he thinks otherwiſe than juſt, it is in conformity to two principles, independent of any poſitive ſanction, that it is juſt to ſuffer a particular inconvenience, rather than to refer every thing to private intereſted opinion; that it is juſt, having ſubmitted to make Society the arbiter of differences,

ferences, (without which ſubmiſſion, Society could not exiſt) to acquieſce in the deciſions which Society ſhall make.'

'This diſtinction,' adds Mr. L. 'does not reſt in theory; for if there are *natural* rights which do not enter into the depoſit, as being out of the competence of ſociety, theſe rights can, by no colour of claim, be brought under the authority of municipal law; and, indeed, thoſe which are held in truſt, may be rather ſaid to be held by the government, in truſt for the ſociety and the individual, than directly by the ſociety at large;' and this is Mr. Lofft's notion of the ſocial compact; of the tacit reſervation of ſuch rights as are not within the ſcope, or cognizance of ſociety; and of the mode in which ſuch as are depoſited, are to be conſidered as being veſted.

Mr. Burke ſuppoſes, not only that the individual ſurrenders the whole of his rights to ſociety, in order to prevent private paſſions from diſturbing the order of the community, but alſo that the ſociety itſelf ſurrenders the whole of its rights to certain governing individuals, in order to prevent the will of the ſociety at large from acting irregularly and detrimentally; and this, he ſays, can be done only by a *power out of themſelves.* Here Mr. Lofft pertinently and judiciouſly remarks:

'But as this power, extrinſic to the maſs, is an human power, artificially and conventionally alone, ſeparated from the Society of which it was an indiſtinguiſhable part, previous to its appointment, if it has ſtrength committed to it to bridle and ſubdue the whole, by what ſhall itſelf be ſubjected to reſtraint; and do not all partial intereſts and paſſions, incompatible with general good, act with greateſt and moſt permanent force in the production of evil, when ſmall and inſulated maſſes are expoſed to their influence? There is in the general aggregate, a common ſympathy, a temperament of partial intereſts and prejudices, which is not to be expected from detached claſſes, actuated by the *Eſprit de Corps*, and ſurrounded with temporary and local object, often more relative to their particular ſituation than to the general welfare.

'It ſeems, therefore, that it is not by ſetting as a Guardian and controller over the Public Will, the Will of a detached Body, that the tranquillity and welfare of the Community will be beſt promoted; but rather by miniſtering the feweſt incitements to partial intereſts, ſuch as delegation of Power not fully and freely flowing from the general ſource, but derived from a partial channel, of the qualities of which it will partake; ſuch, again, as long continuance of power in the ſame hands; political privileges to particular claſſes, not eſſentially promotive of general benefit; liability to deciſions on ſudden and occaſional inducements of eloquence or cabal, to be immediately executed; without deliberative reſtraint, by the interpoſal of a diſtinct body, not likely to be impreſſed at the ſame time, by the ſame partial influences directed to the ſame point; excluſion of any part of the Community from the common intereſts, and from admiſſibility to the common functions, without crime; eſtabliſhment

liſhment of a military body, or of any order which by wealth, or direct power, or influence on the public opinion, can affect the general operations of Society, detached and contradiſtinguiſhed from the general intereſts; inſtead of leaving the defence, the inſtruction, and the honorary diſtinctions of the State, to circulate as freely as circumſtances can admit, according to the natural or acquired powers of its members. But as in every flouriſhing and long ſubſiſting Society, continued proſperity and eminent deſert, in certain families, will always tend to ſomething of ariſtocratical intereſt; accumulation of wealth, by commerce or manufacture in others, in a remarkable degree, to an Oligarchy, and theſe will require to be controlled by the equal virtue and ſocial ſpirit of a Democracy, which alſo requires to have its tendency to unadviſed determination, balanced by the gravity and prudence of the other deſcriptions; theſe powers and principles kept in their due diſtinctneſs, and the preponderancy preſerved to the more general intereſts, without hazarding the ſecurity of the others, give the elements and form of a Conſtitution, which unites the largeſt portion of ſtability, efficiency, private ſecurity, and public freedom. It is manifeſt it will partake more largely of the democratic than of any other character, as the popular intereſts are, both in extent and importance, of the chief conſideration; though every intereſt which can have place in a free ſtate, without prejudice to its freedom, ought to be ſufficiently protected. This is the only notion I have of juſtifiable, or ſafe and permanently effectual means to bridle and ſubdue all partial intereſts, ſo as to prevent any irregular will from obtaining an aſcendance to the detriment of Society. And it is only by ſuch aſcendance, that the will of the general maſs, diſintereſted, pure, generous, and tranquil, of itſelf, becomes intereſted, corrupt, ſelfiſh, turbulent, deſtructive.'

Though we have extended our account of theſe Remarks beyond what we originally deſigned, we cannot with-hold from our readers the pleaſure of peruſing two other extracts, which will ſet the author's philanthropy in the ſtrongeſt point of view. The firſt relates to the tenderneſs with which a wiſe legiſlator ſhould treat even the prejudices of mankind. Having obſerved, that he thinks, with Mr. Burke, 'that there are occaſions where it is the beſt prudence to be tender, even to an apparent extreme, in the treatment of cuſtoms which have blended themſelves with the opinions, the habits, the earlieſt and the lateſt views of a people;' Mr. Lofft goes on:

'A good and wiſe Government would certainly never attempt to create and nouriſh prejudices for the ſake of governing by them happily; indeed, on the whole, it is true of prejudices, that they muſt be *found*, they cannot be created to ſerve an occaſion: but thoſe which it finds it would treat as Nature, in her general œconomy, does the miſts and vapours, ſo often the harbingers of a mild, ſplendid, and genial day. If ſuddenly precipitated, you have a chill and

and comfortleſs, if haſtily driven by impetuous winds, a tempeſtuous, if not deſtructive day: but if gradually ſubſiding, as they generally do, as the influence of the ſun advances from the dawn to the perfect day, they melt kindly and inſenſibly into the untroubled ſky; all is tranquillity and progreſſive illumination. I think with Mr. Burke, that prejudices are generally ſo relative to the ſtate of a people, ſo incorporated with right ſentiments and aſſimilated to the beſt affections, ſo attached to the heart, and ſo ſlowly corrected by the underſtanding, that an attempt at once to expel them would not accelerate, but retard perfection; not introduce order, but be the too readily obeyed ſignal of confuſion.

'I ſhould therefore be no friend to any forcible means which ſhould ſecularize the monaſtic orders of a ſtate, or in a manner diſſecularize the others: ſhould trample on the ſolemn ornaments of the churches, or infringe the ſtillneſs of the cloyſter. To me, and to many, Religion is in her proper garb when ſimple and unadorned: but if the cuſtom of others has been to preſent her to their imaginations in habits which to their idea are more ſuited to her native dignity, the end of both may be ſtill the ſame: the habitual veneration of the Deity, the diſpoſitions of Purity and Benevolence may be forming equally under different means adapted to our different tempers and early uſe. If we both are left at liberty to purſue our reſpective modes of expreſſing our common duty, without loſs of civil or ſocial eſtimation, all is right. But of thoſe in *monaſtic* orders I underſtand, that they have the *option* given, not the neceſſity impoſed, of quitting their cell.'

In the other extract, Mr. Lofft conſiders the French Revolution as a ſubject of univerſal joy to every friend of the human race:

'If the acceſſion of an army, ſo long the great inſtrument of deſpotiſm, to the cauſe of riſing freedom; if ſweeping from the earth that adamantine fortreſs of inſidious and moſt cruel tyranny, the BASTILLE; if the abolition of LETTRES DE CACHET; the vindication of liberty of conſcience; the introduction of liberty of the preſs; the trial by jury, where life, liberty, or reputation are concerned; the ſubſtitution of the repreſentative will of a great people in the place of the arbitrary will of an individual or of ſecret favoritiſm; the extinction of ſeignoral privileges, and particularly of the game laws, thoſe oppreſſive and ignominious badges branded on the ſufferance of the community by fœdal tyranny;—if the recognition of the natural and civil rights of mankind, and the progreſs made towards reducing them to practice; if the pledge of peace and amity tendered by the new conſtitution as its firſt-fruit and perpetual vow to the ſurrounding nations; if the diffuſion of light, liberty, and happineſs, which ſuch an expanſion of the human powers, ſuch an emancipation of THIRTY MILLIONS of men promiſes to mankind; if theſe are not ſubjects of diffuſive joy, of rational gratulation, of benevolent triumph, I am at a loſs what event can take place, till the final diſſolution, at which a friend of liberty and of mankind can have cauſe to rejoice.'

Indeed,

Indeed, when we call to mind theſe, and other particulars of the French Revolution, we are aſtoniſhed that thoſe, who ſtyle themſelves friends of liberty, ſhould condemn it as a whole, however they may diſapprove of ſome parts. Thoſe who would with-hold from their neighbours, either at home or abroad, that freedom which they claim for themſelves, would find, if they looked narrowly into their hearts, that though they may aſſume the proud title of lovers of liberty, they would be much more juſtly characterized as lovers of themſelves.

ART. V. *An Inquiry into the Small pox*, Medical and Political; wherein a ſucceſsful Method of treating that Diſeaſe is propoſed, the Cauſe of Pits explained, and the Method of their Prevention pointed out; with an Appendix, repreſenting the preſent State of Small-pox. By Robert Walker, M. D. Fellow of the Royal College of Surgeons, Edin. 8vo. pp. 449. 6s. Boards. Murray. 1790.

THE importance of the ſubject, the extenſive manner in which it is here diſcuſſed, the promiſes which are held out to us, and, perhaps more eſpecially, the favourable character which has been given of the work, by ſome whoſe judgment we were unwilling to ſuſpect, have led us to pay more than uſual attention to the contents of this volume. Our readers will, therefore, pardon us, if we detain them for ſome little time, on a matter, in which every one of them is more or leſs intereſted.

The author's deſign is, to inquire into the '*worſt kinds of ſmall-pox*;' the mild diſeaſe being in itſelf, as he obſerves, ſo ſimple, as ſcarcely to require medical aſſiſtance. He tells us that 'a greater proportion of mankind is cut off by this diſtemper now, than was above a hundred years ago, before the cool regimen was generally practiſed;' and therefore he inſinuates, 'very little additional light has been thrown on the diſeaſe, produced by accidental infection, ſince the days of Sydenham:'—but, if the firſt of theſe aſſertions be granted, we do not ſee that the ſecond follows of courſe. Our good or bad ſucceſs in the treatment of a diſeaſe is not to be aſcertained, ſimply, by the number of deaths which occur, but by the proportion which the deaths bear to the recoveries. If, in one year, ten perſons have the ſmall-pox, and nine die, and in the following year one hundred have the diſeaſe, and twenty die, ſhall we ſay that our practice was moſt unſucceſsful in the laſt year? Or what ſhould we think of the accuracy of a reaſoner, who ſhould make this concluſion from merely ſeeing the number of deaths, without knowing the number of diſeaſed. Such

reaſoning is to be found in this book:—nor, indeed, can we ſuppoſe that we are making an aſſertion which is liable to be controverted, when we ſay that in the time of Sydenham, the number who died in the ſmall-pox bore to the number who were diſeaſed, a much greater ratio than they do in our own days.

Waving this queſtion, however, let us attend the author in his introductory remarks. Being aware of the aſſiſtance which he was afterward to derive from theory, he here thinks it neceſſary to enter the liſts with Sydenham in its defence. 'Man,' he tells us, 'being an intelligent agent, we may with equal ſucceſs attempt to ſtem the current of a river, as to bind up his mind, &c.'—'And who is ignorant of the many improvements that phyſic has acquired, by the reſearches, obſervations, diſſection of morbid bodies, collections of medical facts and experiments, that have been brought to light in the courſe of the preſent century?'—Very true: but was not Dr. Sydenham as likely as any man to attend to theſe 'reſearches, obſervations, &c.'? Sydenham thought, indeed, and wiſely, that it was *uſeleſs* to ſpend much labour in debating on cauſes which were hidden, while we neglected thoſe which were evident; and that it was *hurtful* to adapt our remedies to the cure of theſe which were fanciful and hypothetical, inſtead of curing what was preſent and known. Thus, in a pleuriſy, ſays he, would you neglect the inflammation, to attend to the diſeaſed quality of the blood which produced it? or, would you lay aſide the lancet, in order to cure the blood's ſuppoſed morbidity?—Though we agree, however, with Sydenham, in his cenſure of theſe needleſs inquiries, it does not therefore follow that we implicitly adopt his doctrine. We think, as well as Dr. Walker, that his practice in the ſmall-pox was ſometimes erroneous; though we do not aſſert, with him, that his errors aroſe from want of knowlege of its proximate cauſe. Certainly Sydenham, like others, appears to be ſometimes too much inclined to follow what he calls Nature. The queſtion is, whether this Nature be not diſeaſe; and whether, by following her, we are not killing the patient? Thus, the ſwelling of the head, face, and fauces, with ſpitting, &c. were promoted by Sydenham, as being the work of Nature. Yes: but what work?—a diſeaſed work! In like manner, the faintings and purgings in the jail fever may be called works of Nature. Shall we then kill our patients by aſſiſting and forwarding thoſe ſymptoms?

We paſs over the 'Firſt Accounts of the Small-pox, and Opinions concerning its Origin,' as containing nothing of importance. Its *remote* cauſe, we are told, is contagion. We cannot avoid remarking the inaccuracy of writers, (though as it is a common fault, it is not here mentioned as a reproach to

the preſent author,) who indiſcriminately uſe the terms *contagious* and *infectious*, as bearing the ſame meaning; whereas, in fact, *infection* is a genus, of which contagion is but a ſpecies. This diſtinction is ſometimes of material import; and we are led to notice it, from the very vague method in which Dr. Walker writes in a ſubſequent part of his book, when ſpeaking of the 'active influence' of infectious diſeaſes, he ſays, that 'the contagion of ſmall-pox, meaſles, jail fever, and *even of the plague itſelf*, is very limited in its influence.' The *plague itſelf* is indeed ſo: it may be ſtrictly called a contagious diſeaſe, being communicated only by actual contact*: this is by no means proved to be the caſe with regard to ſmall-pox; and with reſpect to meaſles, if we may truſt our own obſervation, as well as that of others, their infectious quality is capable of being diffuſed to a conſiderable diſtance through the air.

The author next inquires into 'the apparent properties of variolous contagions:' but we do not perceive that he has thrown any additional light on the nature of this poiſon. The ſubſtance of what he tells us is, that 'the inflammatory principle of ſmall-pox poſſeſſes a *ſeptic* quality, and this ſeptic quality conſtitutes the principle of variolous contagion.' What do theſe ſounding words mean? let us tranſlate them:—The diſeaſe called ſmall-pox is not a ſimple inflammation, becauſe it is contagious: to the ſtate of inflammation is added another ſtate, in which the contagion conſiſts; and this I call a *ſeptic quality*.—*What* is this ſeptic quality?—The principle of variolous contagion.—Then, *what* is the principle of variolous contagion?—The ſeptic quality, certainly. Excellent! then the ſeptic quality is the ſeptic quality, and the principle of contagion is the principle of contagion. Thus our knowlege is encreaſed!

Suppoſing the ſmall-pox to be what is here called 'an inflammatory-ſeptic diſeaſe,' why ſhould the infection depend on its ſeptic quality? We are told that 'it cannot depend on the inflammation, becauſe inflammation is not contagious.'—Why not? Is not the meaſles an inflammatory diſeaſe; and is it not as infectious as the ſmall-pox? Is not a gonorrhœa or a chancre an inflammatory diſeaſe; and are they not both contagious?—but 'as it is a ſeptic diſeaſe, its contagion muſt conſiſt in that quality.' Why? Is Dr. Walker clear in his ideas of a ſeptic diſeaſe? Are all diſeaſes which he calls ſeptic, contagious alſo? Does ſcurvy come into his liſt of ſeptic diſeaſes? If it does, is it contagious? Is a mortification contagious?—If the infection of ſmall-pox conſiſts in nothing more

* See Howard on Lazarettos.

than the ſeptic quality of the diſeaſe, why is it not infectious with regard to thoſe who have had it before? Are they not obnoxious to other ſeptic diſeaſes? why then not to this?—but to eſtabliſh, beyond all queſtion, the ſeptic nature of the variolous poiſon, an experiment is related, where two vials were partly filled with human blood, and to one of theſe was added ſome matter from the puſtule of a ſmall-pox patient. The contents of the vial to which this was added became putrid firſt; and this is adduced in proof, as if there were any analogy between blood flowing in the veins, and blood corked up in a vial: or between variolous poiſon exerting its influence on the human conſtitution, and the matter of a ſmall-pox puſtule mixed with blood corked up in the vial!—There is no need, however, of reaſoning on this ſubject: does the blood drawn from variolous patients ſmell putrid; or does it reſemble the blood kept for three or four days in the vial?

Dr. Walker is not more fortunate in his attempt to prove another aſſertion. He ſays that 'variolous contagion will not unite with the particles of any other contagion received into the ſyſtem.' The meaning of this we ſuppoſe to be, that the ſmall-pox will not exert its effects on a body which is at the ſame time under the influence of any other infectious diſeaſe; or in other words, that the two diſeaſes cannot operate on one perſon at the ſame period. Yet, after relating ſome caſes, which do not tend to eſtabliſh this fact, he mentions one which, if we depend on the accuracy of his obſervation, at once overthrows the doctrine; for he tells us that a child had, at the ſame time, the eruption of the ſmall-pox, intermixed with the eruption of the chicken-pox. Perhaps, indeed, he may think himſelf juſtified in his aſſertion, by the information which he afterward conveys to us, 'that though ſometimes both kinds appear at the ſame time, yet the *eruption of the one is always diſtinct from that of the other*!

This chapter cloſes with a melancholy piece of intelligence: the infection of meaſles, we are told, is not confined to a ſingle attack; and, therefore, all attempts to inoculate the diſeaſe are fruitleſs; nay, what is worſe, the complaint is moſt dangerous at its ſecond occurrence: though, perhaps, this laſt circumſtance may induce ſome incredulous perſons to ſuppoſe, that the former eruption, inſtead of being called the meaſles, might, without impropriety, have received ſome other name.

In the next chapter, Dr. W. conſiders the 'action of variolous contagion on the fluids.' We here meet with a number of aſſertions unſupported by any proofs; and we are again led, with Sydenham, to a cenſure of ſuch uſeleſs inveſtigations. The variolous matter is, we are told, a ferment. Why?—because,

cauſe, we ſuppoſe, a ſmall quantity being introduced into the blood, and there meeting with *moiſture* and *heat*, it ſoon produces a tumultuous motion in that fluid, and, after a time, throws up its *head*, or *yeaſt*, in the form of puſtules! To thoſe who can be miſled by ſuch quibbling analogy, it is in vain to talk: but let us aſk, whether the blood in the body was ever known to undergo any of thoſe changes which are uſual to fermenting bodies? It is needleſs to anſwer, that 'no philoſopher has hitherto given an account of the *preciſe manner* in which the change by fermentation takes place.' Does not every philoſopher, and every one elſe, know that a ſenſible change does take place in the fermenting mixture? Now, does any ſimilar change take place in the blood? and what is the change? Is it diſcoverable by the ſmell, or taſte? or is it anyway different from the common appearances which occur in other diſeaſes?

We are told, that 'it is obvious to our ſenſes, that variolous contagion, when introduced into the ſyſtem, by mixing with the blood, does aſſimilate ſome of the conſtituent parts of that fluid into its own nature.' This evidence ariſes, we imagine, from the preſence of the puſtules. If this is what is meant, it is merely *begging the queſtion.*—That the puſtules are produced in conſequence of the action of the variolous infection, is certain: but that does not prove the action to be fermentative.—'The multiplication of the variolous contagion is evidence ſufficient for ſtyling it a ferment?' What does Dr. W. mean by the *multiplication* of variolous contagion? Contagion or infection is not *pus*; and though in inoculation, an inaccurate reaſoner might ſay that there was a multiplication of pus, how would he ſhew that there was a multiplication of contagion or infection? Might we not juſt as well call it a *diviſion?*—More eſpecially in caſual infection, where there is no communication by pus, how is it there known how many of theſe *contagious particles*, (if ſuch they muſt be called,) are received into the ſyſtem? and, not knowing this, how is it to be known that they are multiplied? Would Dr. Walker ſay, that in an infectious putrid diſorder, the contagion or infection was multiplied; and if he did ſay ſo, what would he mean? Is contagion or infection a determinate ſubſtance, poſſeſſed of ſize and ſhape, and capable of being meaſured or weighed? Is it diminiſhed in its quantity by its operation on thoſe who are expoſed to it? will it infect only a given number of people? will one man abſorb the whole of it, or one hundred, or one million? or, after the million is infected, is not an equal quantity remaining; or rather, is not *quantity* an improper

proper term to apply to it, as being compoſed neither of number nor magnitude? How then can we talk of its being multiplied?

The variolous poiſon is not, however, in the author's opinion, confined to the mere action of multiplying itſelf: 'we have ſufficient evidence that a quantity of a thin acrid ichor is, by the contagion, generated in the blood.' Where is the ſufficient evidence for this aſſertion? We have ſeen none, and ſuſpect that none can be ſhewn.—Now 'this ichor floating in the blood inflames it; and this inflammation is not the effect of fever'! Indeed! how is that known? Did Dr. Walker ever ſee this inflamed blood where no fever was? but let us proceed, for his reaſoning is curious: 'The inflammation in the blood is not the effect of fever, as it *muſt* take place before its commencement.' *Why muſt* it?—Becauſe the blood is mixed with the contagious particles.—How do you know that it is mixed with the contagious particles?—Becauſe it is inflamed, and which inflammation muſt have been cauſed by the ichor generated by them.—So then, the blood is inflamed, becauſe the contagion is mixed with it; and the contagion is mixed with it, becauſe the blood is inflamed!

The author's remaining arguments are equally extraordinary. Baron Haller is wrong, he tells us, in ſaying that the muſcles have a power of contracting themſelves independently of the nervous energy: there is no principle of life inherent in matter: the nerves alone are the ſource of motion and ſenſation: if the fibres of any muſcle are ſuſceptible of irritation, this muſt ariſe from their ſenſibility: thoſe animals, whoſe muſcles are longeſt capable of being irritated into action, after death, have larger nerves in proportion to the ſize of their brain, than man; and 'for theſe reaſons it is, that noxious contagious matters, after making their way into the circulation, do there act as ferments, and aſſimilate ſome conſtituent parts of the blood into their own corrupt natures.' Really, we are ſo unable to comprehend how theſe reaſons tend to prove the concluſion which is deduced from them, that we omit all endeavours to inquire into their truth or falſity.—Such is the unphiloſophical manner in which Dr. Walker explains this fermenting and aſſimilatory proceſs: nor is this all; he ſets bounds for its time of beginning, and for its term of continuance; and afterward, without any ſhadow of proof that the blood is at all affected, (excepting as in other common diſeaſes,) he determines which of its component parts is moſt influenced; and all theſe things are attempted to be proved by falſe conſequences drawn from futile experiments!

Having

Having inquired rather minutely into the contents of the preceding chapter, we ſhall not ſuffer ourſelves to be long detained by the next; in which we are informed that the ichor, which is ſuppoſed to be generated in the blood-veſſels, and to cauſe the diſeaſe, is afterward expelled into the puſtules: but as theſe puſtules do not always contain the whole of the ichor, the part which remains in the blood, keeps up the fever, &c. after the eruptions; and hence is ſeen the excellence of the Eaſtern practice, which, by evacuating the matter in the puſtules, gives room for more of the ichor to drain into them! Hence too, to continue this ſtrain of arguing, it muſt be evident, that they who have the greateſt number of puſtules, muſt have the diſeaſe in the mildeſt way, becauſe thus the offending ichor is more fully thrown out from the blood. As it is certain alſo, that one large puſtule will contain more matter than ſeveral ſmall puſtules, occupying the ſame ſpace, ſo it will be moſt happy for the patient when the diſeaſe proves confluent! This is a comfortable theory, and certainly *ought* to be true; yet according to Dr. Walker's obſervation, it follows, that where the puſtules are feweſt, the whole noxious ichor is determined to the ſkin: but in the confluent ſmall-pox, where perhaps the whole ſkin is covered, there the noxious ichor is not all determined to the ſkin.—How happens this? Becauſe in theſe caſes a greater quantity of ichor is generated in the blood.—How is this known? By the appearance of a greater number of puſtules! We afterward meet with ſome ſimilar information with reſpect to perſpiration. Perſpiration, we are told, evidently contains a portion of the contagious fluids, and of courſe tends to moderate the eruptive fever, and certainly leſſens the number of pimples. How comes it then to be *leaſt* in the mildeſt diſeaſe? Becauſe in the mildeſt diſeaſe there is leaſt of the contagious ichor generated.—How is that aſcertained? Becauſe there are feweſt puſtules.—We thank the author for his information: but it is enough to make our heads giddy, from thus continually pacing round the ſame circle!

In deſcribing the ſymptoms of this diſeaſe, Dr. Walker evinces a conſiderable ſhare of accurate obſervation: we are not certain, however, whether there is not ſomething fanciful in the remark, that 'we judge of the eruption being completed, from the ceſſation of *ſneezing*.'

We next arrive at the method of cure; and we are informed, amid a great deal of uſeleſs theory, that the indications of cure are two: 'to moderate the inflammatory fever; and to diminiſh the exceſs of the contagious fluids.'

Under the firſt of theſe heads, the uſual antiphlogiſtic plan is recommended: for it happens luckily, that however wild the theory may be, the practice which has been beneficial is generally retained. We expected, however, to have found Dr. Walker a warmer advocate for the lancet, than he appears to be; ſince, if the proximate cauſe of the diſeaſe be the preſence of contagious ichor in the blood-veſſels, why not open the ſluices, and evacuate it?—but our endeavours, it ſeems, will be fruitleſs, however rational the treatment under the firſt indication may be, while we leave the proximate cauſe unſubdued: we muſt, therefore, have recourſe to the ſecond indication, and evacuate the contagious ichor. Now, Nature, who is always ſo wiſe, and who yet is always ſuch a fool; who knows the means of curing every diſeaſe, and always ſets about them, but who, like a bungler, fails in her mode of employing them; Nature here very properly directs 'her chief aim to the expulſion of the morbid particles,' but then, ſillily, 'ſhe employs the common ſecretory organs of the machine for that purpoſe.' She tries to evacuate the ichor by perſpiration, by diſcharges from the ſalivary glands, by the kidnies, &c.; by ſome of which endeavours ſhe does harm, and by others but little good, for 'they are inſufficient to diſcharge the great load of morbid fluids.' The outlet for theſe is by the inteſtines, and the chief art in conducting the cure, depends on the conſtant exhibition of purges. It is for want of theſe, adds the author, that ſo many patients are loſt by 'our late phyſicians,' who are under 'a rooted prejudice againſt early purging in ſmall pox.' Nor does Dr. W. confine this practice to the inflammatory diſeaſe; it is equally recommended in the putrid kind, while the ſtrength is to be kept up with wine, &c. He here likewiſe recommends bark, becauſe, among other properties, *it promotes the diarrhœa.* This is certainly rather novel; and though it is endeavoured to be eſtabliſhed by a profuſion of reaſoning which may tire us indeed, but can never convince us, ſtill ſome cautious practitioners will entertain doubts of its efficacy. To keep the body ſoluble throughout the diſeaſe, to throw up glyſters, and occaſionally to adminiſter purgatives, would probably form a part of their plan of treatment: but this by no means anſwers Dr. Walker's intention: his buſineſs is not to evacuate fæces, or, by purging, to leſſen the pulſe, or diminiſh the ſtrength of the body; his aim is ſo to ſtimulate the arteries which furniſh a diſcharge to the inteſtinal tube, that they ſhall freely pour out the contagious ichor which floats in the blood. How it happens that this ichor ſeparates from the reſt of the circulating fluid, and is directed to the inteſtines, we are not informed: nor ſhall we puzzle ourſelves with

with ſeeking for the information; we ſhall be contented with hinting, that to us the evacuation of contagion, like its multiplication, is rather an obſcure doctrine.—Fortunately, however, as we obſerved before, Dr. Walker is not ſo much at variance with us in his practice, as in his opinions; and if we may judge from the few caſes which he relates, his purgatives were neither more active in their operation, nor more frequently repeated, than thoſe which have been recommended by Sydenham, Boerhaave, Huxham, Freind, &c. Huxham particularly ſays, that "nothing has ſucceeded better with him in removing the ſecondary fever, than *repeated purgatives*, with the addition of calomel occaſionally, and interpoſing opiates between whiles."

In the chapter on the ſecondary fever, we have a repetition of the ſame unſatisfactory theory. Dr. Walker firſt attempts to prove that this fever is not occaſioned by the abſorption of the variolous matter from the puſtules: nor do we aſſert that it is: but this we do aſſert, that his reaſons why it is not ſo are futile. If it aroſe from this cauſe, ſays he, the puſtules would be emptied, which is not the caſe. Has he not himſelf told us, that if we were to empty the puſtule with a needle or lancet, it would again be filled; and this perhaps for five or ſix times: what then is to hinder this ſame refilling in caſe of abſorption? The fact appears to us, that abſorption and ſecretion are both going on in the puſtule; though the ſecretion may not be in conſequence of 'a ſuperabundant quantity of contagious matter in the blood,' nor the abſorption be the cauſe of the ſecondary fever.

The author next propoſes his own theory; which is, that the fever depends on the exceſs of contagious ichor in the ſyſtem; and that it comes on in conſequence of the puſtules being full, and admitting no more of the aſſimilated fluid. We need add nothing more on this ſubject: ſimilar doctrines have been already advanced, and, we truſt, confuted.

We ſhall now briefly notice the author's opinions on the cauſe and prevention of pits; and, probably, with regard to theſe being formed in the face by the dryneſs and hardneſs of the puſtules, in conſequence of expoſure to the air, Dr. Walker's ſentiments may be juſt. Still this appears to be not the only cauſe; ſince in the hands, which are alſo expoſed to the air, we ſee few or no pits; and in inoculation there is always a conſiderable mark where the matter was inſerted, though that part is defended from the air.—The variolous eruption ſeems, from ſome cauſe or other, to be particularly determined to the face; more puſtules being generally collected in it than in any other part of the body of an equal ſurface: hence from cluſtering,

cluſtering, as at the place of inoculation, and from being more liable to be inflamed from ſcratching, &c. the cutis probably becomes ulcerated, or more ſo than in other parts: ſtill this dryneſs and hardneſs of the ſurface aſſiſt in continuing the irritation, and in cauſing the ſcar. How far 'the impreſſion of a ſeal on melted wax' illuſtrates this ſcar, we are in doubt: certainly our faces are not like wax, which being ſtamped when hot, retains the impreſſion when cold. Indeed what is ſaid about the tumefaction of the face being favourable to receive the impreſſion, appears fanciful. On the whole, our opinion of the cauſe of pits is, that they are the conſequences of *ulcerations* in the cutis, which are allowed to heal, while a hard unequal body, (the dry and condenſed matter and cuticle,) is preſſing on them: conſequently, they heat unequally.

Dr. Walker's mode of preventing this deformity, is by the application of a maſk:—but we will give his own words:

'As the condenſation of the maturated puſtules upon the face appears to be ſolely owing to the influence of the external air, my firſt intention is, to prevent the acceſs of air to the part. This is done, by the application of a *maſk*, compoſed of old fine cambrick, thinly ſpread with the following liniment:

℞. Ol. olivar. opt. unc. iv.
Spermat. ceti.
Ceræ alb. utr. ſemunciam.
Liqueſcant ſimul leni igne et agitentur donec refrixerint.

'I firſt apply a triangular piece of cambrick, ſpread with the liniment over the noſe, which is not intended to ſhut up the noſtrils, but ſnipped in different parts at its baſe, and theſe ſnips a little turned up within the noſtrils: a ſuitable opening is cut in the maſk, to admit the noſe already covered, and another opening for the mouth, a little ſnipped, for its better application upon the lips, though it is unneceſſary and inconvenient to bring it too far within the lips. The maſk is ſpread with the liniment in the ſame way, as the triangular piece for the noſe, and is kept on with tapes, or narrow ribbon, that faſtens behind; its circumference reaches to the hair on the forehead and temples, covers the cheeks, and turns under the chin, being ſnipped at the bottom for that purpoſe.

'If the above deſcription is not readily underſtood, the intention of it being merely to exclude the acceſs of the external air from the face; this end may be obtained, by covering the whole face with ſeparate pieces of old fine cambrick, ſpread over with the liniment, leaving apertures for the mouth and noſtrils.'

The maſk is uſually applied on the ſeventh day, and is continued, renewing it three or four times in twenty-four hours, till the puſtules are perfectly emptied.

The volume cloſes with an appendix, 'repreſenting the preſent ſtate of the ſmall-pox, with remarks on its frequency and mortality,

mortality, and on the expedients uſed for reducing theſe:' 'ſome means alſo are propoſed of ſtill further reducing the number of deaths.' Theſe means, which conſiſt in eſtabliſhing regulations to prevent all communication between ſound and infected perſons, might be uſeful in ſmall ſocieties: but to ſuppoſe that every individual in a large city, or in a whole country, is to be guided by them, is mere ſpeculation. It is curious, then, to find Dr. Walker aſſerting, that 'to ſuch as perſevere in obſerving the rules, *it is impoſſible* they can catch the diſtemper'!

We ſhall here cloſe this article, (though we have paſſed over many particulars which we intended to notice,) by remarking, that though Dr. Walker's practice appears to be judicious, as it ſeems, in general, to be the common eſtabliſhed practice, yet we cannot applaud the fallacious reaſoning, and the unfounded aſſertions, which fill ſo large a portion of his book; and by which the author has plunged us into theories that we hoped were forgotten, and has obſcured the ſcience which he profeſſed to elucidate.

ART. VI. *A View of England toward the Cloſe of the Eighteenth Century.* By Fred. Aug. Wendeborn, LL. D. Tranſlated from the original German, by the Author himſelf. 8vo. 2 Vols. pp. about 460 in each. 12s. Boards. Robinſons. 1791.

WE have already noticed this entertaining work in the original *, and have exhibited a general view of the heads into which it is divided, and under which our national character is conſidered; and we have, in ſome meaſure, enabled our countrymen to judge of the execution of Dr. Wendeborn's deſign, by tranſlating particular paſſages from his performance. The preſent publication comes with a two-fold recommendation to the Engliſh reader; the tranſlation has been performed by the author's own hand, and he has thereby adhered to the old Engliſh precept, of not ſaying behind our backs what he will not ſay to our faces †.

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* See Rev. vol. lxxvii. p. 229. and vol. lxxviii. p. 568.

† When this idea, however, is farther conſidered, we may object to the author's having omitted, in the tranſlation, many paſſages which he had inſerted in the original, becauſe their contents '*are well known to Engliſhmen.*' On this principle, the whole work might have remained in its original language, if an Engliſhman is preſumed to be acquainted with all that he ought to know on the ſubject: but if we wiſh to ſee what a learned foreigner ſays of us, and to judge whether his account be accurate; that curioſity ſhould be gratified, and that judgment allowed to exerciſe itſelf, in *every* part of the work.

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The following paſſage will not only explain the author's motive to this undertaking, but alſo his conduct in it; and will ſhew his qualifications for it. Having, as he informs us—

'received information, that more than one Engliſh tranſlation, by different perſons, was about to be undertaken, he had reaſon to apprehend, that theſe tranſlators might not do that juſtice to the original, which he would naturally wiſh for; and, therefore, in his own defence, and contrary to his inclination, he undertook the tranſlation himſelf, and announced it to the public. It now makes its appearance before the Engliſh reader, who, whilſt he peruſes theſe volumes, is earneſtly intreated to keep always in mind, that the author is a foreigner, who wrote it with no other view than that of inſtructing his own countrymen. Many things, therefore, in the original, muſt appear unintereſting to a well-informed Engliſhman; and for this reaſon, ſundry paſſages, relative to matters which are ſufficiently known in this country, are omitted in the tranſlation.'

When a writer is able to tranſlate his own works, it is not only more gratifying to himſelf, by doing full juſtice to his own meaning, but it is alſo more ſatisfactory to the reader; who thus communicates immediately with him, without the intervention of a third perſon as an interpreter. Having enjoyed that ſatisfaction in both caſes, we are able to pronounce, that viewing this publication as an Engliſh compoſition, the reſpectable author, who ſo modeſtly pleads for allowance as a foreigner, could not eaſily have found a native capable of doing him more juſtice; and notwithſtanding the full account that we have already given of the German original, this ſecond peruſal naturally invites us to exhibit a ſpecimen of Dr. Wendeborn's performance, in his own Engliſh tranſlation. In doing this, we muſt ſuppoſe an attentive reader to turn to the former articles on this work, to avoid repeating our general opinion, farther than, for the ſatisfaction of thoſe who will not take that trouble, to declare that we conſider it as the moſt juſt and liberal characteriſtic view of the Engliſh nation that has yet been exhibited either by a foreigner or a native. We ſhall now be more detached and miſcellaneous.

Dr. Wendeborn appears to great advantage not only as an Engliſh writer, but alſo as an Engliſh critic, in the following remarks on our dramatic repreſentations:

'Engliſh plays, and the writers of them, have been frequently blamed for a great neglect of the three unities ſo ſtrongly enjoined by Ariſtotle; and Shakeſpeare has been particularly cenſured on this account. But defenders have not been wanting, who have pleaded Engliſh liberty, and that their dramatic writers were not ſubject to the laws of the Stagirite. Indeed, it ſeems as if the unity of action was the firſt and the principal dramatic law, which a dramatic writer, in regard to the three unities, ought never to tranſ-

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greſs; though he may, without much blame, deviate in ſome degree from the two others, in a manner not much to be perceived. I do not know, whether the violation of truth, upon which the law of the three unities is ſaid to be founded, can be greater, or the confidence in the deception of the ſpectators of the play be more ſtretched beyond the proper bounds, than when the ſcenes are ſhifted ſo often; when ſometimes a private room, ſometimes a priſon, ſometimes a public place, and a variety of other ſights, are brought before an audience, which does not change its place. It ſuppoſes a total want of critical obſervation among all the ſpectators, to think that not one of them, when he ſees a play performed, in which the three unities are ſtrictly obſerved, ſuch, for inſtance, as Addiſon's Cato, ſhould not find it pleaſant to hear the old Romans, repreſented there, ſpeaking in elegant Engliſh blank verſe; or ſmile when he ſees, as I have done more than once, the grave Cato before him, in a modern wig, and white ſilk ſtockings, or Porcia in an elegant cap, made up after the neweſt faſhion. If we, without any complaint, can put up with theſe deviations from truth, if we do not deſire a unity of language, of dreſs, and an hundred other unities, which hiſtorical truth might require, why ſhould we, on ſeeing an excellent play of Shakeſpeare's, or of any other good dramatic writer, performed, be angry, becauſe the three unities, preſcribed by Ariſtotle, are not ſtrictly adhered to. The Engliſh, who like to be unſhackled, may certainly ſay many things againſt this cenſure of their plays, which have ſome reſemblance to their modern taſte of gardening.'

In mentioning our parliamentary debates, we cannot but think Dr. W. has liſtened too implicitly to the common character given of them among ourſelves. He ſays:

'It muſt give pleaſure to a feeling and enlightened mind, to hear the nobleſt language of patriotiſm, and ſee in what ſtriking colours the intereſt of the court, and the liberties of the people are caricatured; but, when after long rhetorical exertions, the cry is, the queſtion! the queſtion! an uninformed ſtranger, whoſe paſſions have been worked upon by the ſpeeches he heard, and who tacitly felt an intereſt in the event of the debate, will find to his great ſurprize, that the whole conteſt is too often no more than a matter of form, and a kind of mock battle between the miniſterial party and thoſe that are in the oppoſition, of which the iſſue in moſt inſtances very eaſily might be foretold before the houſe aſſembled.'

Dr. W. needs no information why the event of moſt debates may be ſafely predicted beforehand; and yet a debate being 'a kind of mock battle,' is nevertheleſs an aſſertion more current than true. Were it ſo, and were the parliament to regiſter all miniſterial edicts in ſilent acquieſcence; the country would, in reality, be abuſed beyond its preſent conceptions: but however ſome oratorical adventurers may labour for the credit of eloquence, the conteſts with the miniſter are by no means feigned; and our worthy author, during his reſidence here, muſt have found

found ſeveral inſtances when the arguments of the oppoſition have prevailed againſt the meaſures propoſed by the adminiſtration.

In our account of the German edition of this work, as well as on former occaſions, we have remarked the arduouſneſs of undertaking to delineate characters; and the danger of confuſion by attempting too great minuteneſs and diſcrimination. Dr. W.'s clear inſight into our government, laws, and cuſtoms, occaſions many drawbacks from the praiſes that he beſtows on the principles on which they are founded; and he has made few that can be denied him: yet, on the whole, theſe drawbacks and exceptions are ſometimes ſo numerous, that our attention is diſtracted by being vibrated backward and forward through the variety of well contraſted remarks, until it is left at laſt without any clear conception of the object before us. Sometimes, alſo, amplification includes a great deal that amounts to very little; which we muſt take the liberty to think exemplified in the following paſſage:

'Whether active induſtry be a characteriſtic of the nation, may be doubted; in Holland they ſeem to be more buſtling in their trading towns; but, perhaps, they are ſo only in appearance. Thoſe who muſt and who have a mind to work, do it with ſpirit and aſſiduity; but the majority, I believe, are inclined to live in eaſe and indolence. No people are more fond of holy-days than their workmen and apprentices. Perhaps, they would ſooner admit of deſpotical laws, than be deprived of their ſtated ſeaſons for idleneſs, drunkenneſs, and debauchery. The ſtreets in London are continually crouded with people, puſhing along, and moſt of them with countenances as ſerious as if their heads were full of the moſt weighty affairs. This will ſtrike a foreigner, who has met on the continent many more chearful faces than he will meet with when he perambulates the metropolis, or other places in England; and ſeeing the ſtreets of London ſo full, he will be apt to think that moſt of them are intent upon buſineſs; in which, however, he is miſtaken: for numbers of thoſe he meets are employed in nothing but idleneſs. Almoſt the ſame may be ſaid of thoſe who are ſeen on the public roads; all is in motion, and has the appearance of activity and diligence, though many are engaged in no profitable buſineſs. Numbers of horſemen paſs along, of whom ſix out of ten are idlers, who ride merely for diverſion, and yet go on, without the leaſt neceſſity, at ſuch a rate, as if they were haſtening to ſee a friend, whom they believed to be at the laſt gaſp, and were in fear of his expiring before their arrival. The coaches are moſtly filled with loungers of both ſexes, who to get rid of themſelves, and to enjoy the freſh air, look at each other in ſilence, and have drawn up the glaſſes for protection againſt the duſt in ſummer, and the cold in the winter. Even the ſtage-coaches are continually crouded with paſſengers, and the female ones make generally the majority, moſt of whom travel, to be abſent from home, to pay ſome unneceſ-

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fary viſits, and to endeavour to get rid of ill-humour, and to go out of town that they may have an opportunity of returning to it again. In ſhort, there ſeems to be a great degree of reſtleſſneſs among the Engliſh, though labour is not what pleaſes many. Thoſe who muſt work do it in hopes of living at laſt in indolence, and of enjoying, as it is called, life, though their increaſed years tell them, that they are too old for it.'

Here are many true remarks brought together barely to inform us that a great collection of people in one city, occaſions much buſtle in and about it!—A regard to truth tempts us to glance on a moſt delicate ſubject indeed, a ſubject to which none but fuſtly old fellows, beyond all hopes, like ourſelves, would dare to allude; and that is the idea which foreigners conceive of our fair countrywomen! Muralt, it ſeems, a Gothic Swiſs, undervalued the Engliſhwomen, becauſe they wanted broad ſhoulders and hips, and had inanimate faces. Dr. W. obſerves, that

'Muralt being a native of Switzerland, took his idea of the ſtandard of female beauty from the women of his own country; but had his taſte been a little more refined, he would have reſigned the ideas which he had formed of beauty in his earlier days, and acknowleged that no where a greater number of fine ſhapes, among women, are to be found than in England. He is, perhaps, more in the right than when he aſſerts, that they are eaſily put out of humour: but this is a weakneſs, not particular to Engliſh women; it is the nature of thoſe in all countries. A celebrated modern Britiſh writer *, comparing the manners of handſome Engliſh, French, and German women, ſays of the former, that "even among the loveliеſt features, ſomething of a ſulky air often appears." This is a very juſt remark, though, perhaps, in five inſtances out of ten, this ſulkineſs will ſoon change into a good-natured ſmile, when the parties get a little better acquainted.'

This however, in vulgar phraſeology, is only helping a lame dog over a ſtile; as neither Muralt nor Dr. W. are peculiar in this remark: for other foreign writers, whom we do not now recollect, have noted this diſtant reſerve, by Engliſh women toward ſtrangers, and have dared to ſtyle it haughtineſs! Whether it be haughtineſs, ſulkineſs, or a monopoly of good manners, we do not preſume to decide: but we need no foreign information of the diſguſting fact. Even one of their own countrymen, who meets an acquaintance in company with two or three ſtrange ladies, will, it is true, receive a cuſtomary acknowlegment of his civilities from his ſaid acquaintance: but muſt be very young, very handſome, or very modiſhly dreſſed, if he obtains more than a broad ſtare from the ſtrangers,

* 'Dr. Moore, in his View of Society and Manners in France, &c. vol. ii. p. 22.'

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in return for the current bow made to them in common. If, under the ſame circumſtance, he ſits down in company with them, his ſituation is not mended; they will ſtare indeed, but they will ſeldom deign to aſſiſt converſation with a ſingle word, or even a ſmile of complacency, unleſs it be extorted from them. This is the real fact; on which we ſhall only obſerve, as it is not good policy to part on ill terms, where we have no remedy, that they are perfectly right who allow that theſe ſulky or haughty females, are capable of becoming infinitely agreeable to thoſe whom they *condeſcend* to acknowlege as their friends. Old as we are, we are bold to pronounce, to the very teeth of faſhion, that eaſy affability alone is true politeneſs, and that ſtiffneſs is only the affectation of gentility.

Dr. W.'s account of the ſtate of religion in England, is another delicate ſubject: but it is intelligent and liberal. Dr. W. characterizes the eſtabliſhed church, and the reſpective claſſes of diſſenters from it, with an impartiality that reflects much credit on his own character as a profeſſor of the goſpel of charity: if he has any favourites in particular, they ſeem to be the Quakers, who indeed are beſt intitled to the regard of an indifferent ſpectator; ſince, with fewer oſtentatious pretenſions, they appear to underſtand the eſſentials of the Chriſtian character, better than their more faſhionable neighbours.

Our religious character, in a general view, is well expreſſed in the following brief terms:

'An opinion prevails abroad, that the generality of the Engliſh care but little for religion; and, upon the whole, thoſe who think ſo, are, perhaps, not much miſtaken. However, after a long reſidence among them, I have found, that the effects, which the doctrines of Chriſtianity are intended to produce in life and in ſociety, are in this iſland, in many inſtances, more viſible, and more frequent, than in countries where more pride is taken in maintaining doctrines which are called orthodox, than in practiſing virtue, and in ſhewing the power of religion in actions which are laudable and uſeful, ariſing from principles and motives founded upon reaſon and humanity. Charity, toleration, and mutual forbearance, in regard to religious opinions, are greater in England than in any other part of the world, the United States of America excepted.'

We are ſorry that no better deſcription of our clergy is to circulate over all Europe, than is to be found in the enſuing paſſage:

'There are among the epiſcopal clergy many worthy, learned, and exemplary men, but I fear, that there is too great a number of an oppoſite character, and who contribute very little to keep up the dignity of their order. A living author, whom I have before quoted, and who was himſelf bred in one of the Engliſh univerſities, ſays very pointedly, "The public have long remarked with indignation, that ſome of the moſt diſtinguiſhed coxcombs, drunkards,

debauchees, and gamesters, who shine at the watering-places, and in all public places, but pulpits, are young men of the sacerdotal order *." No dissenting clergyman, whilst I have been in England, was ever punished with death as a criminal; but more than one of the established church have suffered on the gallows. The greediness with which some of them are in pursuit of many livings, or church-preferments; the severe manner in which others collect and exact their tithes, besides many other glaring blemishes, are exposed publicly in satirical prints, in writings, and on the stage, but, as it seems, to little purpose. The great want of subsistence and poverty of some, contrasted with the prodigality and affluence of others, contributes too much to the lessening of the esteem of the clergy among the people. Many, if I may so express it, are burthened with preferment and income, whilst others, sometimes deserving men, are almost starving with their families, for want of the necessaries of life. The trade which is carried on with livings and advowsons, and the advertisements in the public papers relative to it, are things which a protestant foreigner, when he comes over to England, can at first hardly credit. Whoever possesses, as a layman, the right of disposing of a living, regards it generally either as a part of his revenue, or as a provision for one of his children. The prices of an advowson, or a living, are regulated by the value of the flock, and the income of the shepherd. There are, it is true, proper laws against simony, but I am apprehensive, that they are frequently and easily evaded.'

On the whole, we really apprehend there is more serious disposition to piety among the lower classes of the people who think at all, than even among the clergy; and the extension of what is called Methodism, is strong evidence in favour of the opinion: since the vigilant Methodist teachers do little more than supply the obvious deficiencies of the legal pastors †; and do not always cultivate stony ground.

If the venerable LORDS who superintend all the concerns of the *meek* and *holy* religion professed in this kingdom, would but awake from the supineness of affluence, to effect a thorough reform in the doctrines, rituals, and *more especially* in the discipline of the church, they might soon remove the complaint of the contempt shewn to the order over which they preside. Such complaints are answered by complaints from the people, of finding so *very few* proper objects of respect; and so long as this recrimination continues, so long will the sore go on festering, until it reaches some crisis,—which is left to the reflection of those whom it more immediately concerns.

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* 'Knox's Essays, vol. i. Essay xvii. p. 90.'

† This fact will fully account for the Methodists being more hated by the church clergy, than any other class of dissenters whatever.

Returning, therefore, to our general ſubject, we cannot cloſe this article better than by one ſhort ſentence, which comprehends as much as an Engliſhman can wiſh, even in the moment of his greateſt exultation:

'In my opinion, the Engliſh, of all cultivated nations, approach the neareſt to the character of what man, in reality, ought to be; and this, I think, is their chief characteriſtic.' (Vol. i. p. 360.)

On behalf of the whole Engliſh nation, we return Dr. Wendeborn ſincere thanks for ſo warm and frank an acknowlegement; wiſhing, at the ſame time, that we were all more deſerving of ſo diſtinguiſhed a compliment.

ART. VII. *A Tour up the Straits, from Gibraltar to Conſtantinople.* With the leading Events in the preſent War between the Auſtrians, Ruſſians, and the Turks, to the Commencement of the Year 1789. By Captain Sutherland, of the 25th Regiment. 2d Edition *, corrected. 8vo. pp. 372. 6s. Boards. Johnſon. 1790.

CAPTAIN SUTHERLAND's Journal has furniſhed us with an agreeable amuſement, and a very acceptable relaxation from the fatigue of ſeverer ſtudies. The obſervations which he made in the courſe of his tour, are given in that eaſy, polite, good-humoured manner, and with that improved taſte, which we ſo frequently, but not always, diſcover in the military line. He appears to have been endowed, by nature, with a diſpoſition very ſuſceptible of ſuch current accompliſhments as a gentleman ought to poſſeſs; and that diſpoſition ſeems to have received a degree of cultivation, ſufficient to render him, what every man would wiſh to be, happy in himſelf, and agreeable to others.

The author informs us, in his prefatory account of the occaſion of his travels, that the commander in chief of the garriſon of Gibraltar having indulged him with leave of abſence, he accepted the invitation of an amiable friend, to accompany him on a voyage to the Levant. 'It was,' he adds, 'with the moſt heart-felt ſatisfaction, that he found himſelf enabled to profit by ſo favourable an opportunity of viſiting a country, not only intereſting from the precious remains of antiquity with which it is ſtill adorned, but from the critical ſtate into which it was thrown by the war already begun, which threatened, ſooner or later, to involve in it many of the Powers of Europe, and

* The firſt edition proving inſufficient for the number of ſubſcribers, we had no opportunity of reviewing this work, till the new edition appeared.

to call forth the juſt arm of Great Britain, to check the haughty uſurpations of the ambitious court of Ruſſia.—The author's friends ſaw his happineſs in embarking on ſuch a tour; and, that they might, in ſome degree, partake of it, one of them inſiſted that he ſhould keep, and tranſmit to him, a regular journal. This promiſe was readily given, and faithfully obſerved:' ſubſequent encouragement, we are farther told, induced Mr. S. to offer his remarks to the public.—The ſhip in which he ſailed, was the Pearl frigate.

The firſt letter, addreſſed to Capt. Smith, the gentleman who requeſted our traveller's journal, is dated from Carthagena, Auguſt 14, 1787. His arrival in Spain furniſhes him with an occaſion of reviewing and epitomizing that part of the Spaniſh Hiſtory which comprehends the introduction of the Moors into that country, A. D. 712; and ends with their final expulſion in 1602. He then proceeds to later times; briefly touches on the conteſts between the Engliſh and the Spaniards, in conſequence of our acquiſition of Gibraltar; and deſcribes ſome parts of the country, on the coaſt, particularly Carthagena, of which the Engliſh were once in poſſeſſion. This circumſtance induces him to recapitulate ſome of the principal circumſtances that occurred during the riſe, progreſs, and concluſion of the memorable *war of the Succeſſion*. This ſubject, with the mention of a few excurſions by ſea, brings the author to the end of the ſecond letter.

In the third letter, dated Sept. 1, we find the voyagers at Cagliari, the capital of Sardinia, where they were invited to dine with the Viceroy, Count St. André, who politely ſent three carriages to convey them to the palace. The dinner was in the French ſtyle. No wine was ſerved, excepting *at dinner*, with one glaſs of *liqueur* after the deſert. The principal people of the iſland were invited to meet the Engliſh viſitants; and the author is in raptures when he deſcribes the beautiful Sardinian ladies, to whom he was introduced on that occaſion.

'I have often,' ſays he, 'endeavoured to form an idea of Eve in her ſtate of innocence, but never ſucceeded until I ſaw this charming *Marcheſa* *. With the firſt rank and faſhion, ſhe is a child of Nature, and Nature in perfection. Her limbs are moſt elegantly turned, and her beautiful ſhape is neither diſtorted by ſtays, nor encumbered by a load of falſe *croupion*. It is impoſſible to deſcribe how ſuch a woman moves. She is of the middle ſize, and in the prime of youth. Her face is equal to her perſon, brunette, with lovely black eyes, whoſe expreſſion gives full force to the vivacity of her converſation.

* The Marchioneſs Villarias.

'Paſqua* poſſeſſes every attraction, except that of drawing one from Villarias. Tauolard † is handſome and amiable, but has not ſo much of *L'Allegro* as the other two. Their dreſs reſembles the Engliſh; but the unnatural paſſion for monſtrous protuberances, which I am ſorry to hear ſtill reigns among our fair countrywomen, has not yet reached Cagliari.

'In their manners, the Sardinian ladies are more like the French. They ſay every thing that they think, and have no idea of reſerve. You kiſs their hands as a mere compliment; and, in dancing, whenever you turn a lady, ſhe expects you to put your arm round her waiſt, while her's reſts on your ſhoulder.

'This frankneſs is vaſtly pleaſant, and is here of no evil tendency; for, in a confined ſociety, ſecluded from the general world, where the characters and their connections are thoroughly known, and where the number of the profligate is too ſmall to find either countenance or protection, confidence and ſincerity on the part of the women, naturally produce honour and eſteem in the breaſts of the men.'

A viſit which they paid to a Sardinian nunnery, naturally introduces the affecting ſtory of the amiable LUCILLA, who is aunt to the beautiful Villarias; and youngeſt of the ſuperiors in the nunnery juſt named. As we have no doubt that this little hiſtory, though it has ſomething of the air of romance, is ſtrictly true, we ſhould have copied it into our pages: but it would have left us too little room for a due notice of the remainder of the volume. We ſhall, therefore, only add on this head, that the recital of the ill fortune of the highly accompliſhed Lucilla cannot fail to impreſs the heart of every reader, with the moſt poignant ſenſations of pity.

Letter IV, continues the account of Sardinia, and of the repeated civilities that the travellers received there; which ſeems to prove, as Capt. S. intimates, that the Engliſh are great favourites with the inhabitants of that iſland.

In Letter V, we accompany the author to Naples; and now we begin to enter with him on claſſic ground; in our walks over which, we find him an agreeable and intelligent companion. In his way to Naples, he touches at Caprea, which, he ſays, in ſize and ſhape, is not unlike to Gibraltar. This rocky iſland has been much noticed by travellers; it having been rendered famous, or rather *infamous*, as the abode of Tiberius, and the ſcene of his abominable debaucheries: of which ſome notice is here taken, with proper expreſſions of abhorrence and deteſtation. We may truly ſay of this wretch, as Pope ſaid of Cromwel, that he is "damn'd to everlaſting fame!"

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* The Marchioneſs of that title. † The Baroneſs of that name.

Perhaps

Perhaps it would have been as well if his memory could have periſhed with his vile carcaſe.

The kingdom of Naples is here juſtly ſtyled a country of wonders; it has alſo many objects which powerfully attract the curioſity of travellers; and, accordingly, it furniſhes Capt. Sutherland with an abundance of materials for the enrichment of his Journal. Mount Veſuvius, the grotto of Pauſilippo, Virgil's tomb, Puzzoli, Pompeia, Herculaneum, Portici, &c. &c. are copious ſubjects: but on moſt of them, he has been ſo much foreſtalled by preceding travellers, that it was ſcarcely poſſible to add any new obſervations on them. His manner, however, is his own; and his frequent reflections ſerve to evince both his attention and his taſte.

In the IXth and Xth Letters, we find the traveller at Caſerta, and at Caſtello Mari, where the court, the government, St. Januarius, the opera, &c. employ his attention, and will not fail to engage that of his readers. His Sicilian majeſty received them with marks of the moſt gracious condeſcenſion, viſited their ſhip, and politely invited the principal perſons on board to dine with him at his Caſino.

On the 4th of October, the author viſited Strombolo, the moſt northern of the Lipari Iſlands; he makes ſome remarks on their ancient hiſtory, real and political; and gives ſome account of the Volcanic eruptions of Strombolo.

Letter XII, dated *Meſſina*, Oct. 8, briefly recites the dreadful effects of the tremendous earthquake of 1783; the centre of which was at Oppido, in Calabria. Capt. S. next conducts us to the famous and formidable rocks of Scylla, and the whirlpool of Charybdis; concerning the nature and dangers of which he offers ſome remarks; and he then proceeds to the Confines of Greece,—a venerable name, now almoſt loſt in that of Turkey in Europe, while its former ſplendor is entirely reverſed. His XIIIth Letter is dated from Modon, a ſmall Turkiſh town, on the ſouth-weſt corner of the Morea; (the Peloponneſus of the ancients;) in his voyage to which he directs our attention to the iſlands of Zante, Cephalonia, Ithaca, St. Mauro, &c. the latter famous for its promontory of Leucate, the Lover's Leap..

Smyrna is the next place from which the author dates; noticing, in his paſſage thither, ſeveral places in the Archipelago; and making a variety of juſt and pertinent remarks on the dreadful ſtate of thoſe iſlands, and the deplorable degeneracy of the inhabitants, ſince they fell into the iron hands of the Turks. We cannot reſiſt the temptation to copy one of his reflections on this head:

'Oct. 31, anchored between the iſland of Longa, and the coaſt of the immortal Attica: but my heart bleeds while I ſurvey the ſad change which it has undergone. In vain do I ſearch for the deſcendants of thoſe ruſtic patriots whoſe valour enabled Miltiades and Themiſtocles to overthrow the Perſian hoſt by ſea and land; or for thoſe well cultivated fields where art concealed the frugality of nature. Alas! far as the beſt glaſs can reach, no ſign of a dwelling can be ſeen; and the country, for want of inhabitants, lies entirely neglected!'——O DESPOTISM! THOU WORST ENEMY OF MANKIND! THOU DESTROYING MONSTER!—FOR WHAT HAVOCK OF GOD'S CREATION HAVE NOT THEY TO ANSWER, WHO ARE THY ABETTORS AND SUPPORT!

Though ſo near to Athens as to be 'within a day's journey' of the celebrated 'mother of arts and ſciences,' it was not Capt. S.'s good fortune, at this time, to pay a viſit to thoſe venerable remains of the glory of ancient Greece; being prevented by 'the impracticability of getting there in theſe hoſtile times.' While the people were wooding, however, he 'went in a boat to the promontory of Sunium, to ſee the remains of the temple of Minerva, which (ſays he) I take to be one of the moſt ancient in Greece. If we may credit Homer, it was cotemporary with Troy.—A conſiderable part of the architrave of the temple is ſtill ſtanding, ſupported by 15 columns; 9 of which are in a row, each 19 feet high, and nearly 11 in circumference. The whole edifice was of Parian marble. Vaſt quantities of fragments and broken columns are lying all around, and the temple is ſtill a beautiful and a venerable object, from whatever ſide you approach the promontory.'

The author's account of Smyrna appears, as far as we can judge from other accounts, to be very accurate and juſt. What renders this famous place the more remarkable, is the circumſtance noted by Capt. S. that it is the only ancient town of Aſia Minor that continues to thrive: it flouriſhed many centuries before Chriſt!—The frequent breaking out of the plague at this place, naturally leads this attentive traveller to offer ſome obſervations on the check given to our Levant trade, by our laws, and by the want of a regular Lazaretto in England. We ſhall quote theſe remarks, in aid of what the benevolent Howard has urged on the ſame ſubject: (See Review, *new Series*, vol. i. p. 134, *et ſeq.*)

'If there is the leaſt ſuſpicion of the plague being at Smyrna, no veſſel, even of our own nation, is permitted to diſcharge her cargo in Britain, previouſly to her having performed a quarantine in ſome other part of Europe; for our Lazarettos do not admit veſſels from infected ports. Since our manufactories muſt be ſupplied with

with ſilk and cotton, our merchants are obliged to employ the Dutch, who land their goods in a Lazaretto in Holland, and, after a ſhort quarantine performed there, ſend them over to us. Thus do we ſuffer foreigners to deprive our ſeamen of employment, and our country of its juſt profits.

'The cauſe that produces this prejudice to our Levant Company, is our dread of the plague; but are we more likely to be infected by this diſtemper than the Dutch? Or is England leſs able than Holland to ſet apart a ſmall place for a regular Lazaretto? There are innumerable ſpots in our iſland which might be incloſed for this purpoſe; where goods from infected places might be properly aired, and afterwards introduced with more ſafety by our own ſubjects, than by coming, as at preſent, through the hands of the Dutch.

'A perſon who has not been in the Levant, cannot conceive the inconvenience and diſtreſs ariſing to our nation, from this want of a Lazaretto. The enterpriſing ſpirit of the Engliſh leads them every where in ſearch of employment. A veſſel arrives at Smyrna—ſhe gets a cargo, and, on the laſt day of her loading, perhaps, the plague appears on ſhore. What is ſhe to do? She cannot ſail for England—ſhe muſt either ſubmit to a ruinous loſs, unload immediately, and fly to another port in queſt of a freight, or go to one of the Lazarettos of Italy, France, or Malta, there perform a quarantine, land and re-ſhip her cargo; and after having, to the prejudice of the nation, laid out a conſiderable ſum in a foreign port, ſhe arrives at Stangate Creek; where, though the ſhip, perhaps, is not long detained, the cargo is put into one of the hulks, and aired with greater care, and length of time, than the cotton has been which we receive without any apprehenſion from Holland *.'

Captain Sutherland's account of the manner in which the people of different nations, who reſide at Smyrna, live with each other, and of their general ſubjection to the Turks, muſt be equally curious and mortifying to the Chriſtian reader: but for particulars, we muſt refer to the book.

Letter XVI, conſiſts of obſervations relative to the war between the Turks and the two Imperial courts. The author totally condemns the ambitious views of the latter; ſhews that the intereſt of England is greatly endangered by them; and points out the neceſſity of our endeavouring to check the progreſs of the Empreſs of Ruſſia. The XVIIth Letter recites a journey to Epheſus; which is enlivened by a pretty ſtory of a

* The author, ſince his return to England, has been at Stangate Creek, where he found that cotton, and other enumerated goods brought over from Holland, now undergo a ſimilar proceſs to thoſe, which, after having performed a quarantine in a foreign Lazaretto, are brought home by the Engliſh: but ſtill the inconvenience to our own people is not leſſened, nor ever will be, till we have a complete Lazaretto of our own.'

beautiful but poor and modeſt girl.—In ſurveying the ruins of Epheſus, Capt. S. takes occaſion to manifeſt his acquaintance with the ſcience of architecture, and to perſuade us that he diſcovered the actual ruins of the famous temple of Diana; ſome broken columns of which he meaſured; and he has given us the dimenſions. In the latter part of this letter, he reſumes his obſervations on the nature, cauſes, and probable conſequences of the war; which ſubject he continues through the 26, 27, and 29th letters; and theſe form, in our opinion, the moſt valuable part of the work, not only from the originality of the matter, but from the apparent ſolidity of the remarks:—but we muſt return to the numerical and chronological order of the Journal.

Letter XVIII, is dated at Athens, Jan. 29, 1788. On his entering the Pyræus, the celebrated port of Athens, it was natural for a man of our author's ſentimental turn, and claſſic curioſity, to feel conſiderable emotion on approaching the remains of a capital, 'which, from a ſmall village, [A. A. C. 1556] firſt formed into a regular government by Cecrops, became ſo flouriſhing and ſo populous a ſtate, that its citizens alone, at the famous battle of Marathon, delivered all Greece from the yoke of the Perſians!'—Here he takes a retroſpective view of that part of the Grecian Hiſtory, which relates to the memorable enterprize of Xerxes, and its more immediate conſequences: continuing his abſtract down to the time [A. D. 1453,] when Conſtantinople was taken by Mohammed II, and when Athens likewiſe, in courſe, fell into the hands of the victorious Turks; after having been a Roman province, and, after having ſhared the fate of that Empire, for about thirteen hundred years.

In the XIXth Letter, we have ſome account of the preſent ſtate of Athens, which, according to Mr. S. ſtill contains about 10,000 inhabitants. With reſpect to the antiquities, having attended ſo much to them in our accounts of Mr. Stuart's noble and valuable work on that ſubject, we ſhall, on this occaſion, content ourſelves with referring to Capt. S.'s book: as we muſt, likewiſe, for his very ſtriking remarks on the battle of Marathon; the plan of which he has curiouſly, and poſſibly, with ſome degree of accuracy, marked out, from a perſonal and attentive ſurvey of the celebrated field, on which Miltiades gained thoſe laurels that will never fade. The Captain's military readers will probably diſtinguiſh this part of his performance with peculiar approbation.

In Letter XX, we have a compendious explanation of the religion of the Greek church; and likewiſe a ſketch of the Mohammedan theology; with a candid and favourable repreſentation

ſentation of the character and views of the Turkiſh prophet. Our ingenious and ingenuous journaliſt, like moſt of his brethren of the army, ſeems to be no bigot to any church, and therefore is perfectly willing to do juſtice to all. We in ſome meaſure agree with him, in what he ſays reſpecting his own account, viz. that it appears to be 'the moſt favourable to Mohammed that ever was written by a Chriſtian:' yet. if Mr. S. had peruſed the life of that great genius of the deſert, by the Count de Boulainvilliers, he would not, perhaps, have made the above declaration. It is ſcarcely poſſible, however, to conceive, after reading his twentieth letter, that he has not read the well known work of that celebrated writer.

Feb. 9, 1788, the voyagers ſailed from the Pyræus; and after encountering ſome adverſe gales, anchored on the 21ſt in Leghorn road. Here we have a brief account of Leghorn; which place they left on the 18th of March, and arrived at Piſa, after a ſail of two hours. In the next day, they journeyed to Florence.—The account of this elegant city, its celebrated muſeum, Tuſcan gallery, &c. and of the court of the Grand Duke, with a very favourable diſplay of the character of Peter Leopold himſelf, agreeably occupy altogether about 30 pages.

Letter XXIV, is dated April 23, at Naples. Here we are entertained with a deſcription of Veſuvius, as it appeared at the time of the volcanic eruption which had juſt then happened. They viſited the inſide of the *old* crater, which, as we are here informed, had begun to aſſume its former ſtate and appearance: 'the working of the fire in the bowels of the earth, having overcome the weight above, and formed a chaſm in its former direction, to the very ſummit of the mountain.—This aperture is continually widening, and will ſoon again become a monſtrous fiery gulph. I heard, (ſays Capt. S.) ſeveral exploſions below, accompanied by flaſhes of fire, which, darting from ſide to ſide, in the direction of the chaſm, came up like ſo many immenſe flaſhes of forked lightning.'

Palermo was the place next viſited. We were much amuſed with the account of this city, and of the monſter-making Prince Palagonia, who died while our travellers were at this laſt mentioned city. This ſtrange genius delighted in employing artiſts, not to imitate Nature in her moſt captivating forms, but in deſigning and executing ſuch monſters as Nature, however perverted, could never produce. He conſtantly employed, for upward of thirty years, a number of ſculptors and ſtone-cutters, whoſe extravagant and abſurd productions amount to near a thouſand pieces,—all remarkable for nothing but deformity, without humour: birds with human heads, and men with the heads of beaſts, &c. &c. What a taſte!—yet the time

time has been, when ſuch talents would have been held in admiration, in various parts of the world.

At this place, we meet with other extraordinaries; among which is the account here given of the writer's viſit to the Capuchin Convent, where the *dead* inhabitants of Palermo are never buried, but are preſerved above ground, after having been dried in a ſtove, heated by a compoſition of lime, &c. which makes the ſkin adhere to the bones. Our traveller's obſervations on this famous repoſitory are ſuch as muſt naturally ariſe from the ſcenery which he had in view: but ſome of his remarks on the mutilated, contracted, diſtorted, and twiſted phyſiognomies of above 1000 lifeleſs bodies, occaſioned by the drying, could not fail to force a ſmile from us, as we peruſed his deſcription.

In Letter XXVI, we again meet with Capt. S. and Co. at Smyrna, where they found the Turks in high ſpirits, from the hopeful proſpect of a ſucceſsful war with the Emperor of Germany. On this ſubject, our author is, as the phraſe goes, "*quite at home*;" and his remarks on the views of the contending powers, and on the conduct of the war, with its principal events, to the time of his writing, will do him credit, as a politician and as a ſoldier:—but we have, in ſome meaſure, already anticipated the materials of which this and two of the following letters are compoſed, by referring our readers to them, as containing what is moſt original, and what places the abilities of the writer in no unfavourable point of view.

The XXVIIIth Letter conducts us to Conſtantinople, the deſcription of which is dated Feb. 1, 1789; and from which account we ſhall extract the following particulars:

'An unexpected opportunity having offered to carry us to Conſtantinople, we ſet ſail for the Dardanelles on the 25th Oct. having previouſly ſent to deſire that an expreſs might meet us there, with the Grand Signior's permiſſion to paſs the forts, and go up to his capital; a favour, which, through the intereſt of Sir Robert Ainſlie, our Ambaſſador, the Porte very readily granted.

'This permiſſion, however, is a compliment ſcarcely ever paid to a man of war of any nation, except when ſhe has an Ambaſſador on board; and it was the more flattering to us, becauſe L'Iris, a French frigate, commanded by the Viſcount D'Orleans, which was lying cloſe to us, applied for it in vain at the moment when we gained it. To add to the compliment, the Governor of the forts which command the paſs, promiſed to ſalute us.

'Nothing could be more delightful than our voyage through theſe ſtraits. The country on each ſide is beautifully picturesque, and the ſituation is in itſelf highly intereſting. The Dardanelles, you recollect, are the ancient Helleſpont; and the ſpots on which the forts ſtand, are famous for the loves of Hero and Leander. Behind us, were the tomb of Achilles, the Simois and Scamander, the

the celebrated rivers of Troy; and every point brought an intereſting character to our view.

'The day was moſt delightful; and our ſhip, elegantly painted, and all her appointments in the higheſt order, formed in herſelf a moſt beautiful object. Every ſail was ſet, and the breeze had juſt ſtrength enough to enable her to overcome the force of the current. This occaſional ſlowneſs of her motion, added to the majeſty of her appearance; and one might almoſt have fancied that ſhe herſelf was conſcious of the compliments which ſhe was receiving from the mouths of the cannon of Europe and Aſia.

'The Turks at the Dardanelles always ſalute with ball; and the nearer they go to the veſſel, the greater is the compliment. Each fort fired ſeventeen guns; their cannon are monſtrous; and the ſhot flying *en ricochet* along the ſmooth ſurface of the water acroſs our bows, from Europe and Aſia alternately, and throwing up the ſand on the oppoſite ſhores, while ſhouts of applauſe from the admiring multitude, hailed us on our returning their ſalute, crowned this charming morning.

'It was nearly duſk when we got to Galipoli, where the ſtraits open into the ſea of Marmora; and, on the 15th of November, we arrived here.

'The approach to Conſtantinople, by ſea, is thought ſuperior to that of Naples, or Meſſina,—and, of courſe, the fineſt in the world; we miſſed ſeeing it, by entering at night—a loſs for which we hope to compenſate on our departure.

'Travellers uſually expreſs great diſappointment when they get into the town; and in comparition of European capitals, the ſtreets are certainly miſerable, and the buildings, in general, but paltry; but as they are much ſuperior to any that I have ſeen in the Turkiſh dominions, I confeſs that they have exceeded my expectations.'

For Mr. S.'s account of the moſques at Conſtantinople, (into which, though a Chriſtian, he found means to gain admiſſion,) of the Navy-hoſpital, which he highly commends, and of the court of the Grand Signior, and for the local deſcription of this great Emporium, we muſt refer to the book. His character of Abdoul Hamet, the late Sultan, is extremely favourable to the memory of that Prince.

We are now arrived at the concluſion of this entertaining work; at the end of which we obſerve an *advertiſement*, in which the author intimates, for particular reaſons there aſſigned, his intention of an endeavour to gratify the curioſity of the public, ſhould his preſent performance meet with approbation, (and his military duty permit,) by a ſecond volume: for which, if we may judge from the large ſubſcription to the Letters that are the ſubject of this article, there ſeems no reaſon to apprehend that he will want encouragement.

In the ſame advertiſement, the writer apologizes for having been leſs copious than might, perhaps, have been expected, in his accounts of Italy and Sicily. For this, he modeſtly aſſigns his

his deference to Dr. Moore and Mr. Brydone, 'whoſe elegant works,' he ſays, 'have been ſo univerſally read and admired, that but little can now be ſaid on the ſame ſubject.' This is handſome, and candid; and it by no means detracts from the merit of what Captain Sutherland has added to the obſervations of thoſe ingenious and entertaining travellers.

ART. VIII. *Practical Sermons, never before publiſhed.* By the late Rev. Mr. Jonathan Edwards, Preſident of the College of New Jerſey. 8vo. pp. 401. 6s. Boards. Vernor.

WE have heard of a pious old gentleman, who uſed to remark that he was never edified, unleſs the preachers *flaſhed hell-fire in his face.* To all perſons bleſſed with this *warm* taſte, the ſermons now before us will prove very acceptable: but, for our own part, we are neither amuſed nor edified by the coruſcations of damnation; nor can we, by any means, bring ourſelves to think, with the late Mr. Edwards, (p. 212) 'that the *vindictive* juſtice of God is a glorious attribute.' Had any of the Indians of North America heard Mr. Edwards preaching in this ſtrain, they muſt have concluded the Almighty to have been ſome *paſſionate*, revengeful, bloody-minded Being; a Moloch whom nothing but a human victim could appeaſe, and not the Father of Mercies, *who is long-ſuffering to us-ward, not willing that any ſhould periſh.*

The ſermon in which the above quoted paſſage is to be found, is entitled, '*The wicked uſeful in their deſtruction only*;' where he further obſerves (p. 213) that 'unfruitful perſons in their deſtruction are of uſe for God to glorify his Majeſty upon them,' and that 'when the ſaints in heaven ſhall look upon the damned in hell, it will ſerve to give them a greater ſenſe of their own happineſs and make them the more prize their own bleſſedneſs.' He goes on 'when they ſhall ſee the miſery of the damned, it will give them a greater ſenſe of the diſtinguiſhing grace and love of God to them, that God ſhould from all eternity ſet his love on them, and make ſo great a difference between them and others who are of the ſame ſpecies with them, are no worſe by nature than they, and have deſerved no worſe of God than they.'

If they have *deſerved no worſe of God*, how is God's juſtice glorified in puniſhing them ſo ſeverely? Mr. E. does not ſtay to ſolve this *trifling* difficulty, but, full of his ſubject, proceeds to tell us in the next paragraph, that when the ſaints look at the damned in hell, 'heaven rings with the praiſes of God's juſtice towards the wicked.' We have heard of there *being joy in heaven*

heaven over a ſinner that repenteth: but we never knew that the groans of the damned in hell made the angels in heaven rejoice.

Theſe diſcourſes (*ex uno diſce omnes,*) were certainly never deſigned for publication. They are in the old faſhioned ſtyle of diviſion, ſubdiviſion, doctrine, and application. No pains have been taken with the language, which is altogether void of the elegance and embelliſhments of modern diction, and abounds with tautologies. As a ſpecimen, take the following ſhort paragraph, from p. 207.

'The notion of a ſupreme end is, that it is the end of all inferior ends. Subordinate ends are to no purpoſe, only as they ſtand related to the higheſt end. The very notion of a ſubordinate end is, that it is in order to a further end. Therefore theſe inferior ends are good for nothing though they be obtained, unleſs they alſo obtain their end. Inferior ends are not aimed at for their own ſake, but only for the ſake of the ultimate end. Therefore he that fails of his great end of all, doth as much altogether fail of his end, and is as much to no purpoſe, as if he did not obtain his ſubordinate end.'

We ſhall here put an *end* to this article, and thereby accompliſh our ultimate *end*, the *ending* our review of theſe *old-faſhioned* ſermons.

ART. IX. *Letters on the Manners of the French*, and on the Follies and Extravagancies of the Times. Written by an Indian at Paris. 12mo. 2 Vols. pp. 280 in each. 6s. ſewed. Robinſons. 1790.

THIS writer neither ſpeculates like an Indian, nor like a philoſopher. Both his notions and his language are too much *European*, to be put into the mouth of an Indian traveller; and his detail of facts is too trivial, and his obſervations and remarks are too ſuperficial, to entitle the work to the character of a philoſophical ſurvey of manners. We give the following pleaſant account of the origin of *L'eſprit du jour*, as a favourable ſpecimen of theſe volumes:

'Thou aſkeſt me what is that which is called at Paris *L'eſprit du jour*. To ſatisfy thee is no difficult matter. It is a ſort of wit that attempts to brighten ideas, and which, like a will-o'the-wiſp, glances upon things almoſt without touching them; or rather, it is like thoſe ſparks that dazzle for a moment and then diſperſe, leaving no track behind.

'Some authors have compared it to the ſpray of the ſea, which riſes in the air, and falls in a manner almoſt imperceptible. Others have likened it to the flight of a butterfly, that ranges from flower to flower, without adhering to the one or the other. This wit is the ſcourge of learned men, and the torment of ſociety. It has no tendency

tendency to ſerious matters. Should it attempt to diſcuſs, it touches them but ſlightly, or gets clear of them by a pun which is ſubſtituted for argument. It is pleaſed with faſhionable converſations, particularly among the ladies; becauſe it can amuſe them with trifles and flattery. Having no foundation it is ſoon exhauſted, but it has the art of repeating the ſame thing, ſo as to make it appear different. In the morning it is employed in filching thoughts from ingenious books, and theſe very thoughts it appropriates to itſelf in the afternoon. It is called *L'eſprit du jour* becauſe it changes according to the faſhions,—in ſhort, it is a weather-cock that turns with every wind.

'A pleaſant author lately made a dialogue between Good Senſe and *L'Eſprit du Jour*, in which they ſtrenuouſly contended for their reſpective rights. It was dedicated to a Counteſs who, when the work was preſented to her, tore it into a thouſand pieces. "Good ſenſe, ſaid ſhe, rendered the ſociety of my father and mother ſo heavy and melancholy that they both died without ever having laughed. This was the more to be lamented becauſe we are not ſure that we ſhall laugh in the other world; and without doubt we ought to take the ſureſt ſide."

'Thou wilt ſee by this ſpecimen that ſhe was an amiable fool—Adieu.'

We may juſtly ſay of this work, what the author ſays of *L'eſprit du jour*, that 'it ſlightly glances upon things almoſt without touching them;' and, if it has either wit or wiſdom, 'it is of a kind which dazzles for a moment, and then diſperſes, leaving no track behind.' The reader, who may be inclined to amuſe an idle hour with theſe letters, ſhould recollect, that they repreſent things as they were in Paris before the Revolution, not as they are at preſent. The work is tranſlated by the Rev. Mr. Shillito, of Colcheſter.

ART. X. *Icones Pictæ Plantarum Rariorum, &c.*: Coloured Figures of Rare Plants, illuſtrated with Deſcriptions and Obſervations. By James Smith, M. D. F. R. S. &c. &c. Faſciculus I. Folio. 12s.* White and Son, &c. 1790.

THE great number of new and rare plants now to be found in our gardens, has induced the poſſeſſor of the celebrated Linnéan Collection, to deviate from the very rigid bounds which he formerly preſcribed to himſelf, of devoting his botanical labours only to the dried plants of his herbarium; and we congratulate the amateurs of ſo delightful a ſcience as botany, on the publication of this *grand* and highly elegant work,

* Each number is to contain ſix plates, with deſcriptions and ſynonyms. The price of each number, with Engliſh deſcriptions only, is 12s.: with the Latin deſcriptions alſo, the price is 14s.

which is worthy of every encomium.—The plan of it will be beſt underſtood in the author's own words:

'The intention of the preſent publication is to give accurate and elegant figures, with full ſcientific deſcriptions, of ſuch plants as have hitherto been imperfectly, or not at all known, and of which no ſufficiently good figures exiſt. The whole will be made from living ſpecimens, and from repeated obſervations. The moſt rare and beautiful plants only will be admitted into this work, and every intereſting particular in their hiſtory will be added to the ſyſtematic deſcription. In order to make it as uſeful as poſſible, even to thoſe in whoſe education the learned languages are not generally included, the text is printed in Engliſh as well as Latin, and that in a ſeparate edition, ſo that purchaſers are not neceſſarily burthened with both.

'In the Engliſh deſcription, I have preferred a more looſe tranſlation, retaining ſome Latin words with their terminations, as technical terms, to that rigid rendering of word for word, and that obſolete language, in which elegance and perſpicuity are too often ſacrificed. It is deſirable that the unlearned ſhould be enticed into a familiarity with ſcientific and claſſical language, ſo that at length the learned and unlearned may join as it were by common conſent, and, as they cultivate the ſame ſcience, uſe the ſame terms.'

The plants figured in this faſciculus are, *Paſſiflora Lunata*, *Antirrhinum Reticulatum*, *Euphorbia Punicea*, *Hedera Capitata*, *Wachendorfia Paniculata*, and *Portlandia Grandiflora*. The plates are engraved by, and coloured under the inſpection of, that well-known artiſt, Mr. Sowerby.

As a ſpecimen of the ſtyle of the work, we ſelect a part of the deſcription of the firſt article:

'*Paſſiflora Lunata.*

'Creſcent-leaved Paſſion-Flower.

'Gathered at Vera Cruz by Dr. Houſtoun, &c.

'Root branched, fibrous.

'Stems ſeveral, above 30 feet high in a cultivated ſtate; roundiſh and woody at the baſe; in the upper part acutely angular, ſtriated, almoſt herbaceous; nearly ſmooth, climbing by means of tendrils, alternately branched, leafy.

'Leaves alternate, on footſtalks, patulous, ſomewhat heart-ſhaped at the baſe, two-lobed, lobes very remote, elongated, entire, obtuſe, terminated by a ſmall briſtle, ſimilar to one placed between them in the middle of the leaf; the leaves are veined, bright green and permanent, ſmooth above, underneath a little glaucous; each lobe is marked with a ſeries of nectariferous dots between the larger veins.'—

'The deſcription of the Paſſiflora Punctata (not the ſpecific character) in Linnæus' Syſt. Veg. belongs to this plant, as well as the obſervation in the Mantiſſa, p. 492; but the latter is ſo obſcure and erroneous, that it neither agrees with the plant, nor with the original MS. from which it was printed.'

The

The above extracts are given from the tranſlation; not that the author's Latin is leſs correct and elegant than in his former productions, but becauſe we think him peculiarly happy in his Engliſh botanic language. It is entirely free from the quaint terms attempted to be introduced by ſome other writers; and it is more intelligible, with all the neceſſary conciſeneſs of the original. At the end of the preface, a *Spicilegium Botanicum*, conſiſting of plants of a ſmaller ſize, is announced; and as we have ſcarcely yet ſeen a page from this author, which did not convey ſome new information, or elucidate the *dubia* left even by a Linné, we may venture to ſay, that they can neither be too many nor too frequent.

ART. XI. *The Firſt Part of a Dictionary of Chemiſtry.* By *J. K.* F.R.S. and S. A. Sc. 4to. pp. 300. 10s. Boards. Elliot and Co.

AN advertiſement prefixed to this work informs us:

'It is intended to publiſh this dictionary of chemiſtry in parts. Two parts will make a volume of moderate ſize. A title page will be given with the ſecond part, for the firſt volume. The preſent title is only a temporary one. Some articles, or rather parts of articles, in this dictionary, are tranſlated from Macquer's Dictionary of Chemiſtry, and ſome from Leonhardi's addition to his German tranſlation of Macquer's work. The former are denoted by an (M), and the latter by an (L), placed at the commencement and cloſe of the extracts. The remainder, by the author of the work, is diſtinguiſhed from them by an (††).—As the extracts taken from Macquer and Leonhardi are ſo much leſs than were expected, the mark diſtinguiſhing the author's articles will probably be diſcontinued in the ſubſequent parts of the work.'

The firſt part has now been before the public for above a year. It comprehends the two ſhort articles, *abſorbents* and *abſtraction*;—a long one on *achromatic* teleſcopes, with uſeful hints for obtaining the grand deſideratum of making flint glaſs of a proper quality for them;—and a copious hiſtory of the properties, habitudes, and chemical conſtitution, of all the known *acids*, in alphabetic order, from the *acetous* to the *vitriolic*; which laſt is the catch-word at the end, for the commencement of the next part. We have waited for the continuation, with ſome anxiety; and ſhall be truly ſorry if any circumſtances, either on the part of the public or of the author, ſhould prevent the completion of ſo valuable a repoſitory as this promiſes to be, both of chemical *facts*, and of the philoſophic *inferences* drawn from them. Complaints have been made of the price, which is certainly very high if the *bulk* only be conſidered: but, by means of a ſmall type and full page,

page, the quantity of *print* is greater than in many other works of the ſame price. We ſuſpect that the mode of publication by parts, which the author may have found moſt convenient for himſelf, has not proved equally ſo to his readers. When intereſting ideas (and ſuch, unqueſtionably, are thoſe of Mr. Keir, the author of this work,) are ſtarted on ſubjects which at preſent divide the philoſophic world, it cannot but be irkſome to be referred, for explanation or confirmation of them, to a ſubſequent article, to be publiſhed at a future, uncertain, and probably very diſtant time. This inconvenience, however, though neceſſarily attending, in ſome degree, the interrupted and precarious publication of any work in the form of a dictionary, is, in the preſent caſe, much leſs than could reaſonably be expected; as ſome of the articles in this firſt part, particularly the analytical experiments on the nitrous and vegetable acids, afford the author an opportunity of ſtating, pretty largely, the general principles which the facts appear to him either to eſtabliſh or to overturn.

From a detail of all that is known, or that has been rationally conjectured, reſpecting the nitrous acid, he thinks it moſt probable that this acid, the ſimpleſt of the whole tribe, conſiſts of *air*, (by which he always means vital or pure air,) and *phlogiſton*; and that the ſame principles, differently proportioned, compoſe various other ſubſtances, in the following order:—AIR: *dephlogiſticated nitrous acid*; *phlogiſticated nitrous acid*; *nitrous vapour*; *nitrous acid gas*; *dephlogiſticated nitrous gas*; *nitrous gas*; *atmoſpherical air*; *phlogiſticated air*; INFLAMMABLE GAS.—In this ſeries, thoſe ſubſtances which ſtand the neareſt to *air* or *inflammable gas*, are ſuppoſed to contain the largeſt proportions of the reſpective principles: any of them may be changed into any of thoſe that are poſterior in poſition, either by a ſuitable addition of phlogiſton, or ſubtraction of air; and converſely, any of them may be changed into thoſe which are anterior, by either adding air or ſubtracting phlogiſton; the addition of one being equivalent, in regard to the change produced on theſe ſubſtances, to the ſubtraction of the other. Thus, deplogiſticated nitrous acid is changed into the plogiſticated acid, either by expelling air from it by light or heat; or by adding phlogiſton, or nitrous gas, or other ſubſtance, containing a larger proportion of this principle than the acid itſelf contains. Many intricate phenomena, of the compoſition and decompoſition of theſe fluids, are hence very ſatisfactorily explained: the formation of nitrous acid, with the water which is produced or ſeparated on the union of air with inflammable gas, was even predicted by Mr. Keir, before its diſcovery by Dr. Prieſtley.

The ſame elements, *air* and *phlogiſton*, with the addition of *water* and *earth*, Mr. K. ſuppoſes to be the conſtituent parts of all vegetable and animal bodies, and of all the gases, acids, oils, &c. obtainable from them; and, on this head, he has drawn up ſeveral inſtructive ſeries analogous to the preceding. On theſe principles, he thinks, all the analyſes of organic bodies and their products are explained with greater ſimplicity, and more completely, than on the antiphlogiſtic ſyſtem. In Lavoiſier's explanations, he finds many imperfections: oils, for inſtance, according to him, conſiſt only of *carbone* and *hydrogene*; without any air, water, or earth, or principles neceſſary for their formation; though all the three are actually obtained in the decompoſition of oils.

The antiphlogiſtians are apt to boaſt that they *ſuppoſe* nothing; and that their theory, if it ought to be ſo called, is but an *expoſition*, or *ſtatement of facts*. Mr. K. ſhews, that it abounds with hypotheſes, as much as thoſe of their antagoniſts; that, for inſtance, each of the *two* inflammable principles, *carbone* and *hydrogene*, is fully as hypothetical as the *one* phlogiſton of Stahl. Even the exiſtence of *heat* as a diſtinct fluid, though now, we believe, pretty generally adopted by philoſophers of the Stahlian as well as of the Lavoiſierian ſchool, he conſiders not only as an hypotheſis, but 'a pretty *bold* one, which has never been proved, nor rendered probable, but the contrary.'

'For Mr. Lavoiſier himſelf having made experiments with the greateſt care, with a view of examining whether this matter of heat had any gravitation, has candidly acknowledged, that his experiments do not authorize him to aſſign any weight to it*. But gravitation is the moſt general property of matter, and that by which we meaſure its quantity. Before we can admit a Being void of gravitation as material, and capable of chemical combination, we muſt relinquiſh every philoſophical and every popular idea of matter, and ſoar into the region of hypotheſis, without reſting one foot on the ſolid earth. Yet this fanciful Being makes a diſtinguiſhed figure in the ſyſtem of thoſe philoſophers who reject hypotheſis. It enters, according to them, into all airs and gases, as a conſtituent part, and is the cauſe of their elaſticity: it has its peculiar affinities, compoſes and decompoſes, and although inſenſible to the general attraction of matter, is nevertheleſs ſubject to chemical attractions.'

If the want of *ſenſible* gravitation, or of the power of affecting our tendereſt balances, when they are loaded with the weight of the bodies in which the heat is ſuppoſed to be contained, ſhould not be deemed an abſolute proof of its non-

* 'Mem. ſur l'Eau. Acad. des Sc. 1781.'

exiſtence,

exiſtence, the remark will ſerve at leaſt to convince us of the author's ſcrupulous attention to the beſt intereſts of ſcience, by not aſſuming nor admitting any principle as a *certainty*, that has not been rigorouſly determined by facts.

ART. XII. *A Treatiſe on Gun-powder; a Treatiſe on Fire-Arms; and a Treatiſe on the Service of Artillery in Time of War.* Tranſlated from the Italian of Aleſſandro Vittorio Papacino D'Antoni, Major-General in the Sardinian Army, and Chief Director of the Royal Military Academies of Artillery and Fortification at Turin. By Captain Thomſon, of the Royal Regiment of Artillery. 8vo. pp. 416. Plates 24. 12s. Boards. Egertons.

M. D'ANTONI, (as the tranſlator obſerves in the Preface,) from his extenſive knowlege and voluminous publications, ranks high among the military writers of the preſent age. His works conſiſt of thirteen volumes in octavo, and form a complete ſyſtem of the arts of artillery and engineering, drawn up for the inſtruction of young officers, and the ſtudents in the military academies over which he preſides. The three treatiſes, which Capt. Thomſon has here preſented to his countrymen, may be preſumed to be thoſe which he judges moſt important to the *Britiſh* officer or ſtudent; and his opinion of their merit is confirmed by very reſpectable judges; three officers in the French ſervice, of high rank and great experience, having each taken the trouble of tranſlating one of them into their own language. As Capt. T. has himſelf given a conciſe analyſis of their contents, we ſhall lay it before our readers in his own words:

'The firſt in point of publication, was the treatiſe or examination of powder: the author, conſidering fire as the baſis of all experiments upon gun-powder, gives in the firſt part of this treatiſe a definition of it; and then inveſtigates its effects on bodies, pointing out the ſeveral modifications it is liable to: he afterwards proceeds to analyze ſulphur, charcoal, and ſaltpetre; the properties of which he conſiders individually and then collectively, as in the manufacture of gun-powder, of which he deſcribes the various ſorts. He then lays down a theory of the inflammation of powder, and deduces a number of inferences practically uſeful, and in general coinciding with the reſults of experiments made in this country. In the ſecond part, after expatiating upon the difficulty of meaſuring the force of fired gun-powder, even when the utmoſt care and precaution are taken to guard againſt error and irregularity; and thence inferring the impracticability of doing it to an abſolute certainty in military operations, where a thouſand circumſtances concur to baffle the attempt: he aſſerts the abſurdity of laying down any rule as regular and conſtant, ſince the utmoſt that can be obtained is an approximation, ſufficient, with a tolerable ſhare of intelli-

gence and accuracy, for all common purpoſes. To this end, he firſt conſiders the force of powder in its moſt ſimple, and afterwards in its moſt complex ſtate: then having dwelt on its modifications when fired in guns, he paſſes to an inveſtigation of the initial velocity of projectiles, of the law of their impulſion, and terminates the treatiſe with experiments on the reſiſtance of the air.'—

'In the ſecond work, entitled, "A treatiſe on Fire-arms," the author applies theſe principles to practice: but in order to carry method and perſpicuity into every part of his ſubject, he takes up the matter *ab initio*; and in the firſt place treats of the reſiſtance of fire-arms: in the courſe of which he examines the hardneſs and tenacity of the metals employed in their conſtruction, giving, at the ſame time, the method of refining and fuſing them, with remarks on the ſeveral proportions in which they are to be mixed together. Then, having made ſome obſervations on the windage, figure, length, and caſting of braſs guns and mortars, he points out the inconveniencies of what is called "the Running at the Vent," and concludes with the ſeveral methods of proving and examining new guns. The ſecond part of this work is entitled "On Projectiles:" He explains the duty of an artillery-officer both on battery and in the field, as far as regards the initial velocity of ſhot, the path of the ſhot's flight, and its effects upon works; and calculates the number of men that may be killed or wounded in action, both by round or caſe-ſhot fired from guns of different calibres, at various poſitions of the enemy. He draws a compariſon between the effects of the howitzers and field-pieces, and finiſhes with a chapter on ſhells projected from mortars.

'The various properties of powder being thus aſcertained, and its application to fire-arms fully conſidered, the author, as a neceſſary conſequence, treats in the third work, "Of the Service of Artillery in the Time of War," beginning with the attack of places; in the courſe of which he developes, the firſt diſpoſitions for laying ſiege to a fortified town, wherein are comprehended the proportion of guns and ſtores for the attack of fortreſſes; the precautions neceſſary to be taken for enſuring the ſafety of the convoys; the ſituation of the park; the conſtruction of the firſt, ſecond, and third batteries; the attack of the countermines, and the ſurrender of the place: diſtinguiſhing the ſeveral kinds of ſieges, and giving directions for diſmantling and blowing up the works of a reduced fortreſs. The ſecond part includes the whole ſcience of defence; the author is particularly diffuſe on the ſubject of mining, and lays down rules for the defence of a place conſtructed on a ſyſtem of demolition*. The third part treats of the field-ſervice of artillery: to convey to artillery officers an adequate idea of this eſſential branch of their

* 'By a *ſyſtem of demolition* is meant, "a ſyſtem of fortification where the works are connected together by arches thrown over ditches, or in any ſimilar manner; and where the exterior work may be demoliſhed or taken poſſeſſion of by the enemy, and the communication deſtroyed, without the interior work being in the leaſt degree expoſed or weakened."

profeſſion,

profeſſion, he enters into the formation of an army, and the ſyſtem of tactics, and lays down diſpoſitions for the march and encampments of armies, and the parking the artillery: in the next place he gives the method of diſpoſing the artillery in the day of action, and its uſe in the defence and attack of field-works, together with the principles of their conſtruction; whether for covering a country, or intrenching an army; and concludes with the duties to be performed in cantonments and winter-quarters.'

With regard to the tranſlation, Captain T. is well aware, that two duties are neceſſarily exacted from him; the one due to the author, the other to the public. By the former he is bound to give the ſenſe of the author with fidelity and accuracy; by the latter, with perſpicuity and conciſeneſs. How far theſe objects have been fulfilled, he ſubmits to the tribunal of the public; and we have not a doubt that the verdict will be given in his favour. With particular ſatisfaction, we obſerve, that the many foreign idioms and terms of art, with which vanity and affectation had diſgraced the military language of this country, are reprobated and proſcribed by ſo reſpectable an authority.

Before we take our leave of this ſenſible and well-informed writer, we ſhall make one extract more, from his preface, reſpecting an object which muſt have fallen under the notice of all our readers, though not, perhaps, from the ſame point of view; we mean, the diſpoſal of military preferments, not from merit, but from pecuniary or other influence:

'It muſt be confeſſed, that in this country, the inducement for an officer to make a ſtudy of his profeſſion is not very great; weight of intereſt and length of purſe ſupercede all neceſſity for knowlege or application: few will ſubmit to the drudgery requiſite for attaining a maſtery of the profeſſion, ſince ſuch attainment avails nothing, opens no avenue to rank or emolument, no proſpect of advancement: in law, in the church, in other lines of life, learning and application have ſome effect; in the former, particularly, there are daily inſtances of abilities forcing their way through the gloom of friendleſs poverty, and ſtarting into the broad ſunſhine of rank and riches: in the military line, few ſuch inſtances occur.

'This picture, however true, ought not to be diſpleaſing; on the contrary, it will, on reflection, prove what every true-born Briton inſiſts on with exultation, that the military is a very ſecondary order in the claſs of ſociety. Every thing in the courſe of time finds its level: had the ſituation of this country rendered its exiſtence neceſſarily connected with a numerous army; or had an extenſive frontier, expoſed to the invaſion of powerful neighbours, made a chain of fortreſſes requiſite for its protection; the neceſſity of cultivating the military ſcience would have been felt: conſequence would have attended the officer, conſidered both in his political capacity reſpecting the ſtate, and in his individual capacity as

to his ſuperior endowment; and he would naturally have riſen to the higheſt level in ſociety. But the peculiar felicity of our inſular ſituation, having in a great meaſure ſuperſeded the neceſſity of maintaining theſe armies and fortreſſes, we are fallen by a gradation natural to human nature, into the oppoſite extreme: an extenſive line of ſea-coaſt left totally to the protection of the navy; invaluable depoſits of naval ſtores either wholly uncovered, or expoſed to be deſtroyed by a few hundreds of the enemy, and not a ſingle fortreſs, where the young men deſigned for the army, may ſee the operations of attack and defence, and exemplify the leſſons they have received at their ſeveral academies or ſchools.'

ART. XIII. *Sermons.* By Pendlebury Houghton. 8vo. pp. 347. 5s. Boards. Johnſon. 1790.

IN diſcourſes compoſed for the pulpit, and publiſhed for general peruſal, we do not expect to find profundity of learning, but good ſenſe; not a vain diſplay of philoſophy, but unaffected piety; not metaphyſical diſquiſitions, but plain ſtatements of moral duty; not the jargon of ſchool-divinity, but juſt views of human life, and rational explications of the holy ſcriptures, exhibited in a perſpicuous and energetic ſtyle. By inviting us to a peruſal of the preſent volume, its author has realized our expectations, to a conſiderable degree. Mr. Houghton's language, and his manner of arranging his thoughts, are pleaſing and unaffected. He endeavours, and not without ſucceſs, to write with purity and elegance: but he never oſtentatiouſly attempts to make the orator more prominent and conſpicuous than the ſubject, by employing either ſtudied phraſes, or by diſplaying a profuſion of metaphors and ſimiles. Language, though not neglected, is his ſecond object; the right apprehenſion of his ſubject is the firſt, recollecting the Horatian maxim, *Verbaque, proviſam rem, non invita ſequentur.* Theſe ſpecimens of his labours, as a divine, we have peruſed with much ſatisfaction; nor do we heſitate to recommend them as compoſitions peculiarly calculated to inſtruct and to improve, to promote the intereſts of virtue and the knowlege of what is moſt important in Chriſtianity. At the ſame time, the long liſt of unreviewed publications, which are continually haunting our imaginations, and, like Banquo's ghoſt, ſometimes *murdering ſleep*, will not permit us to ſubſtantiate our opinion, by crouding the ſtill narrow limits of our journal, with long extracts.

All that we can do, in our preſent circumſtances, is briefly to notice the contents of the volume.

The ſubject of the firſt ſermon, is *the Omnipotence of God.* Mr. H. does not take the *high priori road* in diſcuſſing it, but

treats this ſublime and incomprehenſible theme in a popular and practical manner. To one of his expreſſions we object, though he has high authority for its uſe. When it is conſidered that the Divine Being muſt exiſt, (to adopt the words of Sir Iſaac Newton in the *Scholium Generale,*) *more minime humano, more minime corpore, more nobis prorſus incognito*, a philoſopher will heſitate to follow this prince of philoſophers, in calling ſpace the *ſenſorium of the Godhead.*

A ſerious perſuaſion to *family devotion*, from Acts, x. 1, 2. is the ſubject of the ſecond ſermon.

In the third ſermon, *on benevolence*, the author makes the following remark on the ſcripture requiſition, *of loving our neighbour as ourſelves:*

'Since, in the preſent ſtate, the pureſt benevolence is liable to unavoidable abatements and interruptions, we might infer that the directions of ſcripture are the ſtandard of perfection, not of human infirmity, and, conſequently, that we are not ſtrictly required to love our neighbour with the ſame ardour as we love ourſelves, but to propoſe that degree of benevolence as the mark of our utmoſt ambition.'

Jephthah's vow is the ſubject of the fourth ſermon. Mr. Houghton believes, what is moſt probable, that Jephthah's daughter was actually ſacrificed*. His ſubſequent improvement is judicious.

The fifth is a rational and elegant diſcourſe *on the love of pleaſure.*

In the ſixth and ſeventh ſermons, entitled, *on the Exiſtence of Evil*, the author's object is to prove, that all thoſe evils, both bodily and mental, which mankind are diſpoſed to regard as impeachments of the Deity's perfect benevolence, are the effect of general laws, which could not be aboliſhed without introducing greater evils; ſo that what are called evils, are evidences of God's ſuperintendance, and are eſſential to our good; or, as the old divines, we believe, uſed to call them, *bleſſings in diſguiſe.* The diſcourſe is ingenious, and merits peruſal.

Sermon VIII. is *on temperance*; and the ſubject of the ninth, is *the mutual influence of Chriſtian faith and moral virtue.* The drift of the preacher cannot be more conciſely expreſſed, than in the following remark:

'It appears to be a general law of Divine Government, that while vice is ſuffered to operate its own puniſhment, by locking the mind faſt in the dungeon of error and guilt, where the light of heaven cannot enter, and whence there is ſcarcely a poſſibility of

* Many ſhrewd interpreters have thought otherwiſe. If we are not miſtaken, one of the firſt publications that brought the celebrated Mr. Romaine into public notice, was a diſcourſe, in which he maintained, that Jephthah's daughter was *not* ſacrificed, nor yet her father's vow broken.

eſcape, virtue is, on the other hand, its own reward, by opening the mind to thoſe divine principles which confirm us in the poſſeſſion of it, and conſequently ſecure and perpetuate the peace and honour which it beſtows.'

Sermons ten and eleven, contraſt our Saviour's prophecy of the deſtruction of Jeruſalem, with the account of this cataſtrophe given by the Jewiſh hiſtorian, Joſephus; and clear the prophecy from the imputation of having been framed ſubſequently to the event. After remarking, that the diſciples ſpeak of the deſtruction of Jeruſalem, and of the end of the world, promiſcuouſly, the preacher pertinently obſerves, (which, by the way, is a complete anſwer to the objection,) 'that after the deſtruction of Jeruſalem was accompliſhed, predictions confounding that event with the final period of the world, would never have been written.'

Young perſons are reminded, in the twelfth ſermon, of their mortality.

Sermon XIII. is on *the renewal of virtuous friendſhip in a future ſtate*, from John, xvii. 24. The doctrine is delightful, and ſome texts of ſcripture ſeem to countenance it: but we cannot think that the phraſe, ſo often employed in the book of Geneſis, *he died and was gathered to his fathers*, bears the leaſt reference to it. This certainly ſignifies no more than that the perſon mentioned was buried in the ſame tomb or ſepulchre which contained the remains of his anceſtors. Some of the reaſoning in this diſcourſe, is rather ſpecious than ſolid.

In the fourteenth ſermon, intended to exhibit *the character of the Apoſtle John*, the preacher remarks on his promptneſs and alacrity to follow his maſter, and on the amiable ſimplicity of his behaviour.

Sermon XV. is *on halit*; and the laſt diſcourſe is on the progreſſion of truth and virtue.

From this enumeration, our readers will perceive that Mr. Houghton's ſermons are all of a practical tendency. We may add alſo, as a further recommendation, that points of controverſy are carefully avoided; that they contain many pertinent obſervations; and that they may be read with profit by Chriſtians of all denominations.

ART. XIV. *A Defence of Poetry.* Addreſſed to Henry James Pye, Eſq. To which is added, a Specimen of a New Verſion of Telemachus. By J. D'Iſraeli. 4to. pp. 49. 2s. Stockdale. 1790.

NEVER had the *Siſters of the ſacred well* more ſuitors, nor fewer real favourites, than at preſent. Inceſſantly are they courted and invoked; it is but ſeldom, however, that they

they will vouchſafe a ſmile, or impart one atom of their influence. Mr. D'Iſraeli is among the few who have obtained favour; they appear, from the teſtimony before us, to have diſtinguiſhed him from the croud, and to have allowed him a plenteous draught from this fountain of inſpiration. In plain Engliſh, Mr. D'Iſraeli, in this DEFENCE, &c. demonſtrates that he is not without a knowlege of the requiſites of genuine poetry. His verſification is elegant, flowing, and harmonious; nor can we read this ſpecimen of his abilities, without perceiving that he has devoted his days and his nights to our immortal Pope.

To convince our readers that we have not beſtowed on him more commendation than is lawfully due to him, we ſhall gratify them with the following extract:

> 'Oh lovely object! who with gentle hand
> *Weed'ſt* the rude mind, and *bid'ſt* it's flowers expand,
> Enchanting POESY! who life's ſharp thorn
> *Bid'ſt* many a roſe of fragrant hue adorn,
> And to the Dove, that roams with weary flight,
> Still on thy olive-branch thou *bid'ſt* alight.
> Soother of troubled ſouls! whoſe hand can beſt
> Pour the ſoft balm, and heal the wounded breaſt,
> With many a tale thou *draw'ſt* (ſo ſweet thy lyre)
> "Children from play, and old men from their fire."
> Thou nurſe of Science! Learning's ſons careſt
> Drank ſweet nutrition from thy milky breaſt;
> With thy ſoft honey ſwell'd their tender veins,
> Till groſſer food maturer ſtrength attains.
> Maternal Power! thoſe ſons with letter'd phlegm
> Betray thy cauſe, their Sifter-Muſe contemn,
> Even I have felt THE FOOL OF LEARNING's ſneer,
> Depreſs the Muſe and waſte her ſweets with fear.
> So ſome VILE GRUB, the garden's dreaded foe,
> Withers the tender bloſſoms as they grow,
> Lays in bright ruin what ſo richly bloom'd,
> The ſweet buds ſcatter'd, and the flower conſum'd.'

We ſhould have been more pleaſed with the foregoing lines, had not their melody ſuffered ſome degree of abatement, from thoſe diſagreeable *abbreviations*, which we have diſtinguiſhed by *Italics*. The harſh junction of conſonants, thus deprived of the ſoftening vowels which, of right, belong to the words from which they are thus barbarouſly forced, ſeems to bid defiance to all the powers of enunciation.

Our bard laments that the plants of poetry are not cheriſhed by the ſun of royal favour, and is indignant againſt *Burleigh* for his neglect of poor Spenſer. The laſt line of the couplet, in which he expreſſes his reſentment, has merit:

'To

'To infamy the Muſe conſigns his name,
And ſtirs his aſhes till they ſtink to fame.'

We believe his deſcription of the BEE, as *the vagrant of the waxen tower*, is new. In the true unthrifty ſpirit of poetry, he inveighs againſt COMMERCE; and if his ſatire is not ſtrictly true, he has charmed us ſo much with his verſe, that we cannot think of oppoſing him with the grave ſaws of political wiſdom.

From the animated concluſion, we ſhall extract a few lines:

'Let no mean art indulge the venal ſtrain,
Fame be thy price, and ſcorn a trifling gain.
And are there Poets for mere luſt of gold?
Are there who have the tuneful Muſes ſold?
How ſmall their gains! how pitiful that aid!
The 'Change, or Counter, were A BETTER TRADE.
A Poet's Wages! who would purchaſe knaves?
A Bard's THE CHEAPEST, but THE WORST of ſlaves.'

A tranſlation of Telemachus, poſſeſſing, throughout, equal merit with the ſpecimen here given, would, we will venture to predict, be more favourably received by the public, than any former attempt of the ſame kind.

ART. XV. *Journal of a Voyage to New South Wales*, with ſixty-five Plates of non-deſcript Animals, Birds, Lizards, Serpents, curious Cones of Trees, and other natural Productions. By John White, Eſq; Surgeon-general to the Settlement. 4to. pp. 334. 1l. 16s. Boards. Debrett. 1790.

WE have here another narrative of Governor Phillip's voyage to Botany Bay, and of the tranſactions during the firſt ten months after he arrived at that place. As we had peruſed ſo many publications relative to this expedition *, we did not expect to meet with much new information: but we were very agreeably miſtaken. Mr. White relates many circumſtances which had eſcaped the notice of the writers of former publications; and others are given at greater length: it will conſequently be ſuppoſed, without our mentioning it, that many things which are found in them, are omitted here. We ſhall preſent our readers with a few of Mr. White's novelties.

On entering the harbour of Rio de Janeiro, the capital of Braſil, in South America, on the 5th of Auguſt 1787,

'A boat came along ſide, in which were three Portugueſe and ſix ſlaves; from whom we purchaſed ſome oranges, plantains, and bread.

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* See Review, vol. lxxx. p. 362. vol. lxxxi. p. 566. and vol. I. (New Series), p. 157, and 331.

In

In trafficking with theſe people, we diſcovered, that one Thomas Barret, a convict, had, with great ingenuity and addreſs, paſſed ſome quarter dollars, which he, aſſiſted by two others, had coined out of old buckles, buttons belonging to the marines, and pewter ſpoons, during their paſſage from Teneriffe. The impreſſion, milling, character, in a word, the whole, was ſo inimitably executed, that had their metal been a little better, the fraud, I am convinced, would have paſſed undetected. A ſtrict and careful ſearch was made after the apparatus with which this was done, but in vain; not the ſmalleſt trace or veſtige of any thing of the kind was to be found amongſt them. How they managed this buſineſs without diſcovery, or how they could effect it at all, is a matter of inexpreſſible ſurprize to me; as they never were ſuffered to come near a fire; and a centinel was conſtantly placed over their hatchway, which, one would imagine, rendered it impoſſible for either fire or fuſed metal to be conveyed into their apartments. Beſide, hardly ten minutes ever elapſed, without an officer of ſome degree or other going down among them. The adroitneſs, therefore, with which they muſt have managed, in order to complete a buſineſs that required ſo complicated a proceſs, gave me an high opinion of their ingenuity, cunning, caution, and addreſs; and I could not help wiſhing that theſe qualities had been employed to more laudable purpoſes.'

Mr. White joins with the reſt of his fellow-voyagers, in vindicating the characters of the Portugueſe ladies from the indiſcriminate cenſure which is caſt on them in Dr. Hawkſworth's account of Captain Cook's firſt voyage: we muſt therefore conclude, that Dr. Solander, and the two gentlemen who were with him, muſt have miſtaken the intent of the noſegays which were ſo plentifully beſtowed on them by the ladies, from their balconies, as they walked through the ſtreets of this place in the evening *.

Notwithſtanding the conteſt which has been held by the gentlemen of the Botany Bay fleet, and by Mr. White among the reſt, in favour of the ladies of Rio Janeiro, we find, on his drawing a compariſon between their manners and cuſtoms, and thoſe of the ladies of the Cape of Good Hope, that the Spaniſh ladies *do* admit of 'tender and civil things being ſaid to them 'by ſtealth;' and of 'ſoft ſighs' being breathed to them' through the lattice-work of a window, or the grates of a convent: while at the Cape, 'if you wiſh to be a favourite with the fair, as the cuſtom is, you muſt *grapple* the lady, and paw her in a manner which does not partake in the leaſt of gentleneſs. Such a rough and uncouth conduct, together with a kiſs raviſhed now and then, in the moſt public manner and ſituations, is not only pleaſing to the fair one, but even to her pa-

* See Hawkſworth's Voyages, vol. ii. p. 31.

rents,

rents, if preſent; and is conſidered by all parties as an act of the greateſt gallantry and gaiety.'

We could not help taking notice of the great diſparity between the height aſſigned to the Table Mountain at the Cape of Good Hope, by Mr. White, and that which is given in the obſervations to Cook's ſecond voyage; where ſome pains ſeem to have been taken to determine it: the former makes it only 1857 feet, while the latter rates it at no leſs than 4426 feet! Mr. White, indeed, does not give his authority; and beſide, if the height of the mountain had been no more than 1857 feet, (about one-third of a mile,) to aſcend it could not have proved ſo arduous a taſk as he and his companions found it.

On the evening of the 1ſt of January, the boatſwain of the Fiſhburne victualler fell from the topſail yard-arm, and was probably loſt for want of medical aſſiſtance, as the weather was then, and for ſome days afterward, ſo bad, that no perſon could go from one ſhip to another. On this occaſion, Mr. White is not leſs ſevere than we have been *, on the manner in which the tranſports and victuallers were fitted out for ſo long a voyage; and adds, 'The Lady Penrhyn, owned by Alderman Curtis, was the only merchant ſhip in the fleet that had a ſurgeon. What the others will do on their return, Heaven only knows; but this I well know, that they would never have reached thus far, but for the ſuccour given them by myſelf and my aſſiſtants.' How *ſome* of them did return, we all know!

P. 174, Mr. White ſays, 'The natives of this country, though their mode of ſubſiſting ſeems to be very ſcanty and precarious, are, I am convinced, not canibals. One of their graves, which I ſaw opened, the only one I have met with, contained a body which had evidently been burned, as ſmall pieces of the bones lay in the bottom of it.' Though we do not mean to controvert the inference which our author has here drawn, yet we muſt obſerve, that the fact which he brings to ſupport it does not ſeem wholly concluſive: no people, we believe, are yet known who eat their own dead—not even the New Zealanders. On the other hand, we are inclined to think that the contrary opinion has, lately, been ſometimes taken up on too ſlight grounds; and that there are authors who would have drawn a direct contrary concluſion from this circumſtance, and more eſpecially from circumſtances ſimilar to one which Mr. White had related in the preceding page. We are there told, that Edward Corbett, a convict, who had eloped, and had been abſent about three weeks, returned, and informed them that he had ſeen the

* See Vol. I. of our Review, New Series, p. 168.

head

head of another convict, who was ſuppoſed to have been murdered by the natives, lying near the place where the body had been burned in a large fire. A perſon more inclined to repreſent mankind in a deteſtable light, would have drawn a very different inference from this circumſtance; namely, that the fire had been kindled to *roaſt* the body. We nevertheleſs entertain very little doubt of Mr. White's interpretation being the true one.

P. 178, complaining of the difficulties which they experienced in conſtructing habitations, on account of the badneſs of the timber, and the ſcarcity of materials for making lime, Mr. White ſays: 'From Captain Cook's account, one would be led to ſuppoſe, that oyſter and cockle ſhells might be procured in ſuch quantities, as to make a ſufficiency of lime for the purpoſe of conſtructing at leaſt a few public buildings; but this is by no means the caſe. That great navigator, notwithſtanding his uſual accuracy and candour, was certainly too laviſh of his praiſes on Botany Bay.' This is not the only place in which Capt. Cook is ſmartly handled by our author, for giving ſo much praiſe to the country about Botany Bay; and we remember to have obſerved the ſame ſort of remarks in the other accounts of this place which have come under our review. In conſequence, as we did not recollect any ſuch immoderate encomiums, we have been induced to look into Hawkſworth's account of Captain Cook's firſt voyage, and have not been able to find any thing to juſtify ſuch repeated complaints, even ſuppoſing Captain Cook to have been the author of all which is ſaid there concerning Botany Bay and its neighbourhood: very little, as far as we can find, occurs relative either to oyſter or cockle ſhells, much leſs to the quantity of them which might be found there. It is indeed ſaid, that there are large banks of ſand and mud toward the top of the harbour; and that "on theſe banks there are great quantities of oyſters, muſcles, cockles, and other ſhell-fiſh, which ſeem to be the principal ſubſiſtence of the inhabitants;—but they do not always go on ſhore to dreſs them, for they have frequently fires in their canoes for that purpoſe. They do not, however, ſubſiſt wholly on that food, for they catch a variety of other fiſh;"—and it is added, "they do not appear to be numerous." How ſo extravagant an idea could be formed from this paſſage, as that 'oyſter and cockle ſhells might be procured in ſuch quantities, as to make a ſufficiency of lime for the purpoſe of conſtructing at leaſt a few public buildings,' is beyond our conception!—and this is the whole that either Captain Cook, or any one elſe, ſays on the ſubject, excepting, p. 495, they "found ſome of the largeſt oyſter-ſhells they had ever ſeen" before; p. 498, "the ſecond lieutenant was ſent to

to dredge for oyſters;" and p. 501, they "found ſix fires, with ſome muſcles roaſting on them, and a few oyſters lying near." It is not even ſaid that the ſecond lieutenant caught a ſingle oyſter.

With reſpect to Captain Cook's praiſes of the country, for which he has been ſo frequently reprehended, we are equally at a loſs where to find them. The face of the country is mentioned only in three places: in the firſt, his words are as follow: "We found *the ſoil to be either ſwamp or light ſand*, and the face of the country finely diverſified by wood and lawn. The trees are tall, ſtraight, and without underwood, ſtanding at ſuch a diſtance from one another, that the whole country, at leaſt where the ſwamps do not render it incapable of cultivation, might be cultivated without cutting down one of them: between the trees, the ground is covered with graſs, of which there is great abundance, growing in tufts about as big as can well be graſped in the hand, which ſtand cloſe to each other."

The ſecond paſſage is the moſt exuberant: but we have little doubt that the author of it, let him be who he will, ſaw what he deſcribes, and ſaid no more than he thought at the time. "We went," it is ſaid, "up the country to ſome diſtance, and *found the face of it nearly the ſame with that which has been deſcribed already:* but the ſoil was much richer; for inſtead of ſand, I found a deep black mold, which I thought very fit for the production of grain of any kind. We found alſo interſperſed, ſome of the fineſt meadows in the world: *ſome places, however, were rocky*, but theſe were comparatively few."

In a third excurſion, they found the country "without wood, *and ſomewhat reſembling our moors in England*; the ſurface of the ground, however, was covered with a thin bruſh of plants, about as high as the knees: the hills near the coaſt are low, but others riſe behind them, increaſing by a gradual aſcent to a conſiderable diſtance, *with marſhes and moraſſes between them.*"

We are perſuaded that few people, excepting thoſe who are very ſanguine indeed, will form an exceedingly high opinion of the country of New Holland from theſe accounts of it; for even the ſecond, which is by far the moſt favourable, is ſufficiently qualified; and the laſt places it in the moſt diſagreeable point of view. The land which is generally called *moors* in England, is as barren and unpromiſing as can well be conceived; and the writer could ſcarcely have uſed a term which conveys to our minds a more miſerable idea of land:—but let us ſee if even Mr. White, who certainly ſays leſs in favour of the

the place, than any of the writers who have preceded him, does not, in ſome of his more cheerful moments, give nearly, if not wholly, as favourable an account of it, as that which we have extracted from Hawkſworth. P. 148, 'We fell in,' ſays he, 'with an hitherto unperceived branch of Port Jackſon's harbour, along the banks of which the graſs was tolerably rich and ſucculent, and in height nearly up to the middle.'—'We proceeded to trace the river, or ſmall arm of the ſea. The banks of it were now pleaſant, the trees immenſely large, and at a conſiderable diſtance from each other, and the land around us flat, and rather low; but well covered with the kind of graſs juſt mentioned.' P. 152, 'The country hereabout was pleaſant to the eye, well wooded, and covered with long ſour graſs, growing in tufts.'

On the whole, we rather ſuſpect that the greater part of the gentlemen who turned out volunteers on this occaſion, had never ſeen a country utterly uncultivated before; in conſequence, they had formed very erroneous conceptions of what is to be found in ſuch places; and, when they perceived their miſtake, have grown very angry. We know that one gentleman wrote a very doleful letter to his friends here, and filled a whole ſheet of paper with the hardſhips that he experienced at Botany Bay; among which, the ſcarcity of butter ſeemed to diſtreſs him as much as any other circumſtance.

It appears from Mr. White's account, that New Holland does not produce much fruit; wild figs, and 'a ſmall berry, like a white currant, but which, in taſte, is more ſimilar to a very ſmall green gooſeberry,' are all that we find mentioned by him; and both ſeem to be ſcarce: the latter, however, proved a good antiſcorbutic: but the quantity which could be procured was much too ſmall to be of any great ſervice. With reſpect to vegetables, uſeful for culinary purpoſes, though they have not yet been diſcovered in very great plenty, they are not quite ſo ſcarce. The cabbage-tree,—which, whether uſed raw, as a ſallad, boiled, as greens, or ſerved up as a pickle, is, in our opinion, one of the moſt palatable we ever taſted,—ſeems tolerably plentiful: beſide which, he enumerates wild ſpinach, ſamphire, a plant greatly reſembling ſage, 'the vegetable tree, the leaves of which prove rather a pleaſant ſubſtitute for vegetables,' and a creeping plant, which runs to a great extent along the ground: its ſtalk is not ſo thick as the ſmalleſt honeyſuckle, nor its leaf ſo large as the common bay-leaf, which it ſomewhat reſembles: the taſte is ſweet, exactly like the liquorice root; and of this the ſoldiers and convicts make an infuſion which is ſomewhat pleaſant, and no bad ſuccedaneum for tea; and, could they meet with it in greater abundance, it would

would be found very beneficial to thoſe poor creatures, who conſtantly live on ſalt proviſions. In uſing it for medical purpoſes, Mr. White found it a very good pectoral. It is highly probable that all theſe vegetables may be improved, and alſo rendered more plentiful by cultivation.

The following extract will give our readers ſome idea of the natives, and of their manners and diſpoſitions, as well as of thoſe of their viſitors:

'All along the ſhore, we met the natives, who ſeem to have no fixed reſidence or abode; but indiſcriminately, whenever they meet with a hut, or, what is more common, a convenient excavation or hole in the rocks, take poſſeſſion of it for the time. In one of their huts at Broken Bay, which was conſtructed of bark, and was one of the beſt I had ever met with, we ſaw two very well made nets, ſome fiſhing-lines not inferior to the nets, ſome ſpears, a ſtone hatchet of a very ſuperior make to what they uſually have, together with two vehicles for carrying water, one of cork, and the other made out of the knot of a large tree hollowed. In this hut there were two pieces of coarſe linen, which they muſt have obtained from ſome of our people; and every thing about it beſpoke more comfort and convenience than I had obſerved in any other. A little way from it we fell in with a large party of the natives, whom we ſuppoſed to be the proprietors; they were armed with ſpears and ſtone hatchets. One of the latter they very earneſtly wiſhed to exchange for one of ours. Though we would readily have obliged them, it was not in our power to comply with their wiſhes, as we had only a ſufficient number wherewith to cut wood for our own fires. However, notwithſtanding our refuſal, they parted from us without appearing at all diſſatisfied.'—

'We returned to Manly Cove, where we ſurprized two old men, an old woman, a grown-up girl, and thirteen children, in a hut. When the children ſaw us approach, they all gathered themſelves cloſely together around the girl; they cried, and ſeemed much terrified. The old men ſhewed ſuch diſlike to our looking at them, that the Governor and the reſt of the party withdrew to ſome little diſtance to dine. Some of the children, on ſeeing all the party gone but myſelf and another gentleman, began to laugh, and thus proved that their fears had vaniſhed. When we joined the reſt of the party, the old man followed us in a very friendly manner, and took part of every kind of proviſion we had, but he ate none of it in our ſight. The women and children ſtood at ſome diſtance, and beckoned to us when the men, of whom they ſeemed to ſtand in great dread, had turned their backs.

'As ſoon as we had dined, and refreſhed ourſelves, the governor, by himſelf, went down to them, and diſtributed ſome preſents among them, which ſoon gained their friendſhip and confidence. By this time ſixteen canoes, which were out fiſhing, came cloſe to the ſpot where we were, and there lay on their paddles, which they managed with wonderful dexterity and addreſs; mimicking us, and indulging in their own merriment. After many ſigns and entrea-

treaties, one of the women ventured to the governor, who was by himſelf, and, with ſeemingly great timidity, took from him ſome ſmall fiſhing-lines and hooks; articles which they hold in great eſtimation. This made her leſs fearful; and in a little time ſhe became perfectly free and unreſtrained. Her conduct influenced many others, who came on ſhore for what they could procure. Many of them were painted about the head, breaſt, and ſhoulders, with ſome white ſubſtance. None of thoſe who were thus ornamented came on ſhore, till by ſigns we made them underſtand that we intended to offer them ſome preſents; and even then, only one of them ventured. To this perſon Lieutenant Creſſwell gave a white pocket-handkerchief, with which ſhe ſeemed much pleaſed. Every gentleman now ſingled out a female, and preſented her with ſome trinkets, not forgetting, at the ſame time, to beſtow gifts on ſome of her family, whom ſhe took conſiderable pains to make known, leſt they ſhould fall into the hands of ſuch as did not belong to her. It was remarked that all the women and children, (an old woman excepted,) had the little finger of the left hand taken off at the ſecond joint, the ſtump of which was as well covered as if the operation had been performed by a ſurgeon.

'While we were thus employed among the women, a body of men came out of the woods with a new canoe, made of cork. It was one of the beſt we had ſeen in this country; though it fell very ſhort of thoſe which I have ſeen among the American or Moſquito-ſhore Indians; who, in improvements of every kind, the Indians of this country are many centuries behind. The men had alſo with them ſome new paddles, ſpears, and fiſh-gigs, which they had juſt been making. They readily ſhewed us the uſe of every thing they had with them. Indeed they always behave with an apparent civility when they fall in with men that are armed; but when they meet perſons unarmed, they ſeldom fail to take every advantage of them.

'Thoſe females who were arrived at the age of puberty did *not* wear a covering; but all the female children, and likewiſe the girls, wore a ſlight kind of covering before them, made of the fur of the kangaroo, twiſted into threads. While we went toward the party of men which came out of the woods with the new canoe, all the women landed, and began to broil their fiſh, of which they had a large quantity. There ſeemed to be no harmony or hoſpitality among them. However, the female to whom I paid the moſt attention gave me, but not until I aſked her for it, ſome of the fiſh which ſhe was eating. She had thrown it on the fire, but it was ſcarcely warm.

'Many of the women were ſtrait, well formed, and lively. My companion continued to exhibit a number of coquetiſh airs, while I was decorating her head, neck, and arms, with my pocket and neck handkerchiefs, which I tore into ribbons, as if deſirous of multiplying two preſents into ſeveral. Having nothing left, except the buttons of my coat, on her admiring them, I cut them away, and with a piece of ſtring tied them round her waiſt. Thus ornament-

ed, and thus delighted with her new acquirements, ſhe turned from me with a look of inexpreſſible archneſs.

'Before the arrival of the boats, which was late, the natives pointed to a hawk, and made ſigns to us to ſhoot it. It had alighted upon an adjoining tree, and the governor deſired I would bring it down. The report of the gun frightened them very much; ſome ran away; but on perceiving that no harm was intended againſt them, they returned, and were highly pleaſed to ſee the hawk preſented by the governor to a young girl, who appeared to be the daughter of the moſt diſtinguiſhed among them.

'While the boats were preparing for our reception, an old woman, perfectly grey with age, ſolicited us very much for ſome preſent; and in order to make us comply, threw herſelf, before all her companions, into the moſt indecent attitudes.

'The cockſwain of the boat informed us, that while he was waiting for our return, the day before, two parties of the natives met, and commenced hoſtilities againſt each other. The man thus deſcribed the manner in which this encounter was carried on: A champion from each party, armed with a ſpear and a ſhield, preſſed forward before the reſt; and, as ſoon as a favourable opportunity offered, (till which he advanced and retreated by turns,) threw his ſpear, and then retired, when another immediately took his place, going through the ſame manœuvres; and in this manner was the conflict carried on for more than two hours. The boat's crew, and two midſhipmen, who ſaw the whole of the proceeding, perceived that one of the natives walked off with a ſpear in his ſide. During the engagement, the women belonging to them, who ſtood at ſome diſtance, diſcovered ſtrong marks of concern, and ſcreamed loudly when any of the combatants appeared to be wounded. As the boat was returning cloſe along ſhore, a ſpear was thrown at the people by ſome of the natives, who were lurking behind the trees and rocks. It was hurled with ſuch force, that it flew a conſiderable way over the boat, although we were between thirty and forty yards from the ſhore.'

This was in the latter end of Auguſt; after which, nothing material occurred till the beginning of October, when the laſt of the merchant ſhips left Port Jackſon.

The Appendix to this elegant and valuable work is almoſt as large as the Journal of the voyage; and contains deſcriptions of quadrupeds, birds, fiſh, reptiles, inſects, plants, and other objects of natural hiſtory; of all which, beautiful engravings are given, in ſixty-five plates, from drawings made from nature, by Mrs. Smith, (late Miſs Stone,) Mr. Catton, Mr. Nodder, and other artiſts; and engraven by, or under the immediate inſpection of, Mr. Milton: ſo that the public may (we are perſuaded,) rely, with the moſt perfect confidence, on the accuracy with which they are executed. The animals from which the drawings were made, are depoſited in the Leverian Muſeum.

ſcum. Some very judicious, general remarks, relative to the animals of New South Wales, are added by Mr. John Hunter; and the volume concludes with tables of the ſituation of the fleet each day at noon, the obſerved variation of the compaſs, and the ſtate of the atmoſphere, during the voyage from England to Botany Bay and Port Jackſon.—An index is much wanted.

ART. XVI. Captain Beatſon's *Naval and Military Memoirs of Great Britain.*

[*Article concluded from p.* 206.]

WE regret that the limits, to which our work is confined, will not allow us to lay before our readers many intereſting particulars, which might be eaſily ſelected from theſe volumes: but we hope that the few which we have extracted from this entertaining work, will not be unacceptable to our readers; and eſpecially to the gentlemen of the navy.

After having enlarged on the infractions of the peace concluded at Aix la Chapelle, Mr. Beatſon proceeds to the following remark:

'It had been a fortunate circumſtance, if all the encroachments made by the enemy on the continent of North America, had been as *timeouſly* * prevented or repelled as that on the coaſt of Africa. There, the plan of the French miniſtry ſeems to have been deeper laid, and purſued with an uniform ſteadineſs; and it is to be lamented, that a nation who holds itſelf as the moſt accompliſhed and moſt polite in Europe, ſhould have tarniſhed its character, by the moſt dreadful examples of cruelty towards the innocent inhabitants and ſettlers on the back frontier of the Britiſh colonies.'

Theſe different provocations produced a war, which commenced in 1755, and was not finiſhed till the end of 1762. We may here obſerve that this author finds ſeveral occaſions to cenſure the barbarity and infidelity, as well as the oſtentation, of our adverſary; ſufficiently proving that the boaſted principles of honour and politeneſs are but a weak barrier, when opportunity offers, againſt the moſt unjuſtifiable and diſhonourable conduct; a conduct which deſpotiſm and tyranny invariably tend to cheriſh and encourage. Here we can hardly avoid taking ſome notice of that gaſconading commander M. Lally, who preſided for the French in the Eaſt Indies: not deſtitute of abilities, but proud, obſtinate, arrogant, inſolent, vindictive, —partaking †, ſays Mr. Beatſon, more of the brute than of the

* A very common Scotticiſm. An Engliſhman would have written 'prevented in time.'

† Vol. III. p. 12. p. 16.

hero, he is ſet forth to mankind as a ſpectacle of folly, and a warning againſt imperious paſſion and ſelf-conceit: alike unacceptable to friends and foes, we are told, that 'ſo exaſperated againſt him were the inhabitants of Pondicherry, that on its ſurrender, he demanded a guard from Colonel Coote, and on leaving the town, his ſecretary, endeavouring to defend him from the rage of the people, was murdered at his ſide.'—In oppoſition to him, we ſhall mention the conduct of Captain Tyrrell, when ſent by Commodore Moore on a cruize, in queſt of ſome of the enemy's privateers at an anchor in Grand Ance bay, in the iſland of Martinico. 'The immediate ſervice having been accompliſhed, we are farther informed *;—'The village cloſe by, was a ſtrong temptation to ſailors, flushed with victory, to attack and plunder, and they warmly ſolicited leave from the captain to march againſt it. His reply to this requeſt, does him more honour than the moſt ſplendid conqueſt, "Gentlemen—It is beneath us to render a number of poor people miſerable, by deſtroying their habitations and little conveniencies of life: brave Engliſhmen ſcorn to diſtreſs even their enemies, when not in arms againſt them." The honeſt tars, ſenſible of their worthy leader's obſervation, acquieſced in his ſentiments of humanity.' It is but juſtice to note that there are many inſtances of a humane, generous, and highly commendable ſpirit, both in the officers and private men of our fleets and armies.

On the change of miniſtry in 1756, when the great Mr. Pitt, afterward Earl of Chatham, came into office, the war proceeded with vigour and with glory. Amid the diſaſters with which it was attended, it is even ſurpriſing to obſerve the ſucceſs that accompanied it in all parts of the globe; and amid the miſtakes which ſometimes happened, it is gratifying to remark the wiſdom with which many operations were planned, and the conduct and courage with which they were executed. Some exceptions the reader will no doubt find to this laſt remark: particularly in regard to the unfortunate engagement of Admiral Byng with the French fleet in the Mediterranean, on the event of which the fate of Minorca appeared ſo greatly to depend. This author, if he does not entirely exculpate the admiral, ſpares not the miniſtry; who were no doubt negligent, and blameable; and at the ſame time ſeem to have been determined that the popular odium ſhould fall on the naval commander. Without inquiring here into a ſubject which has been formerly ſo much canvaſſed, we proceed to give two ſmall quotations from the work before us:

* Vol. II. p. 215.

'The juſtice of Admiral Byng's fate has been doubted by many, and we cannot help being of opinion, that it was by far too rigorous a ſentence for the offence committed. Many ſtill think him guilty; but time, which gradually gets the better of prejudices, has gained numbers over to a contrary opinion, making them view things in a very different light, when no longer hood-winked by party rage, or an inflamed imagination. Even at the very time of paſſing ſentence on him, many ſenſible and brave men thought him innocent.'—

'We ſhall conclude this very diſagreeable ſubject, by obſerving, that the lapſe of more than thirty years has thrown much light on this tragedy; there being now the beſt reaſons for preſuming, that the court-martial did not clearly comprehend the meaning of the act of parliament (on which he was condemned,) that the miſconduct of Admiral Byng did not deſerve ſo ſevere a puniſhment as death, and that, ſo far from conſidering him as a victim to public juſtice, he will be regarded by poſterity as a *martyr* (ſurely rather, *a ſacrifice*) to the reſentment of an adminiſtration, for whoſe conduct their country has but too much reaſon to be aſhamed, and in whom it would have been more honourable to have ſolicited his Majeſty for a pardon, than, by perſevering in their miſrepreſentations, and artfully miſleading the people, to throw the blame of the loſs of Minorca on a perſon who did not deſerve it, and by that means prevent the crown from exerciſing the nobleſt of its prerogatives *.'

The following years, even to the concluſion of the peace in 1762, for about ten months before which Spain had united with France againſt us, appear with luſtre in the Britiſh annals. The ſpirit and vigour which Mr. Pitt introduced into our councils and operations, ſeem to have continued, although he had retired, in the year before, from his employments. Numerous are the occurrences, which, during this period, cannot fail to engage the attention of the reader;—the *Engliſh* reader, though his humanity muſt be ſometimes wounded by this kind of narration, and though he may be occaſionally hurt by ſome inſtances of miſtake or neglect, or failure, will certainly peruſe, with ſatisfaction, relations which are, on the whole, ſo honourable to his country. The military operations on the continent form a diſtinct ſubject, which falls not within our author's plan: but the attempts and the atchievements in the Eaſt Indies, in the Weſt Indies, in North America, in Africa, in the Mediterranean, on the coaſts of France, &c. &c. furniſh a variety of intereſting entertainment.

Beſide general naval engagements, captures of citadels, towns, iſlands, &c. many gallant actions were performed by commanders of cruizing ſhips and veſſels; among whom, the name of Captain

* Vol. II. p. 93.

John Lockhart is not yet forgotten: but paſſing by theſe as well as greater exploits, we proceed to give a few extracts, of a different kind, yet ſtrictly connected with the author's general deſign.

Amid the great tranſactions which were proſecuting with ſo much energy and ſo much fame, an event occurred which for ſome time drew off the public attention from theſe enterpriſes: on the 27th of October 1760, full of days, and of honour, died King George II. On this occaſion, Captain Beatſon obſerves,

'We live too near the age in which his majeſty reigned, to be able to draw the character of this monarch with juſtneſs and preciſion. His reign, until the preſent war, is not remarkable for any great events. His ſubjects always enjoyed peace at home, one momentary broil excepted. Whenever the national ſtrength was properly exerted, the kingdom always acquired glory. The laſt years of his reign were by far the happieſt, his miniſters being highly agreeable to the nation at large, actuated as they were by a true love of their country, whoſe intereſt and glory was their firſt conſideration. His majeſty lived to ſee party-rage, which had proved ſo troubleſome to ſeveral of his miniſters, in a manner extinguiſhed. The wiſe and ſalutary meaſure of employing the Highland Clans in the ſervice of government, put a final end to Jacobitiſm, and gained him their affections, while their actions teſtified they were ſincere. Clemency and kindneſs can accompliſh, what cruelty and force can never obtain. If his majeſty did not poſſeſs firſt-rate abilities, his conduct on many trying occaſions, ſhewed that his underſtanding was far from being defective. In his temper he was choleric. He perfectly underſtood the intereſt of all the princes of Europe, particularly thoſe of the Germanic body, for whoſe concerns he ever ſhewed the greateſt attention. It was unfortunate for this country that his majeſty had attained the prime of life before he came to reſide in it. This prevented him from ever attaining ſuch a knowledge of the Engliſh language, as to enable him to perceive its beauties, or to become acquainted with the moſt eſteemed works, or the fineſt writers of the kingdom. Learned men, after the death of his queen, therefore, did not meet with that encouragement which is due to ſuperior merit. Literature conſequently did not flouriſh, ſo much as might have been expected in the latter part of his reign. The fine arts kept pace with literature. This is ſuppoſed to have proceeded from too rigid an œconomy, and is perhaps the greateſt blemiſh in his reign; for in private life, he was an excellent huſband, an affectionate parent, a kind maſter, and, to thoſe whom he eſteemed, a ſincere friend. Plain and direct in his intentions, true to his word; ſteady in his favour and protection to his ſervants, whom he never changed willingly, eſpecially thoſe near his perſon: they advanced in years along with him, and many of them died in his ſervice.

'In his reign, agriculture increaſed; trade and manufactures flouriſhed to a great degree; and many wiſe regulations were made, for the proſperity of the kingdom, by parliament. With regard to the

the affairs of government, he was ſomewhat indifferent *as to who* might have the management of them; but this only took place from the downfall of his favourite Sir Robert Walpole, who had rendered ſtate matters ſo eaſy to his majeſty, that he placed entire confidence in him; yet, as he was neceſſitated to part with him, he never afterwards ſhewed the ſame regard or partiality to any miniſter. His majeſty was temperate and a ſtrict lover of juſtice. He died univerſally beloved and regretted by his ſubjects. George the Second may not be ranked, among kings who are ſtyled GREAT, by hiſtorians; but he poſſeſſed a more exalted character, and was truly an HONEST MAN.' (Vol. iii. p. 62.)

To this character of the Head of the nation, we ſhall ſubjoin that which is given of one of his illuſtrious ſervants,—Admiral Boſcawen, who died on the 8th of January 1761 *.

' This officer, whoſe life had been dedicated to the duties of his profeſſion, poſſeſſed, from nature, a warm temper and a good underſtanding. His conduct correſponded with the vigour of his mind, marking his friendſhips and enmities with the force of his character. But his ardour was tempered by humanity, and guided by an affectionate regard for all the individuals intruſted to his management. To thoſe who were more immediately under his eye, his ſolicitude extended even to parental care, which was acknowleged by the ſtrongeſt marks of grief among the ſeamen of the ſhip in which he had been embarked, every man feeling the Admiral's death as his own particular misfortune. Such were the peculiar characteriſtics which diſtinguiſhed this great officer among the ſeamen of Britain. But, as the active, the diligent, the intrepid ſervant of his country, he is exalted by all the talents of a diſtinguiſhed chief. Conſummate ſkill in his profeſſion; the moſt ſcrupulous fidelity which ſpurns at peculation; unbounded zeal; and the moſt cool, collected, and perſevering courage, are ſome of the qualities which rendered Admiral Boſcawen one of the greateſt naval characters which this iſland ever produced.

' The nation are indebted to Admiral Boſcawen for patronizing and firſt introducing the celebrated Dr. Hales's ventilators in the navy, and afterwards bringing them into univerſal uſe on board of his Majeſty's ſhips, which has proved the fortunate means of preſerving the lives of many thouſand ſeamen.'

One other account, ſimilar to the above, we will add in this part of our article †:

' On the 6th of June 1762, died that illuſtrious officer, George, Lord Anſon, Admiral and Commander in chief of the fleet, and firſt Lord Commiſſioner of the Admiralty. Now that the rage and malevolence of party ſpirit has had time to ſubſide; this great man appears in very ſhining colours; and although born of an ancient family, yet it was merit alone that raiſed him to the high honours which he attained. The fame which he acquired in his voyage round the world, in which he ſhewed an equanimity of mind equal

* Ibid. 60. † Ibid. 127.

to the numberleſs perils and dangers which he encountered, will, while the Engliſh language laſts, never ceaſe to be remembered; and on this voyage, the prudence, perſeverance, good conduct, humanity, and courage, which he diſplayed, would alone have been ſufficient to have made his fortune, and raiſed him to a great degree of eminence in the naval annals of Great Britain, if no other circumſtance had come to his aid. On his return home he was promoted to a flag; and on the 3d of May, 1747, he defeated and took ſix French ſhips of war, and was ſoon after raiſed to the peerage. The navy of this country is particularly indebted to him, for training to the ſervice ſo many excellent officers, whilſt on board the Centurion, on his voyage round the world. The names of Sir Charles Saunders, Sir Piercy Brett, Lord Viſcount Keppel, Sir Peter Denis, Robert Hughes, John Campbell, William Langdos, and Philip Saumarez, Eſqrs. will, for the ſervices they performed, be ever revered by their country. And it is not a little extraordinary, that all the above lieutenants ſhould live to attain flags, except the laſt, who, after giving many diſtinguiſhed proofs of his courage and good ſeamanſhip, was killed, fighting for his king and country, October 14, 1747, being then captain of the Nottingham of ſixty guns.'

Many officers and commanders, naval and military, during this war, deſerved well of their country, and have received their applauſe, not merely in theſe volumes, but from their king and their fellow-ſubjects: we cannot ſatisfy ourſelves without paying ſome tribute of reſpect to that brave and excellent officer, General Wolfe, whoſe worthy conduct, after the lapſe of many years, is ſtill freſh in the memory of the inhabitants of this country. Our author, in a very natural manner, gives him his merited praiſe, intermixed with an account of the expedition in which he was engaged. After having mentioned the preparations for embarking the troops, &c. in the attack on Quebec, he obſerves *; — General Wolfe iſſued ſuch clear and diſtinct orders to his army on this occaſion, as would have done honour to the moſt experienced commander. He ſeemed to have gained the hearts of the whole army, by whom he was ſo entirely beloved, that they repoſed the greateſt confidence in him, and felt themſelves happy even in the midſt of dangers, when he was near them.'—Again, Mr. B. ſays †, 'the military talents he diſplayed, juſtly rank him among the firſt of his profeſſion;' to which it is added, in allusion to the letter that he wrote, relative to the progreſs of the ſiege,—'and his language is ſuch, as entitles him to no inconſiderable place in the republic of letters.' Accordingly, his letter, together with that of Admiral Saunders, are inſerted, as affording the beſt account of their operations.—In another

* Vol. II. p. 300. † p. 365.

place,

place, it is obſerved *,—'It is inconceivable how great an affection the whole army had for General Wolfe; his ſickneſs, (during a few days of the ſiege,) made a moſt viſible impreſſion on them, and when his health permitted him to return to camp, and viſit the guards and poſts as uſual, they gave the ſtrongeſt proofs of the moſt heart-felt joy: his preſence never failed to infuſe freſh ſpirits into the troops.' After deſcribing the battle which preceded the ſurrender of Quebec, Captain Beatſon again remarks †, 'Small as our loſs was in this action, the nation deemed the victory dearly bought, when they heard that General Wolfe was killed.'—On the ſucceſsful concluſion of this expedition, he adds ‡,

'Although joy and rapture flew from one end of the kingdom to the other, yet in the midſt of this exultation, a concern for the death of the General was viſible in every countenance; while they rejoiced at the victories, they failed not in paying due praiſes to the memory of the accompliſhed hero, who had fallen in the attainment of them. Bonfires and illuminations were univerſal, one place excepted, and this was the village in which the mother of the deceaſed General lived. The inhabitants felt for her grief, which they would not increaſe; and put a violence on their inclinations, by not joining with their neighbours in giving public teſtimonies of joy and approbation on this occaſion. To every one in the leaſt acquainted with the diſpoſitions of the people, it muſt be known that the ſacrifice they here made was very great.'

Theſe ſhort remarks are very expreſſive;—the author has added to them a character of the General, drawn by Dr. Smollett; to which we refer the reader ||.

It may not be deemed improper, if we here notice the brave but unfortunate Thurot, who was killed in engaging a ſmall Engliſh ſquadron under the command of Captain Elliott §.—'He was generally lamented, (ſays Mr. Beatſon,) both by friends and foes, as his behaviour on all occaſions, was replete with honour, humanity, and generoſity. Theſe joined to an undaunted courage, juſtly rendered him conſpicuous:—in him France loſt one of her beſt naval officers, who, if he had *ſurvived this diſaſter*, might, from his abilities, have proved a formidable enemy to this country.' Captain B. finds too frequent cauſe to ſpeak in different terms concerning our adverſaries: among other reflections of this kind, on one occaſion he adds ¶,

'It is to be lamented that ſome of their privateers exerciſed horrid barbarities on their priſoners, being the crews of ſuch ſhips as had preſumed to make reſiſtance, and who were afterwards obliged

* Vol. II. p. 378. † p. 383. ‡ p. 387.
|| Hiſt. of England, vol. V. p. 55. § Vol. III. p. 55.
¶ p. 66.

to ſubmit: conduct that would have diſgraced the moſt infamous pirate; and it would have redounded much to the credit of the court of France, to have made public examples of thoſe who had behaved in this manner. I am afraid, likewiſe, that there was but too much reaſon for complaint of ill treatment to the Britiſh ſubjects, even after they were landed in France, and ſent to priſon. Of this indeed, ſeveral affidavits were made by the ſufferers when they returned to England.'

The remark that follows, the juſtice of which cannot be diſputed, is highly honourable to our country. 'On the contrary, the conduct of Great Britain was a ſtriking example of kindneſs and humanity to ſuch unfortunate perſons as were made priſoners of war.' One, among other inſtances of Britiſh generoſity, as the paragraph is ſhort, we may properly introduce here; it relates to a number of priſoners and wounded men, who were diſcharged and ſet on ſhore at Liſbon, by Captain Faulknor, commander of the Bellona, a ſhip of ſeventy-four guns: on their landing, we are told *,

'They applied to the French Reſident for relief; but he could give them none. On which the gentlemen of the Britiſh factory there raiſed a ſubſcription for them, to which the officers of the Bellona and Brilliant, (a ſhip of thirty-ſix guns, which accompanied the other,) were very liberal; ſo that they gained as much honour by their humanity and benevolence to their vanquiſhed enemies, as they had acquired glory in ſubduing them. The ſubſcription amounted to 230l. And had it not been for this timely relief, theſe poor unfortunate people muſt have periſhed for want; there being no proviſion made by the French government for the relief of ſuch of their ſubjects as may chance to be carried in there, or to any other port, ſick, wounded, or priſoners; whereas, Britiſh ſeamen are every where provided for, and the expence defrayed by parliament.'

The Captain intermingles his narration with ſeveral ſenſible and uſeful reflections: among others, his obſervations concerning *ſignals* are worthy of notice, and indeed ſeem to demand great attention: after having related the circumſtances of the victory gained by Admiral Hawke over the French fleet commanded by M. de Conflans, in November 1759, he adds †,

'From a very groſs defect, or impropriety, in the night-ſignals at preſent in uſe, and which are eſtabliſhed by the authority of the admiralty, the very ſalutary meaſure adopted by Sir Edward Hawke, of bringing the fleet to an anchor at the time he did, might have been attended with the moſt fatal conſequences, and might have proved the deſtruction of the victorious fleet of Britain. By theſe inſtructions, the ſignal to anchor by night is, two guns fired from the admiral's ſhip, without lights, or other means being uſed by which they can be diſtinguiſhed from any other guns firing at the

* Vol. III. p. 110. † Vol. II. p. 409.

ſame

ſame time. It is very obvious, therefore, that towards the concluſion of a battle, only terminated by the want of light, there muſt be firing on all ſides; and that conſequently, two guns fired from the admiral's ſhip, could not, in ſuch a ſituation, be diſtinguiſhed as a ſignal. The obedience to ſuch a confuſed order was ſuch as might have been expected: only a few of the ſhips which were near the admiral, knew any thing of his having anchored: the others either ſtood out to ſea, or anchored on different places of the coaſt, as they were urged to that meaſure by neceſſity. From this divided ſtate of the Britiſh fleet, it is evident that had the French ſhips kept in a collected body, which they ought to have done, by following the route of M. de Beaufremont within the Four-bank, they might have attacked the few ſhips which remained at anchor near Admiral Hawke, in the morning of the 21ſt, with ſuch ſuperior force as muſt have given them a decided and complete victory. Theſe facts ſuggeſt ſome very ſerious and important reflections on the ſubject of ſignals; as, in this inſtance, they appear to be of ſo much conſequence, that by a defect in them alone, Britain might have been expoſed to an invaſion, and France left miſtreſs of the ſea, notwithſtanding the efforts of a ſkilful and gallant commander, ſeconded by the exertion of the moſt active and intrepid ſeamen embarked in a ſuperior fleet. It perhaps may be matter of ſurpriſe to ſome of the inhabitants of this iſland to be informed, that the ſame ſignals are ſtill in force, and continue to direct the evolutions of the Britiſh fleet, and that they were formed during the laſt century. It may alſo appear ſtrange, that among all the various improvements which have pervaded naval affairs ſince that time, no Lord High Admiral, or Board of Admiralty, have ever beſtowed ſufficient time in conſidering of a proper change in this part of the ſea ſervice.'

The account of our ſucceſs at the Havanna under the direction of Sir George Pocock and Lord Albemarle, concludes with a reflection on the unequal diſtribution of the wealth, or prize-money, acquired at that rich city *. 'It will indeed (ſays our author,) for ever remain an indelible ſtain on adminiſtration, that they permitted the commanders to appropriate ſo large a ſhare to themſelves, by which the inferior officers and private men obtained but a trifle in reward of the bravery they had ſhewn, and the unparalleled hardſhips they had undergone.'

We will not diſpute with Captain Beatſon, whether the peace of 1762 was very inadequate to the train of glorious ſucceſſes which are here recited: *they* did indeed ſeem to have warranted the expectation of greater acquiſitions than thoſe that we made. It is well known that the terms were loudly arraigned, but they had alſo many advocates. Even ſplendid victories ſometimes tend to the injury, perhaps to the ruin of the victors. Peace

* Vol. II. p. 200.

is,

is, however, peculiarly deſirable, and neceſſary, for every commercial nation: Long will it be, (if ſuch a period ever arrives,) before this country ceaſes to feel deeply and painfully the ill effects of war, however ſucceſsful. Yet the reflection with which the writer finiſhes his third volume, if juſt, does certainly yield cauſe of regret, and caſts ſome diſhonour on thoſe who had, at that time, the management of public affairs: 'By the terms of peace, the beſt opportunity was loſt of humbling the pride of the houſe of Bourbon that ever was, or perhaps ever will be again in the power of Great Britain.'

We now hope, that what is preſented to our readers in this article will prove ſufficient to enable them to judge what they may expect from the work at large. We apprehend that it will be found agreeable, and uſeful to the public; and we cannot but wiſh that it may meet with encouragement ſufficient to induce the author to complete his plan. We have already intimated ſome inaccuracies and ſlight defects, but they are not ſuch as will greatly affect the real utility of the performance, or prevent its being peruſed with pleaſure.

The appendix, which forms a conſiderable part of each volume, is by no means a needleſs addition; it is in truth an important one, and will contribute much to the reader's ſatisfaction. We could almoſt wiſh that a few maps might have attended the work: but theſe are expenſive articles.

ART. XVII. *The Shakſpeare Gallery.* A Poem. By Mr. Jerningham. 4to. pp. 24. 2s. Robſon. 1791.

THE poetic character and merit of Mr. Jerningham are ſo well known to the public, that we deem it unneceſſary to enter into a particular conſideration of this new production of his elegant pen. With reſpect to the author's general deſign, it is ſufficiently explained in the Advertiſement prefixed to the poem, *viz.*

'The following Poem does not paſs any judgment upon the Pictures that are now exhibited in the Gallery; but attempts to point out new ſubjects for future exhibitions: And, in the delineation of new ſubjects, attention is paid to the principle laid down by our great Painter, (in his notes to the tranſlation of Freſnoy by Mr. Mason) "That palpable ſituation is preferable to curious ſentiment, as the Painter ſpeaks to the eye."

'The encouragement that is now ſo liberally extended to Painting, will ſoon decide the queſtion, Whether or no our Painters are adequate to the taſk they are called upon to perform. MACKLIN's exhibition is alſo a ſplendid and arduous undertaking: It is another Lyceum, in which rival Artiſts may contend for fame and emolument.'

The

The ſubjects pointed out, are all taken from the works of Shakſpeare; and while the poet recommends them to the pencil of the artiſt, we ſee them, already, here delineated, in the glowing deſcriptions of the enraptured bard; whoſe ideas the painter may be happy to follow, and might, frequently, in our opinion, adopt with advantage.

We are introduced to Mr. *Jerningham*'s Gallery, by the following well compreſſed abſtract of the rich furniture of our Great Poet's all-comprehenſive mind. Shakſpeare is repreſented as borne, by GENIUS, with

'——————A whirlwind's rapid force
Beyond the ſolar road and ſtarry courſe—
* * * * * *
'To his illumin'd ſight was then conſign'd
The deep receſſes of the Human Mind;
The ever-varying path of tortuous Art,
And the dark paſſage to the Tyrant's heart;
Th' umbrageous winding of the thorny road,
That leads to quick-ey'd Jealouſy's abode;
The gath'ring ſtorms that o'er reſentment roll;
The ſwelling waves that toſs the fearful ſoul;
The calm that breathes around the Infant's reſt,
The rugged cavern of the Murd'rer's breaſt;
The dread materials by the Furies brought,
With which are forg'd Deſpair's tempeſtuous thought;
The ſhaft, that, mingling pleaſure with the pain,
Bathes in the blood that warms the Lover's vein.'

The ſuperior dignity of that ſpecies of painting which diſtinguiſhes the Boydellian Gallery, from other exhibitions of the *breathing canvas*, is pointedly marked, in a few lines, with which we ſhall conclude:

'Oft have we heard the pure of taſte complain
Of mawkiſh Portraiture's eternal reign;
Of exhibitions which the art diſgrace,
And pall the eye with many a vacant face.
Let Miniature erect her fairy ſchool,
And 'mid her gewgaws unmoleſted rule;
Let her bright dome each pleas'd Narciſſus ſeek,
To her let Beauty hold her ſummer cheek!
In fond alluſion to the month of May,
Let her the youthful bride's gay form diſplay;
Let her delineate, on her iv'ry plane,
The nuptial ſimper of the happy ſwain!
From theſe we turn to ſcenes of higher aim,
Where Eagle-Genius ſoars to nobler game;
Where Fancy, Reaſon, Taſte, in one conjoin'd,
Unfold the workings of th' impaſſion'd mind.
Now to the laurell'd, academic band,
To ev'ry artiſt's emulative hand,

Munificence

Munificence upholds her ſacred prize,
And bids the daring reach it from the ſkies.'

Mr. Jerningham is not the firſt of Mr. Alderman Boydell's literary friends, who has furniſhed hints for the advantage of his ſplendid edition of Shakſpeare: See M. Rev. vols. lxxix and lxxx. "Imperfect Hints, &c." Parts I. and II.

ART. XVIII. *Index Ornithologicus, ſive Syſtema Ornithologiæ; complectens Avium diviſionem in Claſſes, Ordines, Genera, Species, ipſarumque Varietates: adjectis Synonymis, Locis, Deſcriptionibus, &c. Studio et Operâ* Joannis Latham, *S. R. S.* 4to. 2 Vols. pp. 920 in all. 1l. 11s. 6d. Boards. Leigh and Sotheby. 1790.

WE have real pleaſure in announcing this performance to the public. When we reviewed Mr. Latham's great work, his *General Synopſis of Birds**, we lamented that there were no ſynoptic tables to ſhorten the labour of inveſtigation. This work remedies that defect. Ornithological ſcience is now laid under the greateſt obligations to Mr. Latham, for producing at once the moſt elaborate, moſt copious, and moſt perſpicuous treatiſe on the ſubject, that has ever been publiſhed in any age, in any language, or in any country.

We rather wiſh that the work had been called, *ſimply*, *Syſtema Ornithologiæ*; becauſe, as the plan is exactly the ſame with that of the *Syſt. Naturæ*, the deſign of it would have been more readily underſtood.

In dividing birds into their primary claſſes, Mr. L. makes ſome judicious alterations. The *Paſſeres* are ſeparated into two, viz. *Paſſeres* and *Columbæ*. A new claſs alſo is introduced, called *Struthiones*†, including, among others, the genus *Didus*, of the claſs *Gallinæ* of Linné, and *Struthio*, which ranks under the *Grallæ*. The *Anſeres* of Linné are divided into two claſſes, *Pinnatipedes* and *Palmipedes*†; ſo that we have nine primary claſſes inſtead of ſix, the number ſet forth by Linné. We now are able to ſee this diviſion in a clear light, and muſt acknowlege that the ſubject receives great advantage, in point of perſpicuity, from it.

Many new genera are introduced, and numberleſs new ſpecies, and varieties of ſpecies. All have a ſpecific deſcription; and references to all the beſt authors, who have either deſcribed or figured the ſeveral ſubjects, are carefully ſubjoined. In a

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* See Review, vols. lxv. lxvii. lxxi. lxxiv. and lxxvii.

† In the claſs *Struthiones*, and in the firſt order of the *Palmipedes*, the ſhape of the *roſtrum* is not noticed in the conſtruction of the general character. As the roſtrum is a leading feature in the diſcrimination of all the other claſſes, it ſhould not have been omitted in theſe.

word,

word, it is a work of immenſe labour, great utility, and wonderful accuracy.

We are ſorry to notice an increaſing taſte for verboſe ſpecific deſcriptions; and we cannot but reſolve it into a diſlike of the *limæ labor.* Mr. Latham not unfrequently falls into this ſtyle of writing; and ſometimes where there is no apparent neceſſity for it. In his Genus *Plotus*, there are only three ſpecies; and they are thus deſcribed: (ſee page 895.)

'*Anhinga. Pl. capite lævi, abdomine albo.*

'*Melanogaſter. Pl. capite lævi, abdomine nigro.*

'*Surinamenſis. Pl. corpore ſupra fuſco ſubtus albo, vertice et collo poſteriore nigris, gulâ jugulo et faſciâ oculari albis, lateribus colli albo nigroq. lineatis.*'

The verboſity of this laſt deſcription was not requiſite:—it deſtroys all point and neatneſs; and, beſide, tends actually to perplex, having no reference nor compariſon with the preceding deſcriptions.

In providing for another edition of this truly valuable performance, whenever it ſhall be required, Mr. Latham will do well to beſtow his beſt attention on this matter.

MONTHLY CATALOGUE,

For MARCH, 1791.

IMPEACHMENT OF MR. HASTINGS.

Art. 19. *Letters upon Parliamentary Impeachments*, in which the Queſtion is conſidered, Whether Impeachments are continued in *Statu quo*, from Parliament to Parliament, or abate by a Diſſolution. By a Barriſter at Law. 8vo. pp. 54. 1s. Stockdale.

THESE letters were firſt publiſhed in ſome of the daily papers. They contain a general and very ſuperficial view of the ſubject, and might well have remained in *ſtatu quo*, (which, by a ridiculous blunder, is printed in the title-page, *Statue quo,*) without the expence and trouble of republiſhing them in the form of a pamphlet. The author takes it for granted, rather than proves, that the impeachment of Mr. Haſtings is *dead and gone* by the diſſolution of the laſt parliament.

Art. 20. *An Examination of Precedents and Principles:* from which it appears, that an Impeachment is determined by a Diſſolution of Parliament: With an Appendix, in which all the Precedents are collected. 2d Edition, much enlarged. By Edw. Chriſtian, Eſq. Barriſter, and Profeſſor of the Laws of England in the Univerſity of Cambridge. 8vo. pp. 180. 2s. 6d. Stockdale and Deighton. 1791.

This is a production of a much ſuperior claſs to the foregoing. The author, thinking it his duty not to be uninformed on any queſtion

queſtion that concerns the conſtitution of this country, appears to have been led to the diſcuſſion of the preſent ſubject by that conſideration alone. From ſuch an examination, from ſo reſpectable a quarter, the public will expect to derive much uſeful information. After ſtating, that the uſage and cuſtom of parliament conſtitutes the law of parliament, Mr. Chriſtian cites Lord Coke's authority, that this *lex conſuetudo parliamenti* is "beſt underſtood by reading the Judgments and Records of Parliament at large, and the Journals of the Houſe of Lords, and the Book of the Clerk of the Houſe of Commons*." He then proceeds to diſcuſs, with great minuteneſs, the orders and precedents that have been adduced on the ſubject; particularly the proceedings in the caſe of Lord Danby, afterward Duke of Leeds; and the reſult of his inquiry is, that impeachments are determined by a diſſolution of parliament.

Having diſpoſed of that part of his examination which relates to *precedents*, the learned profeſſor declares himſelf of opinion, that, on *principles* likewiſe, an impeachment is abated by a diſſolution; and one main pillar of his argument is, that the writ or commiſſion by which the court ſat and exerciſed its juriſdiction, is at an end. He apprehends that, by the common law, the High Court of Parliament, the Courts at Weſtminſter, the Court of Quarter Seſſions, and perhaps all the other Courts, were ſubject to the ſame rules with regard to the commencement and termination of their juriſdiction: but ſeveral acts of parliament have made regulations in the Courts of Weſtminſter and Quarter Seſſions, which have not extended to the Court of Parliament itſelf. This argument Mr. Chriſtian puſhes to ſome length, and with conſiderable ingenuity: but our limits not permitting us to go into the detail, we muſt refer ſuch of our readers as wiſh to ſee the ſide of the queſtion in favour of the impeachment abating, very learnedly and ably diſcuſſed, to the pamphlet at large.

WEST INDIES.

Art. 21. *A ſhort Journey in the Weſt Indies*, in which are interſperſed, Curious Anecdotes and Characters. Small 8vo. 2 Vols. pp. near 160 in each. 5s. ſewed. Murray. 1790.

This is a light compoſition, containing, nevertheleſs, we believe, ſome true and very amuſing ſketches of Weſt Indian manners, as far as might be ſuppoſed to come under the notice of a traveller; together with ſlight accounts of Weſt Indian productions for the table: but the chief object of theſe ſmall volumes is, evidently, to exaggerate the hardſhips of Negroe-ſlavery. We will not ſuppoſe the aſſociation for the abolition of ſlavery to have employed a writer thus to aid their cauſe in an indirect manner, however acceptable ſuch materials may prove whenever they offer: but we can believe that a perſon who has been in the Weſt Indies, might conceive the ſubject to be popular enough to recommend the relation of a journey properly ſeaſoned with it. Let us attend to the writer's own declaration:

* 4 Inſt. 23.

" I have

'I have gathered into one point of view various incidents, hideous in their nature, and joined them to the heart of man. From the mind of men, profeſſed Chriſtians, I have made to ſpring the whip, wax, and gully; tyranny, cruelty, and murder. I have done it to ſhew you the picture of ſlavery in its *monſtrous* ſize.' (Vol. i. p. 109.)

Would not the cauſe of truth have been better aided by exhibiting the picture in its *natural* ſize? Even this is hideous enough without diſtention. A good cauſe ought not to be proſecuted by artifice. A perſon who deſcribes his travels, ſhould adhere to truth: but can we repoſe confidence in a writer who profeſſes to have raked all the horrid ſtories he has heard of the barbarous treatment of Negroes, into one collected point of view, purpoſely to form a 'picture of ſlavery in it's monſtrous ſize?' Much caution in the collection is not to be expected from the declared motive.

As, however, no claſs of mankind wiſhes to be held in contempt and abhorrence, it is natural to expect, whatever becomes of the great queſtion concerning Negroe ſlavery *, that ſuch repreſentations of their ſevere treatment, as have been lately made, whether falſe or true, will tend to check unwarrantable ſeverities over helpleſs Beings, whoſe condition furniſhes the ſtrongeſt claim to every prudent degree of tenderneſs.

Art. 22. *Manners and Cuſtoms of the Weſt India Iſlands.* Containing various Particulars reſpecting the Soil, Cultivation, Produce, Trade, Officers, Inhabitants, &c. With the Method of eſtabliſhing and conducting a Sugar Plantation; in which the ill Practices of Superintendants are pointed out. Alſo the Treatment of Slaves; and the Slave Trade. By J. B. Moreton. 8vo. pp. 192. 3s. Richardſon, &c. 1790.

We may ſometimes collect more intelligence from a plain man of obſervation, who gives us an artleſs detail, than from one who aims at elegance; by which real facts are often diſguiſed. No ſuch diſguiſe is to be apprehended from a writer who honeſtly confeſſes himſelf to have been 'one of the humble fraternity of book-keepers, or as they are called in the Windward Iſlands, overſeers, or negroe-drivers. Nevertheleſs, allowing Mr. Moreton his occaſional excurſions, for he, like the writer of the foregoing "ſhort journey," has a ſtrong propenſity to verſification, and his muſes are of all colours, the work is a good ſupplement to the preceding *Journey*; becauſe the reader becomes more intimate with the lower claſſes of the inhabitants. This intimacy indeed is not very agreeable; for, according to the deſcription before us, Jamaica, which, from the latitude aſſumed in the title page, we are to accept as a ſufficient picture of the reſt of the Weſt India iſlands, is a moſt profligate place, taking all ranks of the inhabitants into the account. We ſincerely hope, that, like the traveller already mentioned, this de-

* A queſtion that has already proved, (as was foretold, at its firſt ſtarting,) very injurious to the Weſt India planters, by the turbulence that it has excited among the ſlaves.

ſcriber has alſo drawn his characters of *a monſtrous ſize*; for his pencil is very coarſe; and though we credit him with honeſt intentions, he has been himſelf ſo far contaminated by keeping bad company, that he has given us a ſtrange jumble of good advice, groſs deſcriptions, licentious remarks, and bad poetry, mixed occaſionally with texts of Scripture. J. B. Moreton may be a very good man; we have only to regret that he is not a better writer.

LAW.

Art. 23. *Conſiderations on the Qualifications, Clerkſhips, Admiſſions, and Practice of Attornies.* With ſome Hints of the Neceſſity and Means of correcting ſeveral prevalent Abuſes. In a Letter to the Right Hon. Lord Kenyon and Lord Loughborough, Chief Juſtices of the Courts of King's Bench and Common Pleas. By Charles Martyn, of Lambeth Terrace, Attorney and Solicitor. 8vo. pp. 53. 1s. 6d. Whieldon. 1790.

Mr. Martyn's motives for thus expoſing thoſe who diſgrace his profeſſion, we muſt ſuppoſe to be good, from the importance of the public information which he has given; and he has, as we believe, drawn the character and explained the dirty practice of a pettyfogging attorney, with truth, from the life. How incongruous and ſhocking is it, that ſo many of the moſt unprincipled harpies in ſociety, ſhould be the officiating miniſters in our courts of juſtice! Surely if the perſonages here addreſſed, deemed it of any importance to keep their reſpective tribunals clear from reproach, they muſt know how to expel the preſent ſet of vermin that ſwarm about them, and to prevent the admiſſion of the like race in future: but, to keep to generals, every one, in all departments, ſeeks to make duty ſit as eaſy on him as he can; and without ſearching farther, this ſupineneſs is alone ſufficient to account for the corruption that ſteals in and debaſes all our liberal inſtitutions, without exception!

Art. 24. *The Trial of Lord Dungarvan*, at the Old Bailey, January 17, 1791, before Mr. Baron Thompſon. Taken accurately in Short Hand by a Gentleman of the Middle Temple. 4to. pp. 38. 2s. Lewis.

As this heedleſs young Nobleman, though honourably acquitted of the infamous and abſurd charge of having robbed a common proſtitute, has ſuffered ſufficiently in his mind, for his imprudence in accompanying a woman of that ſtamp, from the play, in a hackney-coach,—it may be hoped, that this ſerious adventure will be a warning to him, and others, to take better care for their ſafety, when they unwarily truſt themſelves in the company of ſuch abandoned wretches.

Art. 25. *The Trial at Large of Edward Lowe and William Jobbins*, at the Old Bailey, October 30, 1790, for burning the Houſe of Francis Gilding. By E. Hodgſon *, Short Hand Writer to the Old Bailey. 8vo. 1s. Butters. 1791.

* Mr. Hodgſon has alſo publiſhed, in courſe, this important Trial, in the Seſſions-papers.

The

The horrid depravity of ſuch wretches as the above named incendiaries, (and there is no doubt that there are *many* ſuch, not only in our metropolis, but in other parts of the kingdom,) ſerves to convince us of the truth and juſtice of an opinion which the late Sir John Fielding entertained, "that we have among us monſters of wickedneſs, who would ſcarcely heſitate to burn down the entire cities of London and Weſtminſter, merely to create an opportunity of plundering the ſufferers, even though they ſhould gain but a very trifle by ſuch diabolical means."

When we reflect on the ill-placed lenity that is often ſhewn to the out-caſts of ſociety, we cannot but utterly condemn the falſe compaſſion that is often ſhewn by juries, to the miſcreants that are brought to trial at the Old Bailey, and at the country aſſizes: to ſay nothing of that miſtaken clemency which flows from a higher ſource, and which, by extending mercy to a worthleſs individual, often proves eventually, to be nothing ſhort of *cruelty* TO THE PUBLIC.—This, however, was not the caſe, in the preſent inſtance, where juſtice was, very properly, allowed to take its due courſe.

NEGROE SLAVE-TRADE.

Art. 26. *A few Words on the Nature of the Slave Trade*; and the Meaſures which ought to be adopted. 8vo. pp. 60. 1s. 6d. Walter, Piccadilly. 1791.

A ſenſible and brief recapitulation of the principal arguments which have been urged in ſupport of the abolition-ſcheme; to which this writer has added and earneſtly enforced his own opinion, that a total immediate prohibition of the importation of new negroes from Africa to our Weſt-India Plantations, would not only prove ruinous to the iſlands, but highly injurious, and of the moſt fatal conſequence, to the poor Africans themſelves. He thinks we ſhould allow this horrid trade to decreaſe gradually; and he points out the means of effecting, by prudent and ſkilful regulations, this deſirable end in ten years. The author appears to be well acquainted with his ſubject; and we have obſerved nothing to which we can object, in ſuch of his arguments and repreſentations as ſeem to be the genuine reſult of his own conviction.

POETRY.

Art. 27. *The Letters of Simkin the Second*, Poetic Recorder of all the Proceedings upon the Trial of Warren Haſtings, Eſq; in Weſtminſter Hall. 8vo. pp. 368. 7s. Boards. Stockdale. 1791.

The new matter, in this enlarged edition of Simkin, occupies twenty-eight pages, and relates, for the moſt part, not to the trial of Mr. Haſtings, but to Mr. Burke's Letter on the French Revolution. As a further ſpecimen of this work, our readers perhaps will not be diſpleaſed with our merry bard's *verſion* of that part of Mr. Burke's Letter, in which he deſcribes *the Queen*, (or, as Simkin calls her, the *Begum*,) *of France*.

'Skipping eighty dull pages, with haſte I advance
To EDMUND deſcribing the BEGUM of FRANCE.

You muſt know, that though BURKE is near ſixty years old,
In the ſunſhine of *beauty* his heart is not cold;
And were we to judge from his vigorous pen,
We ſhould think his young days coming over again.
' You have read how DON QUIXOTE ſelected a *dame*;
How he languiſh'd, and lov'd, and reſounded her fame!
For he knew that *Knight Errantry* could not exiſt,
Unleſs BEAUTY were plac'd at the head of the liſt:
In like manner DON EDMUND once ſolemnly vow'd
He would ſtill be the KNIGHT of the BEGUM of OUDE:
He fought all her *battles*, as bound by his duty,
And ſaid all he could in defence of her *beauty*;
But as lovers too frequently wander and range,
DON EDMUND has ſuddenly taken a change.
Now leaving the BEGUM—behold him advance,
And brandiſh his *pen*, in the room of a *lance*,
In defence of the preſent QUEEN CONSORT of FRANCE!
" Sixteen years ago, or my *memory* fails,
The QUEEN, then the DAUPHINESS, was at *Verſailles*:
When ſurely (exclaims the old *languiſhing* DON,)
So delightful a VISION, ne'er lighted upon
This ORB; for her *motion* and *geſture* was ſuch,
Tho' ſhe trod on the ground, ſhe appear'd not to touch—
Above the *horizon*, I ſaw her appearing,
The *ſphere* of her *movement* enlight'ning and cheering;
Full of joy, life, and ſplendour, the Palace adorning,
She glitter'd and ſhone like a *ſtar* in the *morning!*"

The motto to this work ſhould be,

Unus et alter aſſuitur pannus.

Art. 28. *An Heroic Epiſtle to the King.* With a Poſtſcript to the Hon. William Pitt, Eſq. Dedicated to Peter Pindar, Eſq; by his affectionate Couſin, Thomas Pindar. 4to. pp. 20. 1s. 6d. Ridgway. 1791.

In this reverſe of a New-year's panegyrical ode, the poet claims kindred with Peter Pindar, Eſq; aſſumes his 'theme,' ſings the *praiſes* of 'Great Britain's Monarch,' glances ſlyly at the preſent poet laureat, and 'finiſhes with a ſtroke at William Pitt.' From the ſimilarity of his ironically ſarcaſtic ſtrain, and from his choice of ſubjects, it may, perhaps, be inferred, that Mr. Thomas Pindar is really of kin to the renowned P. P. *Eſquire.* Several bardlings have aſpired to the honour of relationſhip with the ſatirical Peter: but this mock laureat ſeems to be the moſt likely to eſtabliſh his claim, as his verſes are ſuperior to thoſe of the *imitatores ſervum pecus.*

Art. 29. *Original Miſcellaneous Poems.* By T. Smith. 8vo. pp. 184. 3s. 6d. Boards. Sael. 1790.

No perſon who writes poems is contented with the allowance of mediocrity, which is indeed deemed the worſt claſs in the Muſes' train; for if we cannot admire the poet, he writes at leaſt to ſome purpoſe

purpoſe who furniſhes us with a laugh at glaring abſurdities. Here, however, is no temptation to riſibility. Mr. Smith is ſentimental, moral, and pious: but a man may be all this without meriting the diſtinction of being a good poet; for poetry flows from a brilliancy of imagination, without including either morality or piety. The ſentiments of the preſent writer, if expreſſed in good proſe, would ſecure him eſteem: but when thrown into verſe, where they ſhould ſtrike us with lively glances in quick ſucceſſion, if the details are proſaic, our imagination cools under a tameneſs that diſappoints expectation. Pomfret claims reſpect, becauſe he appears to have been a good man: but he is only eſteemed a poet by common capacities, to the level of which his thoughts are expreſſed. The preſent author ſtands no chance of rivalling Pomfret in popularity, becauſe he writes more poetically; and yet he is not ſublime enough to ſecure the attention of more accurate judges. Dr. Young is the model on whom he appears to form his poetic character: but ſhould his miſcellanies arrive at a ſecond edition, we could wiſh him to reviſe ſome of his more juvenile, light, pieces, as to the ſtructure and meaſure of the verſes, which, in a few inſtances, are materially defective. In every poet, we naturally expect to find ſome tincture of enthuſiaſm, becauſe it is eſſential to the character. As a ſpecimen, therefore, of Mr. Smith's verſification and principles, we ſhall give the following lines:

'Oh! thou, whoſe ſteps are found in virtue's road,
Virtue thy choice, thy friend the living God;
By grateful actions, Heav'n's eſteem *ſecure*,
Give heed to make thy *free* election *ſure*;
God's choice ne'er ſprung from *worth poſſeſs'd by thee*,
Since like himſelf, whate'er he gives is *free*.
Merit in thee, 'tis true, *no* claim can have,
Yet baſe returns may *cancel* all he gave;
Follow fair Virtue, ſhun ſeducing lies,
Leſt devious ſteps for ever *loſe the prize*.'

If carnal reaſon ſhould be ſtaggered at any ſeeming incongruities involved in theſe lines, the author praiſes the man who

'Believes whate'er his gracious God reveals,
Nor pertly aſks him why, where reaſon fails.'

Should we rejoin, that all pious dogmas are alike, if we are not to diſcriminate them by the teſt of reaſon, and that thus tranſubſtantiation is not to be controverted, but muſt be received as ſound doctrine, the author might charge us with a ſophiſm: but muſt he not exert his reaſon to detect that ſophiſm? What a ſoleciſm, then, will reſt at his door!

Art. 30. *Poems, conſiſting of Miſcellaneous Pieces, and two Tragedies.* By the late James Mylne, at Loch-hill. 8vo. pp. 435. 6s. Boards. Cadell. 1790.

Theſe poems are publiſhed by the author's ſon, who, 'to excuſe trivial faults,' tells us, in his preface, that the work 'comes into the world with all the diſadvantages which can poſſibly attend poſthumous publications; none of theſe poems having been prepared

for the public eye, nor received the laſt corrections of the author.' Faults in poetry can only be excuſed when accompanied by beauties: but we cannot ſay that the incorrectneſs and languor of theſe compoſitions are ever compenſated by irradiations of genius, by glowing thoughts, or by happy expreſſions. The leaſt exceptionable piece in the collection, is a tragedy, entitled the *Britiſh Kings*; in ſome ſcenes of which we find tolerable imitations of the Œdipus Tyrannus of Sophocles.

Art. 31. *Poems, chiefly in the Scottiſh Dialect*, by Andrew Shirreſs, A. M. 8vo. pp. 400. 6s. Boards. Robinſons. 1790.

In an age when ploughmen and milkmaids write poems, Mr. Shirreſs, a bookbinder by trade, and diſtreſſed by lameneſs, has a plauſible claim to the generoſity of the public. His labours have met with their reward, a numerous ſubſcription; in addition to which, they are entitled to the praiſe that has been obtained by the modern cultivators of Scottiſh poetry. This bard may ſtand on the ſame ſhelf with Mr. Burn *:—but not too near to him.

Art. 32. *Saint Mark's Day*; or, King John's Freemen. A Poem: comprehending an Account of the Origin and Ceremony of making Free Burgeſſes at Alnwick, in Northumberland. By a Native of Alnwick. To which are added, The Bellows; or Country Jaunt: Love in an Oven; or, the Parochial Batch: And the Sailor and the Monkies. 4to. pp. 60. 2s. 6d. Forbes.

Since this bard of Alnwick informs us that the freemen of that borough wade through a horſe-pond to their privileges; and ſince it has proved to him a fountain of Helicon, which he celebrates in four Cantos; his brethren are bound in juſtice to diſtinguiſh him accordingly, and, by a ſecond ablution, conſtitute him poet laureat to the borough.

DRAMATIC.

Art. 33. *Songs, Duets, Trios, Glees, Choruſſes*, &c. in the Comic Opera of THE WOODMAN. As performed at the Theatre Royal, Covent Garden. By Mr. Bate Dudley. 8vo. 6d. Cadell. 1791.

This pleaſing opera, at large, does not come before us, not being, we believe, publiſhed †. In the mean time, theſe airs, &c. have proved very acceptable to the audiences that have thronged to Covent Garden on the nights of its repreſentation,—as we may conclude from the title-page of this pamphlet, which diſplays '*The Sixth Edition.*'

A ſprightly lady, who made tea for us a few days ago, croſſed out the word *nine*, in Mrs. Martyr's pretty friſky ſong, the burthen of which is,

' —— Nine times in ten
So teazing,
And pleaſing,
We find thoſe rude creatures,' &c.

* See Rev. vol. lxxv. p. 439.

† The *muſic*, compoſed by Mr. Shield, &c. is publiſhed by Longman and Broderip.

Inſtead

Inſtead of 'nine,' ſhe wrote in the margin, *ten*: What think you, Mr. Bate Dudley, of that emendation?

NOVELS.

Art. 34. *Sempronia.* 12mo. 3 Vols. 9s. ſewed. Lane. 1790.

If Reviewers are ſaid to be liberal of their cenſures, let it not alſo be ſaid that they are "niggards of their praiſe:" it is with pleaſure that we beſtow a tribute of our approbation on the fair Sempronia. The ſtyle of theſe letters is, on the whole, elegant; and though incidents are not ſufficiently numerous and various to make the narrative intereſting, the reader may diſcern, throughout the work, the latent poſſibilities of excellence; and may infer, from the writer's ſtyle, that ſhe is capable of painting a *good ſtory* with all it's neceſſary embelliſhments.—We would recommend it to her, in future, to pay a more diligent attention to the correctneſs of her publications, and not to uſher them into the world in ſo much haſte. May ſhe remember that haſte does not always promote *good ſpeed*.

Art. 35. *Pleaſing Variety*; conſiſting of a Collection of original Tales, comic, ſentimental, and intereſting. 12mo. 2 Vols. 5s. ſewed. Allen.

This diſguſting medley has treated us with no very *pleaſing* variety. Inſtead of comic humour, and laudable ſentiment, we have been regaled with ſcarcely any thing but folly and inſipidity.

EDUCATION, &c.

Art. 36. *Incidents of youthful Life*; or, the true Hiſtory of William Langley. Small 8vo. 1s. 6d. ſewed. Faulder. 1790.

A very pretty, moral, and amuſing ſtory, told in an eaſy, natural ſtyle, well adapted to the entertainment and inſtruction of youth. The author, who ſeems to have taken the late Mr. Day* for his model, tells us, 'it is with diffidence that he offers this little work to the public; yet, he truſts, a zeal, not to be exceeded in the cauſe of youth, and the moſt ardent wiſh to blend their pleaſure with their improvement, will plead for him.'—As his deſign is good, and his manner of writing properly adapted to the nature of his work, (which is not always the caſe, with reſpect to books intended for children,) we think he deſerves ſucceſs, and hope he will meet with it.

Art. 37. *An Abridgment of the Hiſtory of Scotland*, from Robertſon, Stuart, &c. In the Manner of Goldſmith's Abridgment of the Hiſtories of England, Rome, and Greece. For the Uſe of Schools. 12mo. pp. 304. 3s. ſewed. Kearſley. 1791.

In our forty-ſecond volume, p. 256, we briefly mentioned the publication of a ſmall compendium of Scottiſh hiſtory, that appeared under the name of John Belfour. That ſhort ſketch, which is of the ſame ſize with this now before us, was neither ill compiled nor badly written; and indeed on a ſlight compariſon, we do not heſitate to prefer it to this anonymous work. Belfour traces the hiſtory of Scotland from the earlieſt accounts, down to the preſent

* Author of *Sandford and Merton*, &c.

reign; aſſiſted with a chronological index, and a tolerable map. The miſcellaneous cuts deſerve no further mention, than as ſhewing an endeavour to render it in every reſpect agreeable to young readers. This work, without any ſuch auxiliaries, takes very little notice of the Scots before the reign of James V. and cloſes with the departure of James VI. to mount the Engliſh throne.

We are confident that Dr. Robertſon does not juſtify this Abridgment, in declaring that our 'Henry the Eighth, moved by the caprice of his love or reſentment, had beheaded *four* of the ſix queens whom he married *.' The names of *two* of theſe unfortunate ladies were, Anne Boleyne, and Catherine Howard; and if this volume ſhould ever be admitted into ſchools, we leave the next impreſſion to ſpecify the names of the other two.

Art. 38. *The Beauties of the Creation*; or, A New Moral Syſtem of Natural Hiſtory, diſplayed in the moſt ſingular, curious, and beautiful Quadrupeds, Birds, Inſects, Trees, and Flowers: deſigned to inſpire Youth with Humanity toward the Brute Creation, and bring them early acquainted with the wonderful Works of the Divine Creator. Lilliputian 4to. 2 Vols. 250 Pages in each. 5s. bound. Riley. 1790.

Notwithſtanding the confined limits allowed to every article in theſe volumes, each contains ſufficient information to give the juvenile reader a taſte for natural hiſtory, and to prepare him for the peruſal of more elaborate treatiſes. The work is neatly printed, and the figures of the reſpective objects, engraved on wood, are by no means contemptible.

Art. 39. *The Hiſtory of Little Dick*, written by Little John. Small 8vo. pp. 72. 1s. Harriſon, &c.

Little Dick begins life in the character of a miſchievous and incorrigible boy, and cloſes it unhappily, in the career of vice, as a bad man. Such ſtories, well conſtructed, make more impreſſion on young minds, than mere precepts, dryly enforced.

Neat plates decorate this little volume.

Art. 40. *Dreams in Lilliput*; or, Viſions in Verſe; written for the Amuſement as well as the Inſtruction of all Young Ladies and Gentlemen, who wiſh to be Good, Great, Wiſe, and Happy. 12mo. pp. 74. 9d. Drew. 1790.

Theſe little viſions, or fables, are of a moral tendency, and are delivered in verſe, ſufficiently adapted to youthful capacities.

HORTICULTURE, BOTANY, &c.

Art. 41. *A Dictionary of the Ornamental Trees, Shrubs, and Plants*, moſt commonly cultivated in the Plantations, Gardens, and Stoves of Great Britain; arranged according to their Linnæan Generic Names, and containing full and accurate Deſcriptions of the different Genera and Species, with the Generic and Specific Names properly accented. At the End, a copious Index of Gardeners' and Vulgar Names, referring to their true Titles in the

* P. 61.

Dictionary,

Dictionary, and the Dictionary to a prefixed Compendium of the Sexual Syſtem, retaining all the Circumſtances neceſſary to a competent Knowledge of the Science of Botany, and in which every Genus contained in the Dictionary is placed under its proper Claſs and Order, with its contracted Character. Chiefly intended for the Uſe of the Ladies, but proper for all who wiſh to amuſe themſelves with the Study of Plants, and to pronounce their Names with Propriety. By Charles Bryant. In a large 8vo Vol. 9s. 6d. Boards. Printed at Norwich. London, Rivingtons. 1790.

The title page contains ſo full an account of the contents of this volume, that it would be ſuperfluous to enlarge on that head. Much pains have been taken with it: but, after all, every work of this kind is neceſſarily of itſelf imperfect: for the continual influx of new and ornamental plants, ſoon render any ſettled catalogue out of date, and antiquated. If novelty be any where neceſſary, and the love of it excuſable, or indeed laudable, it is in botanical collections; ſo that it is impoſſible to give any liſt that ſhall deſerve the title of being complete. The publication before us ſeems rather too dear for common uſe. Mere liſts might be given, from time to time, which would be convenient: but when botanical deſcriptions are retailed, and an attempt made (as is the caſe here,) to depreciate, in ſome meaſure, and to alter, the ſyſtem of Linné, in ſo ſlight and temporary a publication as this, it is, we think, loading the ſcience with unneceſſary expence and trouble. The deſcriptions are, however, expreſſed in very plain language, and, as far as they go, may be of effectual ſervice to the unlettered botaniſt.

Mr. Bryant ſeems to plume himſelf on his accenting the botanical names; and in the fullneſs of his heart appears to undervalue the Litchfield tranſlation. We would, however, adviſe him to have recourſe to the *amended* accentuation in the Litchfield publication of *Families of Plants*, and to ſend back to his learned *friend*[a] ſome of the following words: Jaſminum, Ixora, Tulipa, Sophora, Oxalis, Lantana, Cardamine, Ageratum, Tagetes, Centaurea, Echinops, Borago, Carpinus, Melaſtoma, &c. &c. &c.

VOYAGES *and* TRAVELS.

Art. 42. *Modern Voyages:* containing a Variety of uſeful and entertaining Facts, reſpecting the Expeditions and the principal Diſcoveries of Cavendiſh, Dampier, Monk, Spilbergen, Anſon, Byron, Wallis, Carteret, Bougainville, Dixon, Portlock, and others: Comprehending the moſt intereſting Particulars of Briſſon's Narrative of his Shipwreck and Captivity:—the Shipwreck of the Antelope Eaſt India Packet, and a Deſcription of the amiable Inhabitants of the Pelew Iſlands. Alſo the lateſt Accounts from Botany Bay; as well as curious Information from ſeveral ingenious Writers and Travellers. By the Reverend John

[a] 'The derivation of all the words has been carefully ſought out, by the aſſiſtance of a friend, an eminent Latin and Greek ſcholar.' Preface, p. ix.

Adams,

Adams, A. M. 12mo. 2 Vols. pp. 370 in each. 6s. ſewed. Kearſley. 1790.

It may, perhaps, be allowed that this abridgement is executed with a ſufficient degree of judgment and accuracy to afford young people ſome amuſement and inſtruction: but it will certainly be much more amuſing, as well as more inſtructive to them, to have recourſe to the original writers: for it is true of all narrative works, and particularly of relations of adventures, and deſcriptions of countries and their inhabitants, that the pleaſure and information to be derived from reading them, depends, in a great meaſure, on the continuity, and on the minuteneſs, of the detail.

It is to be obſerved, however, that while theſe volumes are ſold at a moderate price, and are eaſily conſulted, it would be very expenſive to purchaſe, and would require much time to peruſe, the whole ſtock of original works from which they are compiled.

POLITICS *and* POLICE.

Art. 43. *Leſſons to a Young Prince*, by an old Stateſman, on the preſent Diſpoſition in Europe to a general Revolution. *The Sixth Edition*. To which is added a Leſſon on the Mode of ſtudying and profiting by Reflections on the French Revolution, by Edmund Burke. 8vo. pp. 182. 4s. 6d. ſewed. Symonds. 1791.

Our character of the firſt edition of theſe Leſſons may be ſeen in our Review for January, p. 63. This new edition is beautifully printed, in large octavo; and a *tenth* Leſſon is added *, in which the ingenious writer attacks Mr. Burke's Revolution-pamphlet, in a ſtrain of poignant irony, which may produce a greater effect in the minds of many readers, than the more ſerious and elaborate compoſitions of Mr. B.'s moſt argumentative opponents: as the ſportſman's light fowling-piece will kill at a diſtance which the weighty blunderbus cannot reach.

This ſatirical politician, however, toward the end of his book, cloſes his humorous vein, and gravely produces a number of paſſages from the celebrated 'Reflections,'—on which he grounds the various charges of bombaſt, paradox, ſcurrility, ill-humour, indelicate alluſions, diſtorted imagery, &c. &c.—and to fill up the meaſure of Mr. B.'s imputed malignity againſt the noble cauſe of liberty, he ſays, that the Right Hon. author's anger throughout his book, 'is not the emotion of a great and good mind; it is that of Milton's *Fiend*, contemplating the innocence of our firſt parents, and the poſſible happineſs of their race.'

Surely this is too ſevere!—Were Johnſon living, and were he to peruſe the foregoing paſſage, how vociferouſly, (after throwing away the *Leſſons*,) would he execrate "the WHIG-DOG!"

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* The author has, likewiſe, added ſeveral pages in defence of himſelf, againſt the criticiſms that have been called forth by his former editions. Alſo, ſome poetical teſtimonies in his favour, by friends and admirers; which, as compoſitions, have conſiderable merit.

Art.

Art. 44. *A View of the Political State of Scotland at the late General Election.* Containing an Introductory Treatiſe on the Election Laws; Liſts of the Peers, and the Procedure at their late Election, with the Effect of the Proteſts; the Rolls of the Freeholders of Scotland; an Abſtract of the Sets of the Royal Boroughs, and the Names of their Delegates, &c. &c. 8vo. pp. 262. 6s. 6d. Boards. Printed at Edinburgh.—London, Cadell, &c. 1790.

The contents of this work are enumerated in the copious title page, of which we have only given an abſtract. The view itſelf appears, (as far as we can judge without a minute examination, which it is not in our power to beſtow on a work of this kind,) to poſſeſs the merit of accuracy and perſpicuity.

Art. 45. *An Eſſay on the Laws of Nations as a Teſt of Manners.* 8vo. pp. 43. 1s. Robinſons. 1790.

When an author undertakes to plead the cauſe of humanity, and argues with ſuitable feelings, ſhall we controvert his reaſonings? If we do, it will not be becauſe we diſapprove his motive, but becauſe we deem his premiſes inconcluſive, and the meaſures that he recommends, incapable of effecting his benevolent purpoſe. The preſent writer obſerves, very juſtly, that 'the law of nations, like the municipal law, follows the progreſs of manners; and is the ſafeſt, as well as moſt accurate criterion of rudeneſs or refinement.' He remarks alſo, that the antients, little acquainted with commerce, enriched themſelves in the field: but that commerce is now the great object of national, as well as of private attention; that by this means modern nations acquire wealth, extend knowlege, enlarge the human mind, and remove prejudices: that war therefore ſhould now be directed againſt its proper object, the offending ſtate, and the rights of individuals be conſidered as ſacred. In this eſſay, he points particularly at naval captures.

What is right in morals, is too often wrong in politics; which, conſidering things in the outline, and mankind in the aggregate, cannot ſtop at ſmall improprieties, nor private injuries, where a public end is in view. This author ſtyles war a neceſſary evil; perhaps it had been better expreſſed as an unavoidable evil: for, there being no tribunal before which one ſtate can arraign another, each ſnatches up its arms, force decides right, and this is the law of nature by which the claims of nations are determined. In ſuch conteſts, individuals are not much the better for being ſpared by the enemy; for if reſpect be paid by an enemy to private property, while the ſtate is reduced to extremity, it will drain its ſubjects for ſupplies, as long as they can furniſh any: ſo that the queſtion is reduced to this alternative, whether we ſhall diſtreſs a people in the firſt inſtance, or at ſecond hand? politics and morals will unite in deciding, that if a people are to be diſtreſſed, the quickeſt modes of diſtreſs will put the ſpeedieſt end to a war: for popular clamours tend to peace: but in this author's argument for conſidering the rights of individuals as ſacred, the moraliſt will diſcover a *reductio ad abſurdum*; for if war is a neceſſary evil, and ought to be directed ſolely againſt the ruling power of the ſtate, princes ought to decide their quarrels by the judicial combat, or duel. If the lives of

ſubjects

ſubjects are ſurrendered up to ſlaughter, till the weaker ſtate can raiſe no more; is it leſs than mockery to ſay, kill the people as faſt as you can, but ſpare their property! Here appears the abſurdity; for the diſtinction between armed and unarmed, is loſt in the reflection that the commercial claſs ſupport and animate the military claſs. The incongruity ſtated by the author, of plundering ſhips, while we ſpare private poſſeſſions on conquered lands, is conſonant with reaſon; for can it be needful to ſtate the difference between ſeizing floating property, and deſolating the country which produced, or was to receive, that property? The writer indeed affirms,—'Were the ſeizing of mercantile veſſels univerſally aboliſhed, it would make no alteration as to the comparative ſtrength of the contending powers; and it would place them on an equal footing with ſuch as might happen to be at peace. At preſent, the latter enrich themſelves at their expence: they ſnatch their trade out of their hands: they ſupply them at a high price with thoſe very articles, with which, if their trade were free, they might at a much cheaper rate ſupply themſelves'—to the protraction of hoſtilities and greater deſtruction of lives! To leave an enemy's ſubjects in eaſe and ſecurity, is to preſerve the ſinews of war in full vigour, and at the ſame time to reſtrain their exertion. It is found, and it is admitted by this writer, in the inſtance of gunpowder, that to accelerate the intention of hoſtilities, is to render war leſs deſtructive, and to ſave lives: but to drag on a dilatory war, cramped by diſcriminations, like law-ſuits, would operate inverſely.

War is too flagrant a violation of all ſocial obligations, to ſubmit to moral reſtrictions *: but if ever the politics of Europe, or the law of nations, ſhould be ſo far improved by general conſent, as that national diſputes could be referred to national arbitration, and the ſtrength of the whole be applied to enforce ſubmiſſion; all neceſſity for vain efforts to regulate violence by critical diſtinctions, would happily vaniſh.

Art. 16. *A New Tale of a Tub*, written for the Delight and Inſtruction of every Britiſh Subject, in particular, and all the World in general. 12mo. 2s. 6d. ſewed. pp. 128. Ridgeway. 1790.

It is unfortunate for this little work, that its title, as well as its plan, reminds us of one of Swift's moſt celebrated productions, and which may, perhaps, with ſome degree of truth, and propriety, be ſtyled inimitable. Whoever is the author of this *new* Tale of a Tub, we do not conſider him as a SWIFT: but we think that he is a man of parts, and that he may ſucceed better than he does in the preſent inſtance, when, by not appearing as an imitator, he is not expoſed to invidious Compariſons.—There is not, in this performance, much of that humour which rendered the writings of his witty predeceſſor, the Dean of St. Patrick's, ſo delightful: but it is not, however, totally deſtitute of that rare and pleaſant ingredient; and the ſatire on Toryiſm is well pointed. The Whigs too, come

* What is termed honour among thieves excepted.

in

in for a ſhare of the wholeſome diſcipline which is here juſtly beſtowed on both parties,—under the *ſimilitude*, as Bunyan would ſay, of *The Hiſtory of James Tory, and Will. Whig*; who, by turns, managed the great eſtate of Lord ———; and were, each, in their turn, deſpotic, and oppreſſive to the tenants.

THEOLOGY *and* POLEMICS.

Art. 47. *Obſervations on the Reverend Doctor Hurd's, (now Lord Biſhop of Worceſter's,) Two Dialogues, on the Conſtitution of the Engliſh Government*, addreſſed in a Letter to the Right Hon. Edmund Burke. 8vo. pp. 92. 2s. 6d. Stockdale. 1790.

Of the Biſhop of Worceſter's Moral and Political Dialogues, thoſe which profeſs to delineate the Engliſh Conſtitution are particularly open to objections; and in an age of political inquiry, like the preſent, we ſhould have been ſurprized, had they eſcaped animadverſion. The writer of theſe Obſervations very ably, and we think ſucceſsfully, combats the poſitions which the Right Rev. author of the Dialogues endeavours to eſtabliſh. The Biſhop regards the inquiry into the principles of the Engliſh Conſtitution, as a queſtion of FACT *to be tried by authority and precedent only*; and he conſiders our preſent ſyſtem of liberty to have had its origin in the feudal policy: his opponent, however, contends that there is no neceſſity to plead preſcription in ſupport of the natural rights of mankind. 'Was liberty, (ſays he), only a day old; nay, had it never exiſted, we have as full and as abſolute a right to it as if it had been eſtabliſhed and delivered down to us from the remoteſt ages.' As a juſtification of his rejection of Dr. Hurd's pedigree of the Engliſh Conſtitution, ſettled at the Revolution, he further remarks that the military oligarchy of the feudal government was neither erected on the principles nor productive of freedom; and that the great events of the Revolution were brought about without any reference to or thought of the feudal ſyſtem. This we think is indiſputable. *Facts*, or a coincidence of circumſtances, in the hiſtory of a country, may contribute to the developement of the principles of liberty: but ſurely they do not give them their Being, any more than the mild gales and ſhowers of the ſpring, which call forth the dormant powers of the vegetable world, create the principle of vegetation.

This writer reprobates Mr. Burke's account of the Settlement of our Conſtitution in 1688 as "a Revolution not *made* but *prevented*;" and he condemns the Biſhop of Worceſter's Two Dialogues, which maintain that the principles avowed at the Revolution, were avowed *only to ſerve a turn*, as libellous and inſulting to the memories of the great actors on the political ſtage of the laſt century.

Theſe obſervations deſerve the attention of the Biſhop of Worceſter, and ſhould be read with the Dialogues.

Art. 48. *A Letter to the Right Reverend Samuel Lord Biſhop of St. David's*, on the Charge he lately delivered to the Clergy of his Dioceſe. By a Welch Freeholder. 8vo. pp. 31. 6d. Johnſon. 1790.

This Welſh freeholder may be a '*plain ruſtic*,' in as much as he may wear a plain brown coat, or more probably a black one, with comfortable

comfortable worſted ſtockings, like us poor Reviewers: but he is not a *plain ruſtic* in the ſenſe of *illiterate* and *uninformed*. He ſhews himſelf to be intimately acquainted with the ſtate of the controverſy between the Biſhop of St. David's and Dr. Prieſtley, and to be a zealous Unitarian and Diſſenter. Influenced by zeal, he has made a ſpirited, but, in our opinion, a *premature* attack on the Biſhop of St. David's; for hearing that the charge which provoked his wrath, was ſoon to be publiſhed, he might have waited till its publication, before he offered his ſtrictures on it. At preſent, the reader cannot be ſure of the accuracy of the Freeholder's ſtatement. In his letters, he ſometimes ſports a little irony: but, for the moſt part, he appears in the character of a controverſial knight-errant, who is ambitious of breaking a lance with the Biſhop of St. David's, or with any of the defenders of the Eſtabliſhment, or of the Trinity; and he here throws down his gauntlet and ſettles the law of the combat.

Art. 49. *An Anſwer to a Letter from a Welſh Freeholder, to the Right Reverend Samuel Lord Biſhop of St. David's*, on the Charge he lately delivered to the Clergy of his Dioceſe. By a Clergyman of the Dioceſe of St. David's. 8vo. pp. 30. 6d. Williams. 1790.

If the Welſh Freeholder treats Dr. Horſley and the Eſtabliſhed Church with too little ceremony and reſpect, this clergyman ſufficiently retaliates on him and on the whole Diſſenting ſquad. He calls the Welſh Freeholder's hand, *a hand of imbecility*. This certainly is not true. Neither of the combatants is deficient in ſhrewdneſs and ſpirit. He ſtates the reaſon of the rejection of the Freeholder's letter by the Editor of the Glouceſter Journal to be its deficiency in point of compoſition; a palpable miſrepreſentation; and he treats it with his utmoſt contempt, by ſtyling it a *thing*. Dr. Prieſtley is held up as a *propagator of anarchy and ſcepticiſm*; Mr. Lindſey, as a *ſcaramouch*; the learned Diſſenters, as venders of periodical criticiſm; and the members of a philoſophical body as 'volcano men, and cullers of ſimples, who, with their hardy and circumnavigating preſident, have nearly exiled ſcience and philoſophy from the precincts of the Royal Society.'

Such ventings of rage may be gratifying to the writer, but can afford no pleaſure to the diſpaſſionate reader. Neither the Clergyman's nor the Freeholder's letter can promote the end of the commandment, *which is charity*.

Art. 50. *An Anſwer to the Biſhop of Comana's Paſtoral Letter*. By a Proteſting Catholic. 8vo. pp. 36. 1s. Faulder. 1790.

This publication ſeverely comments on the Biſhop of Comana's Paſtoral Letter, addreſſed to the clergy, ſecular and regular, and to all the faithful of the Northern Diſtrict; in which he condemns the newly propoſed *Oath* of Allegiance. The proteſting Catholic, who is far from being a contemptible writer, treats the Biſhop with little ceremony; and he laments that, in England, a prelate ſhould be under the neceſſity of calling himſelf, *Biſhop by the Grace of the Apoſtolic See!* The diſtinction between the *Catholic* and the *Popiſh* religion

religion is now ſtrenuouſly maintained; the former is ſaid, and no doubt with truth, not only to permit but expreſsly to command her children to be dutiful ſubjects: but the latter does not. The former is called an *amiable matron*; the latter, an *ambitious termagant*, who has often encouraged her children to commit almoſt every ſort of crime. It is againſt this odious *Popiſh Religion*, that the *Catholic Diſſenters* proteſt; and hence they acquire the title of *Proteſting Catholics*.

Art. 51. *Sermons for Priſons.* To which are added Prayers for the Uſe of Priſoners in ſolitary Confinement. By John Brewſter, M. A. Lecturer of Stockton on Tees. 12mo. pp. 212. 2s. 6d. ſewed. Johnſon. 1790.

Theſe ſermons are inſcribed to the memory of the late Mr. Howard. The author apologizes for this publication. We think it needs no apology. The ſubjects are well choſen, and diſcuſſed with judgment: they are as follow: *The Priſoner of Hope. Uſe of Solitude in Priſons. On Reſignation in Priſons. On the Influence of Evil Company. The Penitent Thief. On the laſt Judgment.* To theſe are added, Prayers, Leſſons, and Exhortations, by Biſhop Wilſon and others.

We are of opinion that this is a very proper book to be put into the hands of priſoners; and that if they were kept apart, it would be productive of very beneficial conſequences.

Art. 52. *The Grounds and Reaſons of the Truth of Chriſtianity*, by way of Queſtion and Anſwer; deſigned for the Uſe of younger and leſs inſtructed Chriſtians. By the late Rev. Mr. Milway. 12mo. pp 43. 1s. 6d. Johnſon. 1790.

We are informed, by the Editor, that Mr. Milway '*was laid aſide* for ſome years towards the cloſe of an advanced life from public ſervice.' This being the caſe, he was deſirous of employing his time in promoting thoſe important intereſts of mankind to which his former labours had been devoted; he therefore compiled this compendious abſtract of the Principles and Evidences of Religion: which his widow publiſhed after his death exactly as he left it.—We have read this Dialogue with pleaſure, and recommended it particularly to our young readers. Mr. Milway owns himſelf indebted to the following authors: Grotius *de Veritate*. Dr. Clarke's Boylean Sermons on Revealed Religion. Lardner's Sermons on the State of the Jewiſh People; and his Credibility. Chandler's Sermons on Miracles. Chandler on the Deſcent of the Holy Ghoſt. Grove on the Reſurrection of Chriſt.

Art. 53. *The Catechiſm of the Church of England:* with the Epiſtles and Goſpels; in Engliſh and French: collected for the Uſe of Schools, and printed ſo as to facilitate the true Pronunciation of the French Part to Beginners. With an Introduction, containing the principal Rules extracted from the "*Eſſay on pronouncing and reading French.*" By Mr. Des Carrieres, Teacher of the French Language. 12mo. pp. 120. 1s. 6d. Bound. Robinſons.

This work is a courſe of leſſons on M. des Carrieres's Rules; which, how much ſoever it may promote piety, will, we apprehend, afford

but little help in learning the pronunciation of the French language, without the aſſiſtance of the author, or ſome other French teacher.

Art. 54. *Eſſays meant as an Offering in Support of Rational Religion*, eſpecially as founded on Ideas of the abſolute and perfect Benevolence of the Deity, and his all-comprehending Providence. By a Layman. 12mo. pp. 170. 2s. 6d. ſewed. Johnſon. 1790.

Theſe Eſſays afford a ſingular example of an open and ingenuous temper. The author, ſome time ago, publiſhed, in the Gentleman's Magazine, Remarks on the Doctrine of Philoſophical Neceſſity; in which he treated it as a dangerous error. Theſe remarks are here republiſhed, and Second Thoughts are ſubjoined; in which the writer expreſſes his full conviction of the truth and importance of the doctrine, and aſſigns his reaſon for the change which his opinions have undergone. He alſo declares himſelf a convert to Dr. Prieſtley's doctrine concerning the perſon of Chriſt. The Eſſays, which touch on various theological ſubjects, are ſenſibly and candidly written, but offer nothing ſufficiently new to merit particular notice.

Art. 55. *Sermons*, by the late Rev. John Logan, F. R. S. Edinb. One of the Miniſters of Leith. 8vo. pp. 427. 6s. Boards. Robinſons. 1790.

'The following volume, (ſays the editor,) is the work of a man of genius; but as it is a poſthumous publication, and was not prepared by the author for the preſs, the candid public will make the proper allowances.'

Theſe diſcourſes, certainly, bear undoubted marks of the writer's ability, though, perhaps, they are rather too diffuſe and declamatory: but they contain good ſenſe, and tend to the promotion of Chriſtian virtue. Had the author reviſed them, for publication, they would, we are perſuaded, have made a better appearance.

A great part of this volume is farther employed in giving an account of the celebration of the Lord's Supper in the Church of Scotland: for this purpoſe, 'the whole Service of a Communion-Sunday in complete detail,' is inſerted from Mr. Logan's manuſcripts. Several pertinent and uſeful reflections, and ſuitable prayers, are here inſerted: yet, from the peruſal, we are ſomewhat confirmed in the opinion which we have long entertained, that the Scottiſh Church, as well as other eſtabliſhments, inculcates ſome unſcriptural ideas concerning this Chriſtian inſtitution.

Art. 56. *A brief Expoſition of the Doctrine of the New Church* which is meant by the New Jeruſalem in the Apocalypſe. Tranſlated from the Latin of the Hon. Emanuel Swedenborg, a Native of Sweden. Originally publiſhed at Amſterdam in the Year 1769. 8vo. pp. 183. 3s. Hindmarſh.

Pity us, gentle reader, for being obliged to toil through the ſtrange effuſions of this Prince of Viſionaries, whom his tranſlator and editor has dignified with the reſpect-commanding title of an inſpired writer!

"To laugh were want of goodneſs or of grace,
But to be grave exceeds all power of face."

This Hon. Gentleman often informs us of things, to know which he muſt be inſpired: but ſince we are infidels enough to doubt his divine appointment to the office of a Prophet, we read his predictions with other feelings than thoſe of reverence; and muſt look on the belief of them, which ſome profeſs, as an evidence of the facility with which mankind are deluded. One of Baron Swedenborg's ſingular poſitions, is, that 'the accompliſhment of the laſt judgment was effected in the ſpiritual world in the year 1757;' another is that the interior parts of Africa are to form the center of the New Church.

They whoſe minds are capacious enough for the admiſſion of this new faith, may admire the Baron's Expoſition of the Holy Scriptures; which, if we credit him and his diſciples, 'are written according to the *appearances* of truth, not according to *real truth*.' Till this ſpiritual luminary appeared, we knew nothing of the real truth; the whole body of Chriſtians were *prieſt ridden*, and, in fact, *worſhipped no God at all*. Preface, p. 33.

As a ſpecimen of Swedenborgian illumination, take the following paſſage:

'Afterwards there came a voice from Heaven to ſome on Earth *there*.'—— Note, 'By *Earth*, *here* is to be underſtood the earth in the ſpiritual world, which is of a ſpiritual origin, the exiſtence whereof, together with its correſpondence with the earth in the natural world, is conſtantly declared by our author in all his ſpiritual experience.'

Reader, underſtandeſt thou what thou readeſt?

Art. 57. *An authentic Narrative of ſome particular Occurrences*, which have lately taken place among a Denomination of Diſſenters, in the County of Devon; communicated in Six Letters to a Miniſter in London. 12mo. 6d. Plymouth printed.

Relates to a late Diſſenſion among the Baptiſts at Plymouth and Dock, in conſequence of which, a diviſion of the intereſt, and a ſeparation, took place. The ſubject being unfit for particular diſcuſſion in a literary journal, we ſhall only farther obſerve, that we here meet with ſome very juſt ſtrictures on an impropriety not unuſual among the anabaptiſts in many parts of this kingdom, and perhaps elſewhere, viz. their choice of tradeſmen and ſhop-keepers for their miniſters; a practice which appears to be juſtly reprobated by the writer of theſe Letters: but we believe it is not now ſo common as heretofore.

Art. 58. *Meditations and Reflections on the moſt important Subjects*; or, Soliloquies on Life, Death, Judgment, and Immortality. 12mo. pp. 40. 1s. Crowder.

If theſe meditations in any degree reſemble thoſe of Hervey among the Tombs, it is more in the pious ſpirit which they breathe, than in their literary embelliſhments.

MISCELLANEOUS.

Art. 59. *The Hiſtory of the Baſtile:* with a conciſe Account of the late Revolution in France. To which is added, an Appendix, containing, among other Particulars, an Inquiry into the Hiſtory of the Priſoner with the Maſk. 8vo. pp. 437. 6s. Boards. Cadell. 1790.

With the name of the Baſtile are aſſociated ſo many ideas of tyranny and cruelty, and the ſtory of its demolition ſo naturally awakens, in the boſom of every friend to mankind, emotions of exultation, that we have not been able to peruſe this hiſtory of an edifice, whoſe haughty battlements were, for ages, the terror of millions, without being aſtoniſhed at the philoſophical coolneſs with which it is written! The volume contains a narrative of the erection of the Baſtile by Hugh d'Aubriot, Mayor of Paris in 1370, a deſcription of the plan and ſtructure of the edifice, and the regulations by which it was governed; a liſt of its wretched inhabitants, and an account of the aſſault and ſurrender of the place, on the 14th of July 1789; which are written indeed in a language ſufficiently accurate and elegant, but without any expreſſions of thoſe feelings which ſuch a ſubject might naturally be expected to excite in the mind of an Engliſhman.

The reader, however, will not be at a loſs to account for the apparent coolneſs which runs through this hiſtory, when he finds, in the courſe of the narrative, that the author, who profeſſes himſelf an impartial bye-ſtander, apologizes for *lettres de cachet*; that he is of opinion that an effectual and ſufficient reform might have been accompliſhed, without a revolution; and that the meaſures which have been adopted, have put arms into the hands of an innumerable body of people, and furniſhed them with a declaration, which being above their comprehenſion, has already produced, and may hereafter be the cauſe of, unſpeakable misfortunes. Of what may happen hereafter in France, as well as what is moſt expedient for that country at preſent, Frenchmen are probably as competent to judge for themſelves, as any of their neighbours are to judge for them; and whether the conſtitution which they are now eſtabliſhing be an Utopian ſcheme, or a wiſe and practicable improvement on every other form of government now ſubſiſting in Europe, is a point which muſt, for the preſent, remain undetermined.

Moſt of the particulars contained in this work are already well known. After all that this writer has collected concerning the famous priſoner with the maſk, the affair remains undecided. He thinks it evident that he was a perſon of very ſuperior birth, and thought to be of the higheſt importance: but finds no good argument to ſupport the opinion, that he was a character known to the world before his confinement.—For the moſt plauſible conjecture on this ſubject, ſee our account of the Duke de Richelieu's Memoirs, Appendix to Vol. iii. of the New Series, p. 561. The author of the preſent work refers to theſe Memoirs, and mentions them as being compiled by the Abbé Soulavie.

A good plan of the Baſtile is prefixed to this volume.

Art.

Art. 60. *The Letters of Maria*; to which is added, an Account of her Death. 12mo. 2s. 6d. pp. 124. Kearsley. 1790.

Maria's tears were long ago consecrated by the genius of Sterne: and it is sacrilege for any unhallowed hand to attempt the wild and tender strains, which this "luckless maiden," in her wanderings, plained upon her pipe. This Maria, it is true, has sighs, and tears, and lamentations, in abundance: but these are all she has to boast. To the "something that was scarcely earthly," which Yorick's Maria possessed, she is entirely a stranger.

Art. 61. *A concise Statement of Transactions and Circumstances* respecting the King's Theatre in the Haymarket. By Mr. Taylor, the Proprietor. With the official Correspondence on the Subject, between the Lord Chamberlain and Earl Cholmondeley, &c. 8vo. 1s. Debrett, Becket, &c. 1791.

Mr. Taylor appears to have stated, very fairly and clearly, his unpleasant situation with respect to his property in the Haymarket Opera-house, and to the opposition that he has experienced from a rival undertaking at the Pantheon, favoured by royal countenance and protection; which was obtained after the dreadful calamity that lately befel the old opera-house, when it was unfortunately destroyed by fire. The house, we understand, is rebuilt on a much improved and most commodious and magnificent plan; performers are engaged; and every thing has been got ready for the renewal of this elegant and expensive amusement:—but, to the VERY GREAT disappointment and distress of the parties concerned, they have not been able to obtain a renewal of their Royal licence! Their case seems to have a just claim to the compassion of the public; and we have no doubt that they will meet with full redress from that CLEMENCY and JUSTICE which cannot be called in question.

Art. 62. *An Address to the Public from the Philanthropic Society*, instituted in 1788, for the Prevention of Crimes, and the Reform of the Criminal Poor. To which are annexed, the Laws and Regulations of the Society, &c. 8vo. pp. 24. 6d. White, &c.

We have already* briefly explained the nature of this institution, which certainly claims a distinction among our numerous public charities, inasmuch as it extends to objects, overlooked, if not rejected, by all the rest. The plan and progress of the society are well stated in this new address, which contains the names and descriptions of sixty-eight boys and girls, the offspring of vagrants, prostitutes, and felons, snatched from being trained up in the professions of their parents, and now educating in honesty and sobriety, to maintain themselves by useful labour. So long as the purpose is supported, (and we hope it will not be left to languish, after the novelty of the scheme is over,) every child thus reformed, is one subtracted from vice, and one added to useful industry. Could not this philanthropic Society unite to mutual advantage with the Foundling Hospital, or with the Marine Society?

* See M. Rev. vol. lxxxi. p. 465. and vol. i. of our *New Series*, 464.

Art. 63. *Authentic Memoirs of William Auguſtus Bowles, Eſquire,* Ambaſſador from the United Nations of Creeks and Cherokees, to the Court of London. 12mo. 2s. pp. 79. Faulder. 1791.

Memoirs written by nobody, are worthy of nobody's attention; for what aſſurance can we have that there is a ſingle word of truth in an anonymous publication, for which no one can be found to anſwer?—As far, however, as we can rely on Mr. Nobody's word, Mr. Bowles, who, at this time, appears in London in the character of an Indian Chief, is not an Indian by birth, but an American, from Maryland; who being of an unſettled, roving, and enterprizing diſpoſition, attached himſelf to one of the Indian nations, became enamoured of a ſavage life, and, which is perhaps more excuſable, of a ſavage *girl*, whom he married; then ſettled among her friends; and is now, by adoption, though not by birth, an "*Indian Warrior.*"—What his errand, and that of his companions, is here, the pamphlet does not inform us.

Art. 64. *Addenda to Anecdotes, &c. Ancient and Modern.* With Obſervations. By James Petit Andrews, F. A. S. 8vo. 2s. pp. 106. Stockdale. 1790.

Some account of Mr. Andrews's volume of anecdotes was given in our Review for Auguſt 1789, p. 177. We were entertained with many things in that collection: but this ſupplement to it ſeems rather leſs entitled to our commendation. Its contents are, in too many inſtances, frivolous, dull, or unintereſting. He who would cater for the public, ſhould be very nice in his taſte and ſelection: it ſhould be a difficult taſk for him to *pleaſe himſelf.*—Every thing that may happen to find its way into a common-place book, may not be worthy of a place in our libraries.

SINGLE SERMONS.

Art. 65. *The Harmony between Religion and Policy, or Divine and Human Legiſlation:* delivered before the Lord Mayor, Judges, Serjeants, Aldermen, &c. April 25, 1790, being the firſt Sunday in Eaſter Term. By C. E. De Coetlogon, A. M. Chaplain to the Mayoralty. 4to. pp. 42. 1s. 6d. Rivingtons.

The greateſt part of this ſermon conſiſts of a looſe and popular declamation, which is by no means to our taſte. When we read that '*the Wiſdom of God* in the perſon of the Meſſiah, is that operation of this attribute, which muſt for ever ſhipwreck all the powers of language, in point of *adequate* deſcription; and leave the nobleſt exertions of human eloquence in that ſort of pious confuſion and retirement which is infinitely more than *expreſſion!*" we feel giddy, and haſten to plainer proſe, without determining whether this be very ſublime, or very ——. The little that applies directly to the ſubject, we peruſed with approbation.

The text is Ezra, vii. 25, 26.

Art. 66. *Scriptural Views of the National Eſtabliſhment, conſidered as the Church of the Living God, and as the Pillar and Ground of the Truth.* A Charity Sermon, preached before the Lord Mayor, &c. at the Opening of St. Michael's Church, Cornhill, March 28, 1790.

1790. By C. E. De Coetlogon, A. M. 4to. pp. 49. 1s. 6d. Rivingtons.

'As truth (Mr. De Coetlogon tells us,) is but one, there can be but one true church; out of which there can be no ſalvation.' (p. 22.) 'To the authority of this church,' he farther tells us, 'we are to ſubmit in all the concerns of faith and conſcience.' (p. 23.) As every Chriſtian church, and national religious eſtabliſhment, however, arrogates to itſelf the title of the *Church of the Living God*, how are we to be ſure which is this true church? and as Mr. De Coetlogon confeſſes, (p. 25,) that no particular *form* of eccleſiaſtical government is *appointed*, nor any preciſe mode expreſsly *forbidden*, by the great Head of the Church; where is the authority which any eſtabliſhment can plead for requiring ſubmiſſion *in all the concerns of faith and conſcience?* We cannot conceive that St. Paul had in view an *eſtabliſhed religion*, when he addreſſed Timothy in the words of Mr. De Coetlogon's text, 1 Tim. iii. 15. but only intended to deſcribe religious Chriſtian worſhip as propitious to the growth and eſtabliſhment of truth. There is little which marks this to be a charity ſermon.

Art. 67. *The Chriſtian Remembrancer.* A Farewel Sermon, preached at Uxbridge Chapel, Middleſex, Nov. 7th, 1790, by the Rev. Walter Harper, late Aſſiſtant Lecturer, and Joint Lecturer of St. Andrew, Holborn. 4to. pp. 26. 1s. Evans.

Mr. Harper very affectionately addreſſes his Uxbridge friends, and aſſures them, that his reaſon for publiſhing this diſcourſe was to give him an opportunity of gratefully acknowleging their general and particular attention to him; and likewiſe to fix and perpetuate in their minds, beyond the power and danger of alienation, the principal doctrines and duties of that ſyſtem of theology (Calviniſtic,) which he conceived himſelf obliged to inculcate.

There are many things in this ſermon which will afford the candid reader much ſatisfaction: we wiſh it were in our power to ſay, that he will meet with nothing of a contrary nature. In treating that part of his text, *Be of one mind*, (which, he ſays, relates principally to modes of faith and worſhip,) Mr. Harper has given a note, in which he violently attacks Dr. Price, as a member of a tavern-club; as a favourer of republican principles; and as the preacher of an unconſtitutional declamation at the Old Jewry; with a variety of opprobrious expreſſions, very ill calculated to do honour to the diſcourſe which is uſed as a vehicle for conveying this abuſe to the notice of the public.

Art. 68. *The fundamental Principles of the Eſtabliſhed Church, proved to be the Doctrine of the Scriptures.* An introductory Diſcourſe, preached March 9th at Debenham in Suffolk, after reading the Thirty-nine Articles. By William Hurn, Vicar of Debenham, and Chaplain to her Grace the Ducheſs Dowager of Chandos. 8vo. pp. 39. 9d. Matthews. 1790.

We entirely agree with this author, in the following obſervation: 'If we are content to take our religion from the authority and examples of *men*, whilſt the Bible is neglected, and its peculiar *doc-*

trines

trines diſbelieved, all our ſervices are *in vain:*'—but in the application of this principle to the Articles of the Church of England, Mr. Hurn ſeems to have laid himſelf more open to controverſy. On the whole, although there are general juſt obſervations reſpecting the clergy, which deſerve *their* attention, we cannot but think that there is too much of the Calviniſtic ſtrain in this ſermon. In a note, p. 30, this gentleman alſo, like the author of the preceding ſermon, takes occaſion to abuſe Dr. Price for his *inflammatory* diſcourſe (as he calls it,) on the love of our country:—for our opinion of which, ſee Review, vol. I. of the *New Series*, p. 114.

Art. 69. *The Claims of the Clergy to the Generoſity of the Laity, ſtated and inforced,*—at the Anniverſary Meeting of the Society for the Relief of diſtreſſed Clergymen, their Widows, and Orphans, in the County of Pembroke,—at the Pariſh Church of St. Mary, Haverford Weſt, June 29, 1790. Publiſhed for the Benefit of the Charity. By John Taſker Naſh, A. M. of Trinity College, Cambridge. 4to. 1s. Wilkie, &c.

Mr. Naſh's diſcourſe is, in general, well adapted to the benevolent occaſion; yet we cannot avoid taking ſome notice of his over-ſtrained orthodoxy, where he is proving his extreme attachment to our eccleſiaſtical eſtabliſhment. He ſurely over-ſteps the bounds of Chriſtian charity, when he aſks, 'Whom but the eſtabliſhed clergy have the laws of God and man appointed to watch over your ſouls, &c.?'—In this age of liberality and candor, we could hardly have expected to have heard ſuch a queſtion ſtarted from an Engliſh, from a PROTESTANT, pulpit! To what a narrow circle would miſtaken zeal thus reduce the kingdom of Chriſt!—For goodneſs' ſake, reverend ſir, extend your compaſſes a little wider: or, rather, get a LARGER PAIR!

Art. 70. *A Politico-theological Sermon*, preached to a Country Congregation, on the 30th of January 1791. By a Proteſtant Diſſenting Miniſter. 8vo. pp. 35. 1s. Johnſon.

Sermons on this anniverſary have generally been preached in the high Tory-ſtrain. In this diſcourſe, however, the principles of Whiggiſm take the lead, and they are aſſerted with ſpirit, but not without candour. The anonymous preacher (we cannot conceive why his name is with-held,) vindicates the diſſenters from the charge of having acted as principals in oppoſing the tyranny of Charles I.; and hiſtory, we believe, will ſupport him in denying them that honour. He acknowleges, however, that the chief actors in the bloody buſineſs of bringing that unhappy prince to the block, were diſſenters, or independents: but he maintains that 'they did not bring him to the block becauſe they were diſſenters or independents, any more than Judas betrayed our Saviour becauſe he was a profeſſed believer.' Religion, he adds, was no more concerned in the one caſe than in the other.

Leaving this point to be ſettled as it may, between the Whig preachers and the Tory preachers of 30th of January ſermons, we ſhall only add, that the author of this diſcourſe has very commendably employed his reſpectable talents in pleading the noble and manly

manly cauſe of LIBERTY; on the true principles of which, the Britiſh Conſtitution was finally ſettled at the glorious REVOLUTION, in 1688;—and for the laudable manifeſtation of his zeal on this ſubject, we think he merits the grateful approbation of every friend to the beſt intereſts of this free and happy country.

CORRESPONDENCE.

*** To B. M. we muſt obſerve, that the cauſe of ſmut in wheat is ſtill involved in ſuch obſcurity, that it will be proper for thoſe who attempt to inveſtigate this intricate ſubject, to proceed with caution, and to guard, eſpecially, againſt drawing general concluſions from particular facts. If B. M. thinks that the ground which has once produced ſmutty corn, will always continue to do ſo, we can aſſure him, from repeated obſervations, that he is under a miſtake; and therefore he ſhould avoid relying on that hypotheſis. M. Tillet, in France, has made more experiments on this ſubject than any other perſon that we know: but we muſt not fully depend on his concluſions. Farther experiments are wanting; and we ſhall be glad to ſee our correſpondent proceed with his, at the ſame time wiſhing him to be cautious in his deductions.

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† Our would-be-witty anonymous correſpondent, whoſe letter bears the Canterbury poſt-mark, has done the author whom he mentions, no ſervice in our opinion. His interpretation only proves the great inſufficiency and impropriety of the expreſſion in a paſſage, which will admit two interpretations, when it ought to be expreſſed with ſuch deciſive clearneſs as to bear but one meaning,—the intended and the true one. We, however, ſtill adhere to *our* interpretation, and abide by our criticiſm.

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††† We had not overlooked the publication to which A. B. refers, nor did we intend to neglect it. An account of it will appear, as ſoon as we can make room for it.——To *Fidelio*, the ſame anſwer may be given.

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†*† Mr. Clarke's letter arrived too late for us to comply with his requeſt; nor, indeed, could we have granted it, had it come to hand ſooner. We ſhall attend to it, as ſoon as other engagements will permit.

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‡‡‡ Q. Q. vindicates the author of an anonymous pamphlet, from ſome ſlight cenſure which we lately paſſed on him. From this correſpondent's letter, his reaſoning apparently poſſeſſes weight: but we have not the pamphlet at hand, and therefore cannot ſatisfactorily determine the matter.

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‡*‡ We have received a third letter from H. L. whoſe kindneſs and civility have induced him, perhaps, to pay us greater compliments than ſtrict juſtice would warrant. He does not, however,

acquieſce in what we have ſaid, in reply to his former correſpondence; (ſee our laſt Number, p. 237;) and we conſider it as a mark of his good ſenſe, that his partiality does not bias his judgment to aſſent without thorough conviction.

He ſays: 'His reaſon ſtill ſuggeſts to him, that modification is evidently the *effect* of intelligence, and that whatever degree of perfection matter may be ſuppoſed to derive from it, muſt conſequently be communicated by ſome extraneous, immaterial agent, previouſly poſſeſſed of power ſo to modify it; which he apprehends to be an incontrovertible argument againſt the *eternity* of any material, modified being.'

Here H. L. ſeems to reſtrict the words *modification*, and *modify*, to a very limited ſenſe; as denoting only a mode of exiſtence which had a beginning. With ſuch reſtriction, to argue that 'a modified being cannot be eternal,' is mere tautology. It is aſſerting *idem per idem*. The materialiſts extend the ſignification of the term *modification* to all modes of exiſtence; as well thoſe which have not, as thoſe which have, a beginning; they contend that matter is ſuſceptible of both theſe modes of exiſtence; and that, in the former mode, it may admit of all poſſible perfection, including, among its other properties, the property of intelligence. To ſay that modification, in its unlimited ſenſe, is the *effect* of intelligence, they muſt, no doubt, conſider as begging the queſtion, if not a contradiction in terms; and, in their ideas, it is more philoſophical, and more analogous to the nature of things, to account for the operations of intellect, on the principle of a modification of matter eternal and immutable, than to ſuppoſe the exiſtence of a new, unique, and ſingular ſubſtance, called ſpirit; of which they know not any one property; of the bare exiſtence of which they have no independent proof; and which ſeems to them to be created by the imagination merely to ſolve the phenomenon in queſtion: a mode of ſolution which, they ſay, is neither more nor leſs than an attempt to explain *ignotum per ignotius*.

As to the validity of this reaſoning of the materialiſts, we have nothing to ſay to it. We ſhould never think of *defending* it, even if we were materialiſts ourſelves; becauſe it would be foreign to our duty ſo to do. Nor, indeed, ſhould we have gone ſo far out of our ordinary courſe, as ſimply to *ſtate* what that reaſoning was, if we had not been deſirous of making ſome return for the civilities of a correſpondent, who ſeemed to us to miſapprehend a ſubject which we have endeavoured thus briefly to explain; and of which we muſt now take our final leave.

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‡‡‡ The account of Mr. Twining's tranſlation of *Ariſtotle's Treatiſe on Poetry*, which has been delayed by an accident, will certainly appear in our next number.

☞ In the laſt Review, p. 161. l. 19 *for* preciſſion, *read* preceſſion.
——— 183. l. 2. *for* depreciate, *read* deprecate.
——— 231. l. 12. from bottom, *for* Auguſt, *read* April.

THE MONTHLY REVIEW,

For APRIL, 1791.

ART. I. *Hiſtorical and Biographical Sketches of the Progreſs of Botany in England*, from its Origin to the Introduction of the Linnæan Syſtem. By Richard Pulteney, M. D. F. R. S. 8vo. 2 Vols. pp. 380 in each. 10s. Boards. Cadell. 1790.

THE talents of a Plutarch are not implanted in every capacity. To pen the genuine anecdote, the intereſting memoir, the correct annal, falls to the lot of very few. Among theſe, however, Dr. Pulteney muſt have a reſpectable place. His account of the life and writings of Linné * juſtifies us in aſſerting his claim to this honour; and we do not heſitate to pronounce, that the preſent work alſo will be found to confirm him in the poſſeſſion of his well deſerved praiſe.

A ſubject of this kind muſt be peculiarly intereſting to the botaniſt, and indeed amuſing to readers of all deſcriptions. If the ſcience itſelf has engaged no part of their attention, the perſons of whom accounts are here given muſt neceſſarily have done ſo; if the minutiæ of the ſtudy of botany have been ſuffered to eſcape their notice, yet the happy mode in which the anecdotes of the introducers of it, of their manners, and their other ſtudies, are expreſſed, cannot fail to ſtrike every reader, and make the peruſal pleaſant.

The love of the ſtudy of natural hiſtory, particularly of botany, is ſo prevalent, that we cannot but think that the work is well timed. The moſt faſtidious critic muſt allow that it is extremely well executed: though perhaps we may not agree with the Doctor in every point. As we proceed, we ſhall note where we obſerve any deficiency or deviation; not that there will be any thing of much conſequence to mention; and perhaps ſome of the very errors, if ſuch there be, will appear to have had no improper foundation.

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* See Rev. vol. lxv. p. 374.

The work opens with a handſome dedication to Sir Joſeph Banks, paſſing a very proper eulogy on his liberality in giving all ſuch, as deſire to avail themſelves of its advantages, free acceſs to his invaluable library; and on his readineſs to promote the ſtudy of natural hiſtory at large, by every communication in his power. To this ſucceeds a preface explanatory of the author's deſign; and much good ſenſe is viſible in this part of Dr. Pulteney's labours. We will give what he ſays of the ſcience of botany, as a ſpecimen:

'This ſcience is, by many, conſidered as of ſo eaſy attainment, that it is not unuſual to aſſign the name of Botaniſt, to any man whoſe memory enables him to repeat the nomenclature of perhaps a few hundred plants; howſoever uninformed he may be, of thoſe principles which entitle him to the real name and character: With equal juſtice might any man who knows the names only of the parts of a complex machine, aſſume to himſelf that fame which is due ſolely to the inventor of it. By this degrading idea, men of the firſt learning and talents in this branch of knowledge, have frequently been levelled with the moſt ſuperficial enquirers, and the moſt ignorant pretenders. Hence alſo this Science, which even in a ſpeculative view, holds no mean rank, and, conſidered practically, is cloſely connected with medicine, and with the arts and elegancies of life, has been held forth as a trifling and futile employment. In truth, he properly is entitled, in any degree, to the character of the Botaniſt, whoſe acquirements enable him to inveſtigate, to deſcribe, and ſyſtematically arrange, any plant which comes under his cognizance. But to theſe abilities, in order to compleat the character, ſhould be united, an acquaintance with the Philoſophy of Vegetables, and with the Hiſtory of the Science, in all its ſeveral relations, both literary and practical, from remote antiquity to his own time; attainments which require a competent ſhare of general learning, and no ſmall degree of painful toil and patient induſtry, both in the fields and in the cloſet.

'If this deſcription of the Botaniſt be a true one, it manifeſtly excludes a number of frivolous pretenders; the ſcience itſelf riſes in importance, and admits of great diverſity of employment, to the taſte, the talents, and learning of thoſe who direct their attention to it.'

The preface alſo informs us that theſe ſketches, in a ſomewhat more contracted form, were originally intended as an introduction to a work of great extent, viz. *a Flora* of the plants of this kingdom; including, beſide their œconomical and medical virtues, a *Pinax*, diſtinguiſhing the firſt diſcoverer of each ſpecies, both among foreign writers and thoſe of our own kingdom, and an arrangement of all their ſynonyms at large, under each plant, in chronological order.—A deſign worthy of the ardour of a young ſtudent, and of the labours of the moſt experienced proficient:—but this noble plan was fruſtrated.

It

It is impoſſible to give a ſatisfactory abridgement of annals: to attempt it, in this inſtance, would only be putting into the mouths of ſuperficial talkers, a ſmattering of dates and facts, without conveying any ſubſtantial information. Suffice it to ſay, that, in the firſt vol. the Doctor traces his ſubject from the origin of botanical knowlege; and diſplays its ſtate in the times of the Druids, during the middle ages, and after the revival of learning. Every where pleaſant, and entertaining, he leads us, ſo agreeably, through many a dry and dreary deſart, with anecdote and ſtory, that we really feel no wiſh to enter on the more flowery paths of modern improvements. Here, indeed, the reader meets with all poſſible ſatisfaction. Every thing relating to the perſons and the arts by which botany was eſtabliſhed in our iſland, is detailed with the moſt ſcientific accuracy. The merits of the ſeveral authors are ſet forth with the judgement of a ſage critic, and many a forgotten worthy is reſcued from oblivion. The innate and unwearied aſſiduity of Turner, the induſtrious Gerard, the indefatigable and more learned Parkinſon, the immortal Ray, have their ſeveral conſpicuous ſtations allotted to them. The hiſtory of Mr. Ray occupies, very deſervedly, a large ſpace,—no leſs than ſix chapters. No branch of natural hiſtory was paſſed over unnoticed by this wonderful man; 'from his penetrating genius and perſevering induſtry, not botany alone, but zoology may date a new æra;' 'he became, without the patronage of an Alexander, the Ariſtotle of England, and the Linnæus of the time.' (Vol. I. p. 188.)

The great labours of Moriſon are mentioned with all becoming propriety. An unfortunate envious diſpoſition entered largely into his compoſition: it is properly noted, and ſhould be a warning to all literary rivals, that they ſhould aim at truth and truth alone; and that, in their purſuit, they cannot ſerve themſelves, by depreciating others. The conteſt ſhould be how to attain truth on the ſureſt grounds, and in the moſt expeditious manner; not how to hinder others from getting before them. What a mean figure does he make, who ſits repining at another's ſucceſsful courſe? Real learning rejoices at every diſcovery of truth: true merit, conſcious of its dignity, is not impatient after the irregular and haſty applauſes of mankind; being well aſſured that time and ſober ſenſe will do juſtice to every uſeful and ingenious effort.

In this volume, alſo, we have the hiſtory of the contrivance of wooden cuts of plants, of the riſe and progreſs of ſyſtem in botany, of the natural hiſtory of counties, (works of prime utility,) and the diſcovery of the ſexes of plants.

As the Sexual or Linnéan ſyſtem at preſent prevails in all parts of the world, our readers perhaps may be entertained with an abridgement of Doctor Pulteney's account of the progreſs of the important diſcovery of the ſexes of plants *.

The antients had very vague ideas of this ſubject. We are informed, by Ariſtotle, that *Empedocles* particularly taught "*that the ſexes were united in plants.*" This opinion was a natural conſequence of the doctrine which this philoſopher, in common with *Anaxagoras*, *Democritus*, and *Plato*, taught, "*that plants were ſentient and animated beings:*"—but none of them eſtabliſhed their ideas by facts. Although the antient cultivators of the Date-tree were under the neceſſity of promoting the action of the male flowers on the female, which operation held alſo in ſome meaſure in the *fig-tree*, the *piſtacia*, and the *maſtic*; although the fact was thus obtruded on their ſenſes; yet, inattentive to the ſtructure of flowers, and ignorant of the offices of the ſeveral parts, they remained unacquainted with the true operations of nature in this phenomenon, though daily preſent to their obſervation.

The antient fathers of botany, and particularly *Dioſcorides*, applied the terms male and female to plants: but with ſuch little regard to nature and truth, that the real male plant was, in ſome caſes, denominated the female; of which the *mercurialis* may be mentioned as one inſtance, among ſeveral others.

Cæſalpinus, the father of ſyſtem in botany, is the firſt who ſeems to have had the proper notion of male and female flowers. From his remarks on the *oxycedrus*, *taxus*, *mercurialis*, *urtica*, and *cannabis*, and on the fertility occaſioned by planting female Dates near the males, we may ſuppoſe that he had made ſome experiments on a few plants, though it does not appear that he had made any on vegetables in general.

Adam Zaluzianſky, a *Poliſh* writer in 1592, is ſaid to have diſtinguiſhed the ſex of plants. In all probability, he only retailed the obſervations of *Cæſalpinus*, without advancing any thing new on the ſubject. The honour of the diſcovery, that this ſexual proceſs was *univerſal* in the vegetable kingdom, and that the duſt of the *antheræ* was endowed with an impregnating power, is due to England.

Some have attributed the diſcovery to *Sir Thomas Millington*, and others to *Dr. Grew*. We incline, for many reaſons, to favour the latter. They appear both to have had the idea: but

* We have endeavoured, in this account, to uſe, as much as poſſible, the Doctor's own words, though we have not marked them with inverted commas.

Sir

Sir Thomas never carried on his hypotheſis to demonſtration, nor left any written document on the ſubject. Dr. Grew, eternized by his microſcopical experiments on the anatomy of plants, ſaw the value of this important idea, and laid open the philoſophy of the proceſs, in a paper read before the Royal Society, Nov. 6, 1676. The diſcerning judgment of Ray ſoon led him to approve the ſexual doctrine.

In 1695, *Camerarius confirmed* the doctrine by actual experiments. In 1703, *Morland* was an advocate for the idea, though totally miſtaken in accounting for the fact.

The learned on the continent appear to have been divided on the ſubject. *Geoffroy*, in 1711, and *Vaillant*, in 1718, were ſtrenuous advocates for Grew's theory; while the illuſtrious *Tournefort*, and his warm admirer, the noble *Pontedera*, rejected the whole ſyſtem. Diviſions alſo took place in England; *Blair*, *Bradley*, *Fairchild*, and *Miller*, arranged themſelves on the Sexual ſide; on the other, himſelf a hoſt, *Dr. Alſton*, profeſſor of botany at Edinburgh; from whoſe writings, the moſt cogent arguments, that an intimate knowlege of the ſubject has enabled a very diligent and learned writer to produce, in oppoſition to this doctrine, may be drawn.

'In 1732, Linnæus founded his ſyſtem on this doctrine; and the additional arguments, and experiments, produced by himſelf, his pupils, and followers, have eſtabliſhed the truth of it, to the compleat ſatisfaction of impartial enquirers. Thoſe, however, who wiſh to peruſe the moſt perfect ſummary of all the arguments, and experiments, in favour of this analogy, are referred to the "*Sponſalia Plantarum*," written in the year 1746, and printed in the firſt volume of the "*Amœnitates Academicæ*," and to the "Diſſertation on the Sexes of Plants," written by Linnæus in 1760, which obtained the premium of the Academy of *Peterſburgh*, and has lately been tranſlated into *Engliſh* by the ingenious and learned poſſeſſor of the *Linnæan* collection. To which may be added, the writings of Koelruter, in the ſucceeding year, which have not a little tended to confirm the ſubject in queſtion.

'It would be unjuſt to the memory of Dr. Grew, to conclude this hiſtory without remarking, that the reſult of the lateſt, and beſt experiments, have confirmed his idea, "that the *farina* itſelf is not carried to the *rudiment* of the ſeed," but, that fœcundation is effected by the effluvia. This will appear, by citing the ſummary view of the doctrine, as exhibited by Linnæus himſelf, in the Diſſertation above mentioned.

"While plants are in flower, the *pollen* falls from the *antheræ*, and is diſperſed abroad. At the ſame time that the *pollen* is ſcattered, the *ſtigma* is then in its higheſt vigour, and for a portion of the day at leaſt is moiſtened with a fine dew. The *pollen* eaſily finds acceſs to the *ſtigma*, where it not only adheres by means of the dew of the part, but the moiſture occaſions its burſting, by which means

its contents are diſcharged. What iſſued from it being mixed with the *fluid* of the *ſtigma*, is conveyed to the *rudiments* of the *ſeed*."

'I remark before I conclude, that, how juſt ſoever it may have been in a philoſophical view, to conſider the *ſtamina* and *piſtils*, as anſwering to the reſpective functions of *ſex* in the animal kingdom, it ſhould not have been forgotten, that in animals, this proceſs is voluntary; but that in vegetables, notwithſtanding all that the ingenuity of the antients and moderns have urged in defence of the ſentient principle, we are not *yet* juſtified in referring this proceſs to any other than what we are accuſtomed to call a mechanical cauſe.'

The ſecond volume of this work is dedicated, in the handſomeſt terms, to Sir Geo. Baker, and Dr. Garthſhore; and commences with a brief account of the riſe of botany in Scotland. This being diſpatched, we are carried on to the lives of *Plukenet*, *Petiver*, &c. Particular and honourable mention is made of *Sir Hans Sloane*, of *Biſhop Compton*, of *Dillenius*, and of other worthies of theſe periods.

We have then a ſhort chapter on the riſe of botany in Ireland.

Dr. Pulteney next carries us forward to the life of Profeſſor *Martyn*, of *Cateſby*, of *Miller*, of *Blackwell*, of *Blackſtone*, of *Ehret*, &c. &c. till the ſubject is cloſed with a very long account of the late *Sir William Watſon*, occupying nearly 50 pages, and of Linné's viſit to England. The concluſion of the work ſpecifies, that,

'The adoption of the ſexual ſyſtem by *Profeſſor Martyn* at Cambridge, and by *Dr. Hope* at Edinburgh, is to be conſidered as the æra of the eſtabliſhment of the Linnæan ſyſtem in *Britain*.—A ſyſtem, which, if I may be allowed the expreſſion, had given the author of it a literary dominion over the vegetable kingdom; which, in the rapidity of its extenſion, and the ſtrength of its influence, had not perhaps been paralleled in the annals of ſcience.'

Our readers perhaps may wiſh for our farther ſentiments on this entertaining work. Much as we admire the firſt volume, which we profeſs to do without reſerve, we are not ſo enamoured of ſome parts of the ſecond. The introduction of the hiſtories of the riſe of botany in Scotland and Ireland, appears to us not ſtrictly proper. They ſhould have followed one another in ſucceſſive chapters; and the place of their introduction ſhould have been elſewhere, as we ſhall mention preſently. We do not think the chapter on Cowley well placed. Our regret over the aſhes of Ray, ill accords with the flowery allurements of the poet and the Loves of Plants. Cowley, (for a poetical botaniſt is ſurely a detached ſubject,) might have followed the line ending with Bobart; and then the other detached ſubjects, for ſuch in fact they are, viz. the riſe of botany in Scotland,

and

and in Ireland, the progreſs of ſyſtem, the ſexes of plants, and the natural hiſtory of counties, would all, (forming, as it were, a group of ſeparate ſubjects,) have made one great interruption in the thread of the biographical narrative, and afterward have ſuffered it to be drawn on, in an undiſturbed courſe.

We apprehend, alſo, that ſome authors have not been mentioned as they deſerve. In particular, we think that Dr. Hill merited a more conſpicuous place. Had his induſtry been rightly patronized, what might not have been expected from him? He certainly held out a light, and paved the way for Hudſon's more ſucceſsful labour: but, in ſome meaſure, the vanity of the man, and the vanity of his patron, may be pleaded for conſigning him and his bulky labours to oblivion. If Sir William Watſon, however, merited ſo elevated a rank, ſurely Mr. Hudſon was entitled to at leaſt an equal ſhare; ſince his *Flora* contributed more to the eſtabliſhment of the Linnéan ſyſtem in England, than any thing that Sir William Watſon is recorded to have done. To have the Linnéan ſyſtem ſo claſſically exemplified, was a matter of great conſequence: we could have wiſhed, therefore, that the Doctor had given us his ideas of Mr. Hudſon's work, deſcribed it, pointed out its uſefulneſs, and marked its defects *.

We doubt, alſo, whether the Doctor has fixed on the proper era of the eſtabliſhment of the Linnéan ſyſtem:—Botany is not a firſt rate academical ſcience †. Beſide, the actions of Univerſity

* Perhaps Dr. Pulteney might not wiſh to make remarks on living authors. The candid manner in which he ſpeaks of all perſons who fall in his way, makes us wiſh that he had not been ſcrupulous, as he could not have given offence.

† Of all the academical ſciences, it muſt be allowed, unqueſtionably, that botany is the moſt inſignificant. Amid the ſober and learned examinations of the ſacred truths of the Holy Scriptures, the laborious toil of mathematical demonſtration, the ſtudious acquirement of legal knowlege, the multifarious accompliſhments neceſſary to the medical ſtudent, and the claſſical perfection that adds grace and comelineſs to all other purſuits, botany is of little import. It is true that botanical profeſſorſhips are inſtituted in all our univerſities; and it is highly proper that they ſhould be ſo: for where ſhall we look for aſſiſtance in *every* branch of ſcience, ſo properly as in the venerable Univerſities of our kingdom?—but botany is not attended with crouds of academical votaries. Beſide, academical botany is chiefly *elementary*. The opportunities of both *elementary* and *practical* improvement, which London and its environs muſt ever afford, neceſſarily point out that region as the true ſeat of the botanical muſe. The authority deducible from the Linnéan cabinet, (before the purchaſe of which treaſure, what lamentable uncertainties

Univerſity profeſſors, when not acting under the cogency of ſtatutes, are of no more conſequence than thoſe of other people. They proceed from mere opinion of individuals. We think a much more reſpectable era * is the adoption of the Linnéan ſyſtem by the College of Phyſicians in London. Botany ſpeaks largely to the amuſement of mankind, but principally to the ſalutary purpoſes of the art of healing; of courſe, the concur-

certainties prevailed!) or from Sir J. Banks's ineſtimable library and herbarium, will guide the botanical ſtudent more effectually, and point his labours more ſucceſsfully, than any Univerſity profeſſor can poſſibly do. What era then can that be called, which has to boaſt of an Univerſity profeſſor lecturing (*communibus annis*,) from twelve to twenty pupils? Pupils not compelled to hear the lectures, but mere volunteers in the ſervice:—The lecturer himſelf bound by no law as to what ſyſtem he ſhall purſue, but adopting that which his own judgment, or rather his *intereſt*, (which depends on the number of the pupils that he, like other teachers of curious knowlege, can find means to collect together,) perſuades him to chuſe. When the Linnéan ſyſtem firſt began to ſpread, our Univerſities could boaſt of a larger number of botanical pupils than uſual. Still, however, it muſt be obſerved that this circumſtance aroſe from the novelty of the ſtudy, not from any univerſity act, and that the ſtudents attended voluntarily; as was the caſe in all other parts of the kingdom. Novelty will ever attract the notice of mankind. If eras are to be dated on that principle, any junto of Univerſity lecturers can conſtitute an era for any thing, good or bad.

* In our preceding note, we gave our reaſons why we thought that dating the era of the eſtabliſhment of the Linnéan philoſophy, from the adoption of it by Profeſſor Martyn of Cambridge, and Dr. Hope (names truly reſpectable,) at Edinburgh, was wrong. The principal reaſon why we could have wiſhed the Doctor to have ſtyled the adoption of it by the College of Phyſicians as the true epoch, (beſide its being in our opinion the true one,) is, that it would have enabled him to have given us a complete hiſtory of Engliſh botany. The Doctor cuts ſhort his account of the learned Dr. Hope, allegeing that it fell not within the limits of his plan. When we entered on the hiſtory of the riſe of botany in Scotland, we were diſappointed at not having *ſomething* ſaid of the late worthy and intelligent Mr. Lightfoot. His ſecond vol. of *Flora Scotica* deſerved ſome notice. It would then have come within the limits of Dr. Pulteney's plan to have ſpoken of the attempts of Dr. Withering, and the Lichfield Society, (excellent auxiliaries in the cauſe,) to clothe Linné with an Engliſh dreſs: the ſingular merits of Mr. Curtis would have had a worthy place; and the acuteneſs of our modern Dillenius, Mr. Dickſon, and many other excellent publications, would have been duly noticed. We wiſh the Doctor to take theſe matters into his conſideration, and, on ſome future opportunity, to gratify us with an account of theſe and the like ſubjects.

rence

rence of thoſe who preſide over the art of healing, gives the moſt authentic countenance to the medicinal modes which are moſt deſerving of attention. We wiſh the Doctor had poſſeſſed patience to bring down his hiſtory to this period. What force would the Linnéan ſyſtem have gained, if a *Flora Britannica* had not been publiſhed? and how divided would the botanical empire have ſtill remained, if the London college had ſtill upheld the nomenclature of the antient authors? The true era, then, of the eſtabliſhment of the Linnéan ſyſtem in theſe kingdoms, may well be dated from the time, when,—in conſequence of Linné's own writings, in conſequence of the elementary lectures read in the Univerſities, of the beautiful diſplay of the Linnéan ſyſtem practically ſet forth in Mr. Hudſon's Flora, of the purchaſe of the Linnéan cabinet by Dr. Smith, (whoſe ſingular work we are ſorry to ſee conſigned to two obſcure lines in vol. I. p. 343, but by which tranſaction the botanical empire is for ever ſecured to England,) and of the ſingular merit of the *Flora Londinenſis*, publiſhed by the very accurate and ingenious Curtis, (a work, for truth and curious information, abſolutely unrivalled in the annals of botany,)—the learned members of the Royal College of Phyſicians in London, the queen of cities, renowned equally in arts and in arms, with one conſent allowed the ſuperior perſpicuity of the Linnéan arrangement; and by framing their nomenclature in conformity with his, gave it complete authority. An authority founded on the conqueſt of the imperfect and obſcure ſyſtems of former days: an authority which henceforth nothing can eaſily ſubvert.

Nothing to which we have here objected can be called *faults*: forgetfulneſſes rather, *incuriæ*. If the author's friendſhip and partiality lead him to dwell with fondneſs on the names of particular friends, the motive was truly laudable: neither do we think that the omiſſion of any name is owing to prejudice, nor to envy. Too much liberality appears throughout the whole performance, to countenance, for one moment, ſuch an idea. Our duty to the public requires us to deliver our ſentiments: we may be wrong, all men being fallible: the judgment reſts with the united diſcernment of mankind.

ART. II. *Of the Origin and Progreſs of Language.* Vol. V. 8vo. pp. 470. 6s. Boards. Cadell. 1789.

THE learned author of this work, in continuation of his plan, here treats of the hiſtorical and of the didactic ſtyle. Under the former head, he largely diſcuſſes the merits of Livy, Dionyſius Halicarnaſſenſis, Cæſar, and Polybius, among the ancients;

ancients; and among the moderns, of Buchanan, Milton, and Lord Lyttelton. Under the head of Didactic Style, he diſtinctly examines the characteriſtic excellencies of Xenophon's and Plato's dialogues, and of the dialectic, moral, phyſical, and metaphyſical writings of Ariſtotle. The volume concludes with fundry queries concerning philoſophy, and an abridgement of a work, which the author conſiders as an admirable ſpecimen of the didactic ſtyle, Dionyſius the Halicarnaſſian on the Compoſition of Words.

This volume is ſtrongly marked with the characteriſtic features of the author: it evinces a knowlege of antient philoſophy, which might ſeem to entitle him to a place among philoſophers, and a degree of ſuperſtitious credulity which, in reality, degrades him to a leſs reſpectable ſtation;—a taſte formed on the beſt models of antiquity, and a faſtidious contempt of all modern writing;—an intimate acquaintance with the ancient Greek writers, and a veneration for them which falls little ſhort of idolatry.

That Lord Monboddo's faith does not yet fail, the preſent volume affords ſeveral remarkable proofs. He does not deem the Halicarnaſſian ſuperſtitious, in believing the extraordinary interpoſition of Divinity for the juſtification of a Veſtal virgin, who was accuſed of having negligently ſuffered the ſacred fire to go out; nor in doubting whether, as all things are mixed in nature, there might not be a race mixed of divine and human natures, commonly called dæmons, out of which race thoſe called heroes were produced *. He admits the truth of the Halicarnaſſian's obſervation, that the ancient Romans imputed nothing to their Gods, impure, wicked, flagitious, or any way unworthy of a divine nature. He holds up, as examples to modern philoſophers, Plotinus and Porphyry, who applied to the ſtudy of the ſublime philoſophy of Plato, 'which raiſed them above the cares of the world, and, joined with that cathartic diet which they practiſed, not only prepared them for a better life after this, but *exalted them to a communication with ſuperior intelligences even during this life* †.'

Nothing can exceed the contempt with which this learned veteran, whoſe mind, as he ſays ‡, is ſome way become ancient, treats every thing which bears not the venerable ruſt of antiquity. In ſome degree of partiality, every man may be indulged, becauſe every man naturally feels it, for his favourite purſuit; and he who has ſpent almoſt his whole life among the *Exemplaria Græca*, may be allowed to think them better models of fine writing, than any that modern times have produced.

* P. 21. † P. 348. ‡ P. 19.

Lord

Lord M. may be permitted ſo far to gratify his predilection for the theology of Plato, and for the philoſophy of Ariſtotle, as to pronounce them ſuperior to any thing, merely human, which aſſumes theſe names among the moderns:—but it is ſurely the very extravagance of prejudice to aſſert *, that without ſtudying the ancient philoſophy, we cannot be learned in the principles of any one art or ſcience; that Mr. Locke is a wretched philoſopher; and that Ariſtotle was ſomething more than man. Many of the ancient hiſtorians are doubtleſs entitled to much praiſe, and may be allowed to be, in ſome reſpects, ſuperior to the modern: but how the world ſhould have dwindled into ſuch a diminutive ſtate of abſolute inſignificancy, that modern events are not worth relating, we cannot conceive: yet the author ſays †, that the hiſtory of ſome modern nations in Europe, for theſe laſt fifty or ſixty years, is ſuch, that he is perſuaded that no man of genius, nor of learning, will deign to write it; and he ſpeaks of nations in Europe as ſo degenerate ‡, that a philoſopher would know it to be impoſſible that he ſhould do any good by engaging in their public affairs; and that 'his opinion of the riſing generation would be ſuch, that if the deſperate remedy were to be uſed, propoſed by Heraclitus, the philoſopher, to his countrymen the Epheſians, for the reformation of their manners, of hanging all thoſe above the age of *ten*, it would be fruitleſs, as there would *not* be in their children *neither* minds nor bodies, of which, by any education, good men could be made.'

It might be very right, that the character of Milton, as a proſe writer, both in Latin and Engliſh, ſhould be vindicated from the cenſures of Dr. Johnſon; and that the extreme fondneſs of this writer for the ſententious and enigmatic ſtyle, ſhould be condemned: but ſurely it was not neceſſary, to deny Dr. Johnſon to have been 'the twentieth part the tythe of a critic ‖.' If Lord M. thought himſelf injured or aggrieved by the ſtrictures which have been paſſed on his writings in literary journals, he had certainly a full right to remonſtrate; and, by a fair repreſentation of facts, to expoſe, if poſſible, the ignorance or the partiality of his cenſors: but what atonement can he make for the SLANDER which he publiſhes, when, referring to certain Britiſh hiſtorians, he ſpeaks of § 'leaving ſuch authors to be praiſed, or diſpraiſed, by the Reviewers, as they are *paid*, or *not paid?*'

Without the expectation of any other fee, or reward, than the favourable ſuffrage of the public, we have always given, and ſhall ſtill continue to give, to Lord M. and to every other

* P. 436. † P. 10. ‡ P. 346. ‖ P. 262. § P. 243.

author,

author, whether he reſpects or deſpiſes our opinion, that portion of praiſe, or of diſpraiſe, which we judge to be his due.

A great part of the preſent volume is filled with repetitions of opinions advanced in the author's former publications. From the new matter, which is chiefly of the critical kind, we ſhall ſelect, as no unfavourable ſpecimen, ſome of his remarks on the ſtyle of Livy. (P. 34.)

'As to his *ſtile*, I think it would be unjuſt to charge upon him in particular that general fault, which I have obſerved in the Latin compoſition *, rhetorical as well as hiſtorical, of concluding ſo frequently the periods or ſentences, or members of ſentences, with a verb, but which I do not obſerve is more frequent in Livy than in other Latin writers. And it would be ſtill more unjuſt to charge him with the defects of the language in which he writes, ſuch as the want of a preſent participle paſſive, or a paſt participle active, which makes the compoſition in Latin much more disjointed, incoherent, and often obſcure, than in Greek. Neither ſhould we charge to his account that greater defect ſtill of the Latin, and indeed the greateſt defect almoſt that any language can have, the want of an article; the conſequence of which is, that, when two words are joined together in a propoſition, we cannot tell which is the ſubject, and which the predicate. Of this I have elſewhere obſerved one example in Livy, in the caſe of the two names *biſter* and *ludio* for *a ſtage player* †. There perhaps the ambiguity was unavoidable. But he has uſed expreſſions ſuch as I do not find in any other Latin author, which, for want of the article, are not intelligible to any man who does not underſtand Greek. Now, I think it is a fault in an author to write ſo in any language that he cannot be underſtood without the knowledge of another. Of this I will give two or three inſtances out of many that might be given.

'The firſt I ſhall give is from the end of the third book, where, ſpeaking of the judgment that the people of Rome gave in their own favour, in a queſtion concerning the property of ſome lands betwixt two neighbouring nations, he ſays, the judgment was in the main right, as the land was truly theirs, if it had been given by other judges. Then he adds, '*Nunc haud ſane quicquam bono cauſæ levatur dedecus judicii.*' Where, if the Latins had an article to prefix to *bono*, and could have ſaid, as the Greeks would have ſaid, τῳ ἀγαθῳ or τῳ δικαιῳ τῆς δίκης, there would have been no obſcurity in the paſſage; whereas, I ſay, that, as it ſtands in Livy, there is a very great obſcurity in it, ſo that it is not intelligible to the mere Latin ſcholar. And the obſcurity is greater in this caſe, that a neuter adjective is made to govern a ſubſtantive in the genetive, which is common in Greek, but very unuſual in Latin. Another inſtance of the ſame kind is, where, giving a character of Tarquinius Superbus, he ſays, "Nec ut injuſtus in pace rex, ita dux belli pravus fuit; quin ea arte æquaſſet ſuperiores reges, *ni degeneratum in aliis, huic quoque decori offeciſſet* ‡.' Where the reader,

* 'Vol. 4. p. 227. et ſeq. † Vol. 4. p. 92. ‡ Lib. 1. cap. 53.'

in order to underſtand the paſſage, muſt know that the Greeks are in uſe, by joining the article to a participle in the neuter gender, as well as to an adjective, as in the preceding caſe, to make a ſubſtantive of it. In theſe two examples, the article is wanting only to a ſingle word: But I will give an example where it is wanting to a whole member of a ſentence. It is in the ſpeech of the Campanian ambaſſadors to the ſenate of Rome, where they ſay, '*Fuit quidem apud vos ſemper ſatis juſta cauſa amicitiæ, velle eum vobis amicum eſſe, qui vos appeteret* *.' Where the article is wanting, not to a ſingle word or thing, but to the whole laſt part of the ſentence. And it muſt be underſtood to be prefixed to the infinitive *velle*, according to the elegant uſe of it in Greek, by which of the infinitive they make a noun, with the addition of expreſſing time, and governing a noun in the accuſative, or whatever other caſe is the regimen of the verb. Now this, I ſay, is ſtill more unintelligible than the former examples to the mere Latin ſcholar, who will underſtand *velle* to be nothing more than an infinitive; and will try in vain to conſtrue it with ſome other word in the ſentence. And here we may obſerve one great uſe of the article in Greek, beſides that principal one already obſerved of diſtinguiſhing the *ſubject* in a propoſition from the *predicate*. And this is the making a whole ſentence, or member of a ſentence, one thing or one word, as it may be called, which may be made the ſubject of a propoſition; as in this caſe the το *velle eum vobis amicum eſſe, qui vos appeteret*, is affirmed to have been *among the Romans a ſufficient cauſe of friendſhip*. This muſt give a wonderful perſpicuity to the diſcourſe, as it often happens not only in reaſoning but in narrative, that ſeveral ideas are conſidered but as one, and make either the ſubject or predicate of a propoſition. I will give another inſtance of the ſame kind from book 7. cap. 8. where the Roman dictator had delayed fighting on account of the entrails of the victim not being favourable: '*Diu non perlitatum tenuerat dictatorem, ne ante meridiem ſignum dare poſſet.*' Where the Greek article το would have made the ſenſe perfectly clear, but which without it is not intelligible to a man who is not a Greek ſcholar; and therefore ſuch a form of expreſſion ought to have been avoided by a Roman author.

'Neither would I impute to Livy the want of thoſe connecting particles, ſuch as μεν, δ', μην, δη, ουν, τοι and τοιγαρουν, which, beſides giving a flow to the Greek compoſition, ſuch as is not to be found in Latin, connect the ſenſe and give an emphaſis to it, which it wants in Latin; and muſt have had ſtill greater effect in ſpeaking than in writing, and, I am perſuaded, contributed not a little to give that *retunditas oris*, which Horace commends in the Greek ſpeech. And indeed, though without the uſe of ſuch particles, the words may be connected together, the ſentences never can be connected ſo much as they ought to be. And of this defect, both in the Latin and the modern languages, every man who has read much Greek, and ſtudied the beauties of compoſition in that language, muſt be ſenſible.

'* Lib. 7. cap. 30.'

'The

'The only way of remedying this defect, is by compoſing in periods, or ſentences of ſome length, which will make the compoſition appear leſs broken and disjointed. But Livy, inſtead of applying this remedy, has aggravated the defect of his language, by cutting his ſtile into ſhort, abrupt, unconnected ſentences, and affecting a brevity, and with it a point and a turn, which very often produce a great obſcurity. Both theſe faults of ſtile the Romans acquired in their ſchools of declamation, which were ſo much in faſhion among them in later times, that every man who was bred to ſpeak or write frequented them, and there formed his taſte of ſtile and compoſition.'

The author adds other obſervations on the ſtyle of Livy, which, with his ſtrictures on the writings of ſeveral other ancients, will afford entertainment to the learned reader.

We ſhall now conclude, with giving it as our general idea of the merit of this volume, that, in the midſt of much tautology, much trifling, and many abſurdities, it contains a portion of good criticiſm, and of juſt obſervation, ſufficient to entitle it to a favourable reception from the candid public.

ART. III. *The Chirurgical Works of Percivall Pott, F. R. S.* Surgeon to St. Bartholomew's Hoſpital. A new Edition, with his laſt Corrections. To which are added, a ſhort Account of the Life of the Author; a Method of curing the Hydrocele by Injection; and occaſional Notes and Obſervations; by James Earle, Eſq. Surgeon Extraordinary to his Majeſty's Houſehold, and Surgeon to St. Bartholomew's Hoſpital. 8vo. 3 Vols. about 480 Pages in each. 1l. 1s. Boards. Johnſon, Cadell, &c. 1790.

IN noticing this edition of Mr. Pott's works, it is needleſs to enter into a diſcuſſion of his ſentiments, or to repeat our opinion of his general merit. The contents of theſe volumes have already paſſed our review; and with regard to the laſt corrections, which they are ſaid to have received, they are ſo unimportant, as not to engage our attention. Indeed, we can ſcarcely ſuppoſe that the whole work had been lately reviſed by its author, with a view to the preſent publication; ſince we cannot imagine that many parts would have been left in the ſame defective ſtate in which they originally appeared, at a time when our knowlege, both phyſiological and ſurgical, had not attained its preſent height. Neither is it probable that the author, had he been occupied in preparing a poſthumous publication, would have arranged the ſeveral tracts in their preſent order; by which, treatiſes on the ſame ſubject are placed in different volumes. Our opinion, alſo, of the judgment of Mr. Pott, leads us to think that, under theſe circumſtances, he

would have ſeen the neceſſity of incorporating into one body, that which had been publiſhed at ſeparate times; and that, by thus preſenting us, on each of the ſeveral ſubjects which engaged his attention, with a regular and connected *whole*, he would have avoided many unneceſſary repetitions.

To this edition is prefixed a Life of the Author, written by Mr. Earle. We learn, that he was born in 1713, in Threadneedle-ſtreet; that he received the firſt rudiments of his education at a private ſchool at Darne in Kent; and became an apprentice to Mr. Nourſe, one of the ſurgeons of St. Bartholomew's hoſpital; of which hoſpital, in 1744-5, he was elected an aſſiſtant ſurgeon, and in 1749 appointed one of the principal ſurgeons. In 1746, he married the daughter of Robert Cruttenden, Eſq. His firſt publication * is ſaid to have been planned (in 1756,) during his confinement in conſequence of a compound fracture of the leg: from that time, his pen was ſeldom long unemployed. His practice and his reputation were now rapidly increaſing: in 1764, he was elected a fellow of the Royal Society; and afterward was complimented with honorary diplomas from the Royal Colleges of Surgeons at Edinburgh and in Ireland. In 1787, he reſigned the office of Surgeon to St. Bartholomew's hoſpital, 'after having ſerved it, (as he uſed to ſay,) man and boy, half a century;' and on the 22d of December 1788, after an illneſs of eight days, he expired.

'The labours of the greateſt part of his life, (adds Mr. Earle,) were without relaxation; an increaſing family required his utmoſt exertion: of late years he had a villa at Neaſden; and in the autumn uſually paſſed a month at Bath, or at the ſea-ſide. Thus, though he gathered, as he expreſſed it, ſome of the fruit of the garden which he had planted as he went along, and always lived in a generous and hoſpitable manner, at the ſame time beſtowing on four ſons and four daughters a liberal and neceſſarily expenſive education, and applying large ſums to their eſtabliſhment during his life-time, he left an ample proviſion for them at his deceaſe. Among his papers was found, what he had often mentioned, a ſmall box, containing a few pieces of money †, being the whole which he ever received from the wreck of his father's fortune. With this was depoſited an exact account of every individual fee which a long life of buſineſs had produced—abundant evidence of well ſpent time, and the induſtrious application of abilities, to which the *res anguſtæ domi*, at the commencement, probably acted more powerfully as an incentive than as an obſtacle.'

Beſide the occaſional notes and illuſtrations which, as an editor, Mr. Earle has added, he has preſented us with a treatiſe

* Excepting a caſe in the 41ſt vol. of Philoſ. Tranſ.

† 'Under 5 l.'

on

on the 'radical cure of the hydrocele, by the uſe of an injection.' It has ever appeared to us, that the means by which a radical cure in hydrocele was produced, were too ſevere for the end which was expected from their uſe: that is, the benefit gained was not equal to the riſk incurred. In this view, we thought that the tedious and painful proceſs of totally obliterating the cavity, in the operations by inciſion and cauſtic, was judiciouſly changed by Mr. Pott, for the quicker and leſs troubleſome practice of producing adheſion by means of the ſeton. Still the ſeton was liable to objections; and we find that Mr. Earle has attempted to cure the diſeaſe with a leſs degree of ſuffering than even attended this operation. His mode is, after drawing off the water by means of a trocar, to inject a fluid into the cavity: the fluid is ſuffered to remain from two to five minutes, and is then diſcharged. In a day or two, a trifling degree of inflammation takes place, which diſappearing in a ſhort time, leaves a perfect cure. Of the ſucceſs of this method, ſeveral caſes are given; and we are not told of any inſtances of failure. The fluid which Mr. Earle at firſt injected, was wine diluted with water; he has ſince uſed pure water with equal benefit. The mode by which the cure is produced, is, in the editor's opinion, by 'an adheſion between the tunics:' he hints, however, that it may be cauſed by an increaſe having been produced in the powers of the abſorbents. We will not reaſon on a queſtion, which, if the practice be continued, will ſoon be determined by inſpection after death.

Mr. Earle has likewiſe given an account of Mr. Pott's method of removing hæmorrhoidal excreſcences. This was by the common mode of including them in a ligature; or, if the baſis was very broad, by paſſing a needle, armed with a double ligature, through the middle, and tying them on each ſide.

This edition is decorated by a print of Mr. Pott, engraved by Heath, from a painting by Sir Joſhua Reynolds.

ART. IV. *Horæ Paulinæ*, or the Truth of the Scripture Hiſtory of St. Paul evinced, by a Compariſon of the Epiſtles which bear his Name, with the Acts of the Apoſtles, and with one another. By William Paley, M. A. Archdeacon of Carliſle. 8vo. pp. 489. 6s. Boards. Faulder. 1790.

IT is a maxim with us, that Truth, ſo far from being injured by diſcuſſion, which many dreadfully fear, will uniformly derive advantage from it; and that the ſharper the ſcrutiny is, the more glorious will be her triumph. Perſuaded of the truth of the Chriſtian Scriptures, we receive, with pleaſure, every inquiry reſpecting their authenticity, and have

have no fears about the iſſue. We do not ſay of the principles of Chriſtianity, as Mr. Burke does of ſome things in the Engliſh conſtitution, that we cheriſh them *becauſe they are prejudices*; for were we to hold ſuch language, all *public* men, and all private men too, *would laugh us to ſcorn*, and deem our monthly labours unworthy of the name of criticiſms: but ſo far from venerating any prejudice, let it refer to a ſubject ever ſo ſacred, for the ſake of its *being* a prejudice, we prepare to abandon it for ever, at the very moment when we diſcover it to be *nothing but a prejudice.* Whenever we are advocates for religion, we always mean a religion that can bear to be aſſayed; and which, inſtead of requiring that the prying eye ſhould be kept at a diſtance, calls on friends and foes to *come and ſee* it; or, in other words, which ſolicits examination. The Goſpel we conceive to be this very religion. It profeſſes to be erected on the broad and ſolid baſis of facts, and to reſt on a kind of evidence on which we are fully competent to determine; ſo that its merit muſt conſiſt in its being able to endure inquiry. Various have been the teſts and ſcrutinies to which the ſacred records of Chriſtianity have ſubmitted. Lardner, in particular, has evinced their credibility, by comparing the facts and circumſtances mentioned in them, with prophane hiſtory; and many have pleaded for their truth, on the accordance of one part of the New Teſtament with another. Mr. Paley's deſign, in this work, is not to repeat a ſtale argument, nor to tread in a path which has been much beaten. The compariſon which he propoſes, is, we believe, in ſome meaſure new; and the argument from which he would deduce the authenticity of the ſcripture hiſtory of St. Paul, and of the thirteen epiſtles that bear his name, is not framed ſimply on the agreement of one with the other, but on an agreement and conformity which, in a multitude of inſtances, evidently could not have been *deſigned*; and therefore the hiſtory and epiſtles could not have been written by the ſame perſon; the authors of the hiſtory and the epiſtles could not have been privy to each other's writing, and ſo have contrived to make one forgery ſupport another; and the evidence of each is ſo circumſtantial, ſo differently given, and yet tending ſo clearly to the ſame point, as the evidence of faithful and uncorrupted witneſſes, ſeparately taken, is always found to do; that, on the whole, there is good reaſon to believe the perſons and tranſactions to have been real, the letters to have been authentic, and the narration, in the main, to be true.

Not the arch-pontiff of ſcepticiſm (we do not mean to vindicate this expreſſion, but ſurely it ſounds as well as Mr. Burke's *arch-pontiff of the rights of men*) can object to Mr. Paley's

commencement of his argument, however he may be diſpoſed to avoid the concluſion. He requires the truth of no part of the apoſtolic hiſtory to be taken for granted. 'The reader is at liberty (he ſays) to ſuppoſe theſe writings to have been lately diſcovered in the library of the Eſcurial, and to come to our hands deſtitute of any extrinſic or collateral evidence whatever.'

This is ſurely fair, and unlike ſome injudicious defenders of Chriſtianity, who, arguing in a circle, firſt prove the reality of miracles from the excellence of the doctrine, and then the excellence of the doctrine from the atteſtation of miracles. He neither aſſumes the authenticity of the *hiſtory*, or rather of the memoirs of the hiſtory of St. Paul, as exhibited in the Acts of the Apoſtles, nor of the Epiſtles. He has no objection to our equally queſtioning both; and he readily admits that, agreement or conformity between letters bearing the name of an ancient author, and a received hiſtory of that author's life, does not neceſſarily eſtabliſh the credit of either: becauſe,

'1. The hiſtory may, like Middleton's Life of Cicero, or Jortin's Life of Eraſmus, have been wholly, or in part, compiled from the letters; in which caſe, it is manifeſt, the hiſtory adds nothing to the evidence already afforded by the letters: or,

'2. The letters may have been fabricated out of the hiſtory: a ſpecies of impoſture which is certainly practicable; and which, without any acceſſion of proof or authority, would neceſſarily produce the appearance of conſiſtency or agreement: or,

'3. The hiſtory and letters may have been founded upon ſome authority common to both;—in which caſe, alſo, the letters, without being genuine, may exhibit marks of conformity with the hiſtory; and the hiſtory, without being true, may agree with the letters.'

He ſtill farther admits, that 'broad, obvious, and explicit agreements prove little; becauſe it may be ſuggeſted, that the inſertion of ſuch is the only expedient of every forgery; and though they may occur, and probably will occur, in genuine writings, yet it cannot be proved that they are peculiar to theſe.'

On the exiſtence, therefore, of ſuch conformities as the above-mentioned in the Acts of the Apoſtles, and in St. Paul's Epiſtles, Mr. Paley does not preſume to argue. The conſtruction and validity of his argument, in ſupport of the authenticity of theſe writings, depend on the *undeſignedneſs* with which they, throughout, bear teſtimony to each other. That the reader may perfectly underſtand, (and it is our wiſh, as well as our duty, to do all that we can to enable him to underſtand,) what our excellent author means by the word *undeſignedneſs*, on which he is prepared to reſt the credibility of a great part of the New Teſtament, we ſhall tranſcribe his own view of the matter from his expoſition of the argument:

'When

'When I read, in the Acts of the Apoſtles, that "when Paul came to Derbe and Lyſtra, behold a certain diſciple was there, named Timotheus, the ſon of a certain woman *which was a Jeweſs*;" and when, in an epiſtle addreſſed to Timothy, I find him reminded of his "having known the holy ſcriptures *from a child*," which implies that he muſt, on one ſide or both, have been brought up by Jewiſh parents; I conceive that I remark a coincidence which ſhews, by its very *obliquity*, that ſcheme was not employed in its formation. In like manner, if a coincidence depend upon a compariſon of dates, or rather of circumſtances from which the dates are gathered—the more intricate that compariſon ſhall be; the more numerous the intermediate ſteps through which the concluſion is deduced; in a word, the more *circuitous* the inveſtigation is, the better, becauſe the agreement which finally reſults is thereby farther removed from the ſuſpicion of contrivance, affectation, or deſign. And it ſhould be remembered, concerning theſe coincidences, that it is one thing to be minute, and another to be precarious; one thing to be unobſerved, and another to be obſcure; one thing to be circuitous or oblique, and another to be forced, dubious, or fanciful. And this diſtinction ought always to be retained in our thoughts.

'The very particularity of St. Paul's epiſtles; the perpetual recurrence of names of perſons and places; the frequent alluſions to the incidents of his private life, and the circumſtances of his condition and hiſtory; and the connection and parallelism of thoſe with the ſame circumſtances in the Acts of the Apoſtles, ſo as to enable us, for the moſt part, to confront them with one another; as well as the relation which ſubſiſts between the circumſtances, as mentioned or referred to in the different epiſtles—afford no inconſiderable proof of the genuineneſs of the writings, and the reality of the tranſactions. For as no advertency is ſufficient to guard againſt ſlips and contradictions, when circumſtances are multiplied, and when they are liable to be detected by cotemporary accounts equally circumſtantial, an impoſtor, I ſhould expect, would either have avoided particulars entirely, contenting himſelf with doctrinal diſcuſſions, moral precepts, and general reflections; or if, for the ſake of imitating St. Paul's ſtyle, he ſhould have thought it neceſſary to interſperſe his compoſitions with names and circumſtances, he would have placed them out of the reach of compariſon with the hiſtory. And I am confirmed in this opinion by an inſpection of two attempts to counterfeit St. Paul's epiſtles which have come down to us; and the only attempts, of which we have any knowledge, that are at all deſerving of regard. One of theſe is an epiſtle to the Laodiceans, extant in Latin, and preſerved by Fabricius in his collection of apocryphal ſcriptures. The other purports to be an epiſtle of St. Paul to the Corinthians, in anſwer to an epiſtle from the Corinthians to him. This was tranſlated by Scroderus from a copy in the Armenian language which had been ſent to W. Whiſton, and was afterwards, from a more perfect copy procured at Aleppo, publiſhed by his ſons, as an appendix to their edition of Moſes Chorenenſis. No Greek copy exiſts of either;

they are not only not ſupported by ancient teſtimony, but they are negatived and excluded; as they have never found admiſſion into any catalogue of apoſtolical writings, acknowledged by, or known to, the early ages of Chriſtianity. In the firſt of theſe I found, as I expected, a total *evitation* of circumſtances. It is ſimply a collection of ſentences from the canonical epiſtles, ſtrung together with very little ſkill. The ſecond, which is a more verſute and ſpecious forgery, is introduced with a liſt of names of perſons who wrote to St. Paul from Corinth; and is preceded by an account ſufficiently particular of the manner in which the epiſtle was ſent from Corinth to St. Paul, and the anſwer returned. But they are names which no one ever heard of; and the account it is impoſſible to combine with any thing found in the Acts, or in the other epiſtles. It is not neceſſary for me to point out the internal marks of ſpurioufneſs and impoſture which theſe compoſitions betray; but it was neceſſary to obſerve, that they do not afford thoſe coincidences which we propoſe as proofs of authenticity in the epiſtles which we defend.'

Having thus ſufficiently explained, in the firſt chapter, the nature of his undertaking, and the general ſcheme of his argument, Mr. Paley proceeds, in the remainder of the work, diſtinctly to examine, in ſeparate chapters, each of St. Paul's epiſtles; in order that the reader may ſee how far they will bear this teſt of authenticity. To each inſtance, which he thinks he perceives of *unmeditated conſiſtency*, he has aſſigned a ſeparate number; in order that, provided, in any particular, the inſtances adduced ſhould not appear concluſive to his readers, it may be thrown aſide without affecting the argument. We confeſs that, in ſome of the numbers, the texts on which Mr. Paley comments, are not directly to his point; as, for inſtance, 1 Tim. ii. 22. *Flee alſo youthful luſts.* The ſuitableneſs of this precept, to the age of the perſon mentioned in the hiſtory, is too *obvious* for his purpoſe. It is ſuch an exhortation, as we might reaſonably expect to find in a genuine epiſtle; it is ſuch an one, however, as would alſo readily occur to the mind of a fabricator, in writing a fictitious epiſtle, purporting to be addreſſed to a young man: but Mr. P. has produced ſuch a multitude of evidences directly in point, that he can make the adverſary a preſent of a few, without at all weakening the ſtrength of his cauſe. He proves that the hiſtory tallies with the epiſtles, and the epiſtles with the hiſtory, and both with each other, in ſuch a variety of little, and, to the general reader, imperceptible, points, that nothing but their reality could effect. To aſſiſt our readers in judging of the manner in which he conducts his argument, we ſhall extract No. iv. chap. viii. which comments on the Epiſtle to the Coloſſians, chap. iv. ver. 9. "With Oneſimus a faithful and beloved brother, *who is one of you.*"

'Obſerve how it may be made out that Oneſimus was a Coloſſian. Turn to the epiſtle to Philemon, and you will find that Oneſimus was the ſervant or ſlave of Philemon. The queſtion therefore will be to what city Philemon belonged. In the epiſtle addreſſed to him this is not declared. It appears only that he was of the ſame place, whatever that place was, with an eminent Chriſtian named Archippus. "Paul, a priſoner of Jeſus Chriſt, "and Timothy our brother, unto Philemon our dearly beloved "and fellow-labourer; and to our beloved Apphia, and *Archippus* "our fellow-ſoldier, and to the church in thy houſe." Now turn back to the epiſtle to the Coloſſians, and you will find Archippus ſaluted by name amongſt the Chriſtians of that church. "Say to Archippus, take heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it" (iv. 17). The neceſſary reſult is, that Oneſimus alſo was of the ſame city, agreeably to what is ſaid of him, "he is one of you." And this reſult is the effect, either of truth which produces conſiſtency without the writer's thought or care, or of a contexture of forgeries confirming and falling in with one another by a ſpecies of fortuity of which I know no example. The ſuppoſition of deſign, I think, is excluded, not only becauſe the purpoſe to which the deſign muſt have been directed, viz. the verification of the paſſage in our epiſtle, in which it is ſaid concerning Oneſimus, "he is one of you," is a purpoſe which would be loſt upon ninety-nine readers out of a hundred; but becauſe the means made uſe of are too circuitous to have been the ſubject of affectation and contrivance. Would a forger, who had this purpoſe in view, have left his readers to hunt it out, by going forward and backward from one epiſtle to another, in order to connect Oneſimus with Philemon, Philemon with Archippus, and Archippus with Coloſſe? all which he muſt do before he arrive at his diſcovery, that it was truly ſaid of Oneſimus, "he is one of you.'

In adducing a ſingle inſtance, we rather weaken the general effect which will reſult from the peruſal of Mr. Paley's work,—an effect which is not produced from ſeeing how writings, profeſſing to agree, harmonize in this point and in that, but how a thouſand little ſtrokes and flouriſhes, as in the correſpondent parts of a *cheque*, exactly meet, and how one winding thread of truth runs through and forms the whole.

Though our author profeſſes not to avail himſelf of the aſſiſtance of commentators, his work is, in moſt places, critical and ingenious; and in many of his numbers, he throws out ſuch ideas as will greatly aſſiſt the right underſtanding of Paul's Epiſtles. Among theſe, he does not appear to include *the Epiſtle to the Hebrews*; at which we rather wonder, ſince the *excellent* Dr. Lardner, as Mr. Paley juſtly calls him, contends for its being genuine, notwithſtanding it is claſſed among the ἀντιλεγομενοι by Euſebius. We are ſtill more ſurprized that he ſhould take no notice of it whatever.

The concluſion of the *Horæ Paulinæ* is employed in making ſome general remarks on the evidence adduced. As our pages cannot be more uſefully employed, than in ſubſtantiating the truth of the Chriſtian religion, we ſhall make no apology for lengthening this article, by inſerting another extract from this part of the work:

'When (ſays Mr. Paley) we take into our hands the letters which the ſuffrage and conſent of antiquity have thus tranſmitted to us, the firſt thing that ſtrikes our attention is the air of reality and buſineſs, as well as of ſerioufneſs and conviction, which pervades the whole. Let the ſceptic read them. If he be not ſenſible of theſe qualities in them, the argument can have no weight with him; if he perceive in almoſt every page the language of a mind, actuated by real occaſions, and operating upon real circumſtances, I would wiſh it to be obſerved, that the proof which ariſes from this perception is not to be deemed occult or imaginary, becauſe it is incapable of being drawn out in words, or of being conveyed to the apprehenſion of the reader in any other way, than by ſending him to the books themſelves.

'And here, in its proper place, comes in the argument which it has been the office of theſe pages to unfold. St. Paul's epiſtles are connected with his hiſtory by their particularity, and by the numerous circumſtances which are found in them. When we deſcend to an examination and compariſon of theſe circumſtances, we not only obſerve the hiſtory and the epiſtles to be independent documents, unknown to, or at leaſt unconſulted by, each other, but we find the ſubſtance, and oftentime very minute articles, of the hiſtory, recognized in the epiſtles, by alluſions and references, which can neither be imputed to *deſign*, nor, without a foundation in truth, be accounted for by accident, by hints and expreſſions and ſingle words dropping as it were fortuitouſly from the pen of the writer, or drawn forth, each by ſome occaſion proper to the place in which it occurs, but widely removed from any view to conſiſtency or agreement. Theſe, we know, are effects which reality naturally produces, but which, without reality at the bottom, can hardly be conceived to exiſt.

'When therefore, with a body of external evidence, which is relied upon, and which experience proves may ſafely be relied upon, in appreciating the credit of ancient writings, we combine characters of genuineneſs and originality which are not found, and which, in the nature and order of things, cannot be expected to be found, in ſpurious compoſitions; whatever difficulties we may meet with in other topics of the Chriſtian evidence, we can have little in yielding our aſſent to the following concluſions: That there was ſuch a perſon as St. Paul; that he lived in the age which we aſcribe to him; that he went about preaching the religion of which Jeſus Chriſt was the founder; and that the letters which we now read were actually written by him upon the ſubject, and in the courſe, of that his miniſtry.'

In

In theſe diſcuſſions, Mr. Paley has very meritoriouſly employed his hours. They muſt add to the reputation which he has already ſo juſtly acquired by his *Moral and Political Philoſophy*, for our account of which, ſee M. R. vol. lxxiii. p. 132, &c. We deem his preſent work to be ſuch as the diſcerning public will cheriſh. It will rank among our beſt books on the evidences of Chriſtianity; and we recommend it, becauſe the peruſal of it will contribute to ſtrengthen the faith and ſatisfaction of the Chriſtian, and to ſhake the obſtinacy of the infidel.

N. B. To this volume, three ſermons are added, which were publiſhed ſome years ago.

ART. V. *Ariſtotle's Treatiſe on Poetry*, tranſlated: With Notes on the Tranſlation, and on the Original; and Two Diſſertations on Poetical and Muſical Imitation. By Thomas Twining, M. A. 4to. pp. 567. 1l. 1s. Boards. Robinſons. 1789.

WE are ſenſible that an apology is due to our readers, and to Mr. Twining, for the late appearance of our review of his very excellent work: yet to detail the obſtacles, which have protracted our intention, would afford no amuſement to the reader. We ſhall, therefore, without farther ceremony, proceed to execute the promiſe with which we concluded our account of Mr. Pye's tranſlation* of the ſame work. We might, perhaps, have reſigned ourſelves to the ſolicitations of our multiplied engagements, and have acquieſced in the ſuppoſition, that the reader would have abſolved us from our promiſe, if we had not thought the public taſte ſomewhat concerned in the general notification of a very valuable commentary on the moſt valuable piece of ancient criticiſm now extant.

As we do not mean, however, to be mere panegyriſts of Mr. Twining, we ſhall endeavour to enable the reader, from the extracts which we ſhall lay before him, to judge with what ability this learned tranſlator has performed the arduous taſk, which he has undertaken. For this purpoſe, we ſhall arrange our ſelections under the following heads: General remarks on Ariſtotle and his critics; explanations of difficult and diſputed paſſages; collateral illuſtrations of Ariſtotle's doctrines; corrections of the text; and miſcellaneous remarks.

We do not remember to have ſeen the merits of Ariſtotle's criticiſm more diſtinctly and judiciouſly marked, than in the following extract from the preface:

'With reſpect to the original work itſelf, it would be ſuperfluous to enter, here, into any diſcuſſion of its merits and its defects. My

* See Rev. vol. lxxxi. p. 522.

ideas of both will ſufficiently appear in the courſe of my notes. I muſt, however, remark one point of view, in which the criticiſm of Ariſtotle has always particularly ſtruck me, though it ſeems to have been little noticed: and that is, that his philoſophy, auſtere and cold as it appears, has not encroached upon his taſte. He has not, indeed, *expreſſed* that taſte by mixing the language of admiration with that of philoſophy in his inveſtigation of principles, but he has diſcovered it in thoſe principles themſelves; which, in many reſpects at leaſt, are truly *poetical* principles, and ſuch as afford no countenance to that ſort of criticiſm, which requires the poet to be "of reaſon all compact." Ariſtotle, on the contrary, every where reminds him, that it is his buſineſs to repreſent, not what *is*, but what *ſhould* be; to look beyond actual and common nature, to the ideal model of perfection in his own mind. He ſees fully, what the *rationaliſts* among modern critics have not always ſeen, the power of popular *opinion* and *belief* on poetical credibility,—that "a legend, a tale, a tradition, a rumour, a ſuperſtition,—in ſhort, any thing, is enough to be the baſis of the poet's air-formed viſions." He never loſes ſight of the *end* of poetry, which, in conformity to common ſenſe, he held to be pleaſure. He is ready to excuſe, not only impoſſibilities, but even abſurdities, where that end appears to be better anſwered with them, than it would have been without them. In a word, he aſſerts the privileges of poetry, and gives her free range to employ her *whole* power, and to do all ſhe *can* do—that is, to impoſe upon the imagination, by whatever means, as far as imagination, for the ſake of its own pleaſure, will conſent to be impoſed upon.'

'The Engliſh reader of Ariſtotle will, I hope, do him, (and, I may add, his tranſlator,) ſo much juſtice, as to recollect, when the improvements of modern criticiſm occur to him, that he is reading a book which was written more than two thouſand years ago, and which, for the reaſons already given, (pref. p. viii.) can be conſidered as little more than the fragment of a fragment. What *would* have been the preſent ſtate of poetical criticiſm, had Ariſtotle never written, it is impoſſible to ſay: two facts, however, are certain, that he was the firſt who carried philoſophical inveſtigation into theſe regions of imagination and fiction, and that the ableſt of his ſucceſſors have not diſdained to purſue the path which he had opened to them, and even, in many inſtances, to tread in his very footſteps.' (Pref. p. xv.)

To judge of the merit of Mr. Twining's tranſlation and notes, the reader ſhould recollect the difficulties, which were to be combated, ſucceſsfully or not, ariſing from the nature of Ariſtotle's ſtyle, and from the preſent condition of his text:

'It is natural for me (ſays Mr. Twining,) to wiſh, that I could ſecure the indulgence of the reader, by giving him ſome idea of the uncommon difficulties, with which a tranſlator of this work of Ariſtotle has to ſtruggle. But they are ſuch as can hardly be conceived, but by thoſe who are well acquainted with the original; and even among them, I may venture to ſay, can be adequately conceived

conceived by thoſe only, who have tried their ſtrength againſt them by actual experiment. Theſe difficulties ariſe from various ſources: from the elliptic conciſeneſs, and other peculiarities of Ariſtotle's ſtyle, and from the nature of the work itſelf, which, in many parts of it at leaſt, ſeems to have been intended for little more than a collection of hints, or ſhort memorial notes, and has ſometimes almoſt the appearance of a ſyllabus for lectures, or a table of contents; ſo that we might apply to it what Ariſtotle himſelf is ſaid to have written to Alexander the Great, who had reprimanded him for having publiſhed ſome private lectures, which that prince had received from him: "They are publiſhed," anſwered the philoſopher, "and not publiſhed; for they are intelligible only to thoſe who have been my pupils." An anſwer, which does indeed give ſome countenance to the aſſertion of Ammonius, that the obſcurity of Ariſtotle's ſtyle was voluntary. Yet I hope the aſſertion is not true. I cannot perſuade myſelf to give full credit to an account ſo degrading to a great philoſopher. And ſurely it is but a perverſe kind of apology, to aſſign, of all the cauſes of obſcurity that *can* be aſſigned, the only one which leaves it totally without excuſe. If, however, this was really the caſe, it muſt be confeſſed, that Ariſtotle ſucceeded well, and ſtood in little need of the admonition of the ſchool-maſter mentioned by Quintilian, "*Qui diſcipulos* obſcurare quæ dicerent *juberet*, *Græco verbo utens*, Σχολιαζειν."

'Another conſiderable ſource of difficulty is, that ſo many of the tragedies, and other poems, alluded to and quoted throughout the treatiſe, are loſt. But the chief of theſe ſources, undoubtedly, is the mutilated and corrupt condition of the text. The work is but a fragment: Παιδικος εξ ιερης ολιγη λιβας! I wiſh I could add, Αλλ' ηλις καθαρη τε και αχραδαλος αυερπει: but even of this fragment it may be doubted, whether it has been moſt injured by mutilation or repair.' (Pref. p. viii.)

The curious hiſtory, given by Mr. Twining, from Strabo, of the fate of Ariſtotle's writings, after his death, of the injuries which they ſuffered from damp and worms, and of the miſtakes occaſioned by the unſkilful manner, in which theſe injuries and vacuities were ſupplied, we reſerve for our account of Mr. Twining's conjectures on the text of Ariſtotle's treatiſe.

We were much pleaſed with Mr. Twining's very liberal acknowlegement of the merits of former Commentators on the Poetics. He conſulted all that were known or were acceſſible to him; and he has, very creditably to himſelf, and profitably to his readers, diſtributed their beſt hints and remarks through his Commentary. When editors or tranſlators profeſs *not* to have made uſe of their predeceſſor's labours, we are always diſpoſed to attribute it to indolence or affectation; and we never obſerve theſe profeſſions without pain, in writers of unqueſtionable learning.

'It is neceſſary to mention, (ſays Mr. Twining,) that many of my notes were written, and of more the materials were prepared, before

before I conſulted, or indeed had it in my power to conſult, ſome of the earlieſt and beſt commentators, whoſe works are too ſcarce to be procured at the moment they are wanted. In peruſing them I might often have adopted the exclamation of the old grammarian, *Pereant, qui ante nos noſtra dixerunt.* But every thing, ſays Epictetus, has two handles; and it required but little philoſophy in this caſe, to be more pleaſed with the ſupport, which my opinions received from ſuch coincidence, than mortified by the mere circumſtance of prior occupation: a circumſtance which after all could not deprive me of the property of my own thoughts, though, as Dr. Johnſon has obſerved on a ſimilar occaſion, I certainly can *prove* that property only to myſelf. This coincidence, wherever I have found it, I have ſcrupulouſly pointed out. How much ſubſequent commentators, and Dacier in particular, have been obliged to the labours of thoſe learned, acute, and indefatigable Italians, will perhaps ſufficiently appear from the uſe I have made of them, and the frequent extracts, which the ſcarceneſs of their books has induced me to give from them in my notes. This I muſt be allowed to ſay, that in my opinion, great injuſtice is done to their merits by thoſe editors, who not only neglect to avail themſelves of their aſſiſtance, but affect alſo to ſpeak of them with contempt. The truth is, that to conſult them is a work of conſiderable labour, and requires no ſmall degree of patience and reſolution. The trouble we are unwilling to take, we eaſily perſuade ourſelves to think not worth taking; and plauſible reaſons are readily given, and as readily admitted, for neglecting, what thoſe, to whom we make our apology, are, in general, as little diſpoſed to take the pains of examining as ourſelves; and thus "Difficultas laborq; diſcendi DISERTAM NEGLIGENTIAM REDDIT." In what I have here ſaid, I allude more particularly to the Commentaries of Caſtelvetro and Beni. Their prolixity, their ſcholaſtic and trifling ſubtilty, their uſeleſs tediouſneſs of logical analyſis, their microſcopic detection of difficulties inviſible to the naked eye of common ſenſe, and their waſte of confutation upon objections made only by themſelves, and made on purpoſe to be confuted: All this, it muſt be owned, is diſguſting and repulſive. It may ſufficiently releaſe a commentator from the duty of reading their works throughout, but not from that of examining them and conſulting them: for in both theſe writers, but more eſpecially in *Beni*, there are many remarks equally acute and ſolid; many difficulties well ſeen, clearly ſtated, and ſometimes ſucceſsfully removed; many things uſefully illuſtrated, and judiciouſly explained; and if their freedom of cenſure is now and then diſgraced by a little diſpoſition to cavil, this becomes almoſt a virtue, when compared with the ſervile and implicit admiration of Dacier, who, as a fine writer has obſerved, "*avoit fait voeu d'être de l'avis d'Ariſtote, ſoit qu'il entendit, ou qu'il ne l'entendit pas.*"

'Of the tranſlations and commentaries written in the Italian language, there is one which deſerves particular notice, though, by what hard fate I know not, it ſeems ſcarce to have been noticed at all: I mean that of *Piccolomini*. His verſion, though ſometimes rather paraphraſtical, is ſingularly exact; and, on the whole, more faithful

faithful to the ſenſe, or at leaſt to what *I* conceive to be the ſenſe, of Ariſtotle, than any other that I have ſeen.—His annotations, though often prolix and diffuſed, are generally ſenſible, and always clear. They will ſometimes tire the reader, but ſeldom, I think, perplex him.' (Pref. p. xii—xv.)

To Mr. Twining's opinion of Piccolomini, we may add the authority of a great poet and critic, the immortal author of the *Geruſalemme Liberata*. In a letter to Luca Scalabrino, (15 Octobre 1575,) he attributes to Caſtelvetro a ſuperiority over Piccolomini in acuteneſs, and extent of erudition: but prefers Piccolomini for maturity of judgment, and accuracy of learning, and, (which is moſt requiſite in an interpreter of the Poetics,) of learning more Ariſtotelic than that of Caſtelvetro, and more fit for the explanation of Ariſtotle's writings. We ſhall give his own words: "Mi riſolvo, che i due moderni commentatori volgari ſian migliori dei tre latini:—Maggiore ed erudizione, ed invenzione ſi vede nel Caſtelvetro; ma ſempre fra le ſue opinioni meſcola un non ſo che di ritroſo, e di fantaſtico; laſcio di ragionare di quella ſua rabbia di morder ciaſcuno, che queſto è vizio dell' appetito, non dell' intelletto. Nel Piccolomini ſi conoſce maggior maturità di giudizio, e forſe maggior dottrina in minor erudizione; *ma ſenza dubbio dottrina più Ariſtotelica, è più atta all' eſpoſizione de' libri Ariſtotelici.*" (Opere di Torquato Taſſo, vol. x. p. 87. ed. 4to, Venez. 1739.)

There is one circumſtance in Mr. Twining's notes, which it would be great injuſtice not to notice; and that is, his explicit account of difficulties which he cannot explain, and his ingenuous acknowlegement of his own ill ſucceſs. We ſhall give, among our future extracts, ſome ſpecimens of his mode of treating ſuch difficulties. Mr. Twining is not ſo blind an admirer of Ariſtotle as to patronize his defects, where they appear to belong to the author, and not to the tranſcriber.

'The time is come, when we no longer read the ancients with our judgments ſhackled by determined admiration; when even from the editor and commentator it is no longer required as an indiſpenſable duty, that he ſhould ſee nothing in his author but perfection. No apology, therefore, I truſt, will be required from me, for ſpeaking freely of the defects of this work of Ariſtotle, even where thoſe defects appear to be his own.'

No apology, certainly, ought now to be required for uſing that liberty of judgment, which, in the *ſixth* century, was eſteemed to be a neceſſary quality in a juſt interpreter of Ariſtotle. "A juſt interpreter of Ariſtotle, (ſays the excellent SIMPLICIUS,) ſhould partake, in ſome degree, of Ariſtotle's own genius: he ſhould be thoroughly converſant in the writings of the philoſopher, and be well acquainted with Ariſtotle's manner and

and character of writing. He ought to have a clear, unprejudiced judgment, so that he may not perversely reprobate what deserves praise; nor where any passage requires consideration, be eager to prove that Aristotle is faultless, as if he had devoted himself to the sect of the philosopher *." We have quoted the passage, because we think it does credit to the judgment of Simplicius, and is justly applicable to the commentary of Mr. Twining.

From the specimens, which we have given of Mr. Twining's sentiments respecting Aristotle, his commentators, and his own duty as a commentator on the Poetics, the reader will probably form not an unfavourable anticipation of the general merits of Mr. Twining's work. In our next extracts, we shall confine ourselves to explanations of difficult or disputed passages.

[*To be continued.*]

ART. VI. *A Second Address to the Students of Oxford and Cambridge*, relating to Jesus Christ, and the Origin of the great Errors concerning him; with a List of the false Readings of the Scriptures, and the Mis-translations of the English Bible which contribute to support those Errors. By Theophilus Lindsey, M. A. formerly Fellow of St. John's College, Cambridge. 8vo. pp. 350. 4s. sewed. Johnson. 1790.

MR. LINDSEY still prosecutes, with steady and cool perseverance, his favourite object, of establishing the Unitarian doctrine, concerning the divine nature and the person of Christ. In this volume, he undertakes to rescue out of the hands of Trinitarian expositors, all those passages in the Gospels and Acts of the Apostles, which they have considered as proofs of the divinity of Christ; to mark the first deviations from what he judges to be the true doctrine, in the time of the Apostles; and to explain, at large, the manner in which Justin Martyr introduced new corruptions into Christianity, by maintaining that Christ was an inferior GOD.

The points which Mr. Lindsey endeavours to establish, with respect to Justin Martyr, are, that this learned father received his notion concerning the *Logos*, from the Platonic school;

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* Τον δε αξιον των Αριστοτελικων συγγραμματων εξηγητην, δει μη παντη της εκεινου μεγαλοιοιας απολειπεσθαι. Δει δε και των παλαιοτερων τω φιλοσοφω συγγραμματων εμπειρον ειναι, και της Αριστοτελικης συνηθειας επισημαινα. Δει δε και κρισιν αδιαστατον εχειν, ως μητε τα καλως λεγομενα κακοσχολως εκδεχομενον, αδοκιμα δικαιουν, μητε ει τι διοδον επιστασιως, παντελως παντως απιστειν φιλονεικειν αποδεχεσθαι, ως ης την αιρεσιν ιδιαν συγγραφης του φιλοσοφου. *Simplicii Prolegomena in tres Categorias.*

that,

that, in ſuppoſing himſelf inſpired by God with a power of diſcovering Chriſt to have been mentioned in the writings of Moſes, and in other parts of the Old Teſtament, as the Agent of God in the creation and government of the world, he was under a manifeſt deluſion; and that his interpretations of paſſages, which proceed on this ſuppoſition, abound with puerile conceits, which cannot be vindicated on the principles of ſound criticiſm; that, nevertheleſs, this notion was eagerly adopted by the ſubſequent fathers, particularly Irenæus, Clemens Alexandrinus, Tertullian, and Euſebius; and that it was gradually improved, till at length it aſſumed the complete form of the Trinitarian doctrine. We ſhall give one ſpecimen of Mr. Lindſey's ſtrictures on Juſtin Martyr:

'Juſtin triumphs much in the proof here afforded, Gen. xix. 24. as he * ſuppoſes, of there being two diſtinct perſons, who are each of them God; upon the expreſs authority of Moſes. But juſtice ſhould be done to him, in obſerving, that he is here, and at all times, moſt careful to preſerve a due ſubordination between them. For of this ſecond God of his own device, whom he makes afterwards to become man, "I affirm," ſays he †, "that never any thing was done by him, but what the creator of the world, above whom there is no other God, directed him both to do and to ſay."

'But had he attended to the proper meaning of the words of the ſacred hiſtorian, and not brought his two Gods along with him in his own imagination, he would not have found here more than one. For it is a mere idiom of the language ‡, to repeat the noun twice inſtead of uſing the pronoun; the Lord from the Lord, inſtead of the Lord from himſelf; and this is all that he has here to build his notion upon, of there being two Lords. To have given the true ſenſe, it ought to have been tranſlated; *Then the Lord rained upon Sodom and Gomorrah, brimſtone and fire from himſelf out of heaven.* So the excellent Caſtellio renders it in his old french verſion: "E le Seig-

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* 'Juſtin. Op. 152. 154. 222.

† 'ουδεν γαρ φημι αυτον επεπραχεναι πωποτε, η απερ αυτος ο των ολων ποιητης, υπερ ον αλλος ουκ εστι θεος, βουλομενος και προς ον και ομιλησαι. Juſtin Martyr. Op. p. 152.'

‡ 'See 1 Kings viii. 1. xii. 21. Dan. ix. 17. 2 Tim. i. 18. Hoſ. i. 7. In the two laſt inſtances, how much more juſtly would the ſenſe of the ſacred writers be given, by tranſlating, in the firſt; *The Lord grant unto him, that he may find mercy before him in that day*, inſtead of that aukward phraſeology, *The Lord grant unto him that he may find mercy of the Lord in that day*; and in the other, *I will ſave them by myſelf*, inſtead of *I will ſave them by the Lord their God?* eſpecially as the preſent improper tranſlation leads many in our day, to ſuppoſe Chriſt to be the Lord God, here intended by the prophet.'

next

neur fit plouvoir ſur Sodome et Gomorre, ſouphre e feu, de ſoi du ciel *."

'The chriſtian writers after Juſtin, Irenæus, Tertullian, Euſebius, &c. copied blindly this egregious miſtake of his. Some few indeed ventured in thoſe times to publiſh their diſſent with their reaſons, ſuch as we now give; but it was too plauſible an argument for thoſe that wiſhed to exalt the character of Chriſt to give up; and the greater number carried it. In the council of Sirmium, about the middle of the fourth century, they proceeded ſo far as to make this decree againſt thoſe of the contrary ſentiment; "If any one ſhall interpret, *the Lord rained from the Lord*, of his raining from himſelf, and not of the Father and the Son, let him be anathema."

'The arian as well as athanaſian chriſtians and commentators, all who have been deſirous of making Chriſt exiſt before he was born in Judea, have followed the croud, and imagined that they found Chriſt in this paſſage. Mr. Pyle, the friend of Dr. Clarke, thus paraphraſes it: "The λογος, the *Word* or *Son* of God, the *repreſentative* and *agent* of the Father, executed the vengeance of Jehovah, the Father, upon theſe people." Juſtin might teach him and Dr. Clarke, this doctrine; but aſſuredly not Moſes.'

The remaining part of this volume is employed in pointing out ſundry falſe readings in the original ſcriptures, and in tranſlations of the Engliſh Bible, which very much contribute toward the ſupport of the doctrines of the Trinity, and the divinity of Chriſt. Among other texts, Mr. Lindſey particularly adverts to the verſe of the *Three Witneſſes*; and, after what has lately been advanced by Mr. Porſon on the ſubject, it will not, we apprehend, be commonly thought that our author has gone too far, in pronouncing it a juſtly exploded interpolation.

This work, unqueſtionably, merits a diligent peruſal from all who are deſirous of forming a deciſive judgment concerning the much controverted doctrines on which it treats.

ART. VII. *A Treatiſe on the Decorative Part of Civil Architecture.* Illuſtrated by fifty original, and three additional Plates, engraved by Old Rooker, Old Foudrinier, Charles Grignion, and other eminent Hands. By Sir William Chambers, K. P. S. Surveyor-general of his Majeſty's Works, Treaſurer, and Member of the Royal Academy of Arts in London, alſo of thoſe of Paris and Florence, FRS. FAS. FSSS. The Third Edition, conſiderably augmented. Imperial Folio. 3l. 3s. Sheets. Cadell. 1791.

A WORK, of which, though of ſuch magnitude and expence, the public appears to have thought ſo well, as to call for a third edition, it ſeems ſuperfluous to praiſe, and needleſs to

* 'M. de Sacy's tranſlation is ſtill perhaps more proper; Le Seigneur repandit ſur Sodome et Gomorrhe, une pluye de ſouffre et de feu, qu'il fit deſcendre du ciel.'

criticiſe: yet the utility of the ſubject of which the preſent performance treats, and the maſterly manner in which it is treated, demand that we ſhould take ſome notice of this edition; to which ſome new plates are added, and very conſiderable augmentations have been made. The ingenious architect gives, in his preface, the following reaſons for having engaged in the work.

Having ſpoken, generally, of the treatiſes that have hitherto appeared on the ſubject of architecture, Sir William obſerves:

'One thing of great uſe remained to be done, at leaſt in our language; which was, to collect in one volume, what lay diſperſed in many hundreds, much the greater part of them written in foreign languages; and to ſelect, from mountains of promiſcuous materials, a ſeries of ſound precepts, and perfect deſigns.

'Whoever has applied to the ſtudy of architecture, will readily grant that there are few purſuits more perplexing: the vague foundation on which the more refined parts of the art are built, has given riſe to ſuch a multiplicity of jarring opinions, all ſupported by, at leaſt, plauſible arguments, that it is exceedingly difficult to diſcriminate, or diſtinguiſh what is real, from that which is merely ſpecious: the connections which conſtitute truth or fallacy being often far diſtant, beyond the ſight of ſuperficial obſervers. Whence the merit of performances is too often meaſured by the fame of the performer; by the taſte of the age in which they were produced; by vulgar report; party opinion; or ſome other ſtandard equally inadequate; and not ſeldom by precepts delivered ſome centuries ago, calculated for other climates, other men, and other cuſtoms.

'To obviate theſe inconveniencies, the author ventured, ſoon after his return from Italy, upwards of thirty years ago, to attempt ſuch a compilation as is above mentioned, by a publication of the firſt edition of the preſent work. He flattered himſelf, that if well conducted, it would greatly ſhorten the labours of the ſtudent, and lead him to truth by eaſy and more inviting paths; that it might render the ſtudy of architecture, and its attendant arts, more frequent; ſerve to promote true taſte, and to diffuſe the love of *vertu* among perſons of high rank and large fortune, the fit encouragers of elegance.

'His deſign was, without biaſs from national, or other prejudices, candidly to conſider what had been produced upon the ſubject, and to collect from the works or writings of others, or from his own obſervations, in all parts of Europe famed for taſte, ſuch particulars as ſeemed moſt intereſting, or propereſt to give a juſt idea of ſo very uſeful, and truly noble an art.

'Senſible that all ages had produced bad, or indifferent artiſts; and that all men, however excellent, muſt ſometimes have erred; it was his intention, neither to be influenced by particular times, nor by the general reputation of particular perſons: where reaſon or demonſtration could be uſed, he purpoſed to employ them; and where they could not, to ſubſtitute in their places generally admitted opinions. Abſtruſe or fruitleſs arguments he wiſhed carefully to

to avoid; nor was it his intention to perplex the unſkilful, with a number of indiſcriminate examples; having judged it more eligible to offer a few, calculated to ſerve at once as ſtandards for imitation, or guides to judge by, in ſimilar productions. Preciſion, perſpicuity, and brevity, were to be attempted in the ſtyle; and in the deſigns, ſimplicity, order, character, and beauty of form.

'The difficulty and extent of ſuch a taſk, undertaken early in life, rendered ſucceſs very uncertain, and filled the writer's mind with many apprehenſions: but the indulgent encouragement, ſo liberally extended to the two former publications of this work, and the frequent calls for a third, are pleaſing teſtimonies that his endeavours have not been wholly in vain. He ventures to conſider the ſale of two numerous editions, written upon a ſubject rather inſtructive than entertaining, and in a language generally unknown to foreign artiſts, as a proof of the utility of his undertaking; at leaſt in the country where he moſt wiſhed to have it uſeful. And ſtimulated by a deſire of rendering it ſtill more deſerving public notice, he has carefully reviſed, and conſiderably augmented this third edition; he does not preſume to ſay improved it; but flatters himſelf the experience gained by thirty years very extenſive practice, ſince the original publication, has enabled him to judge with ſome degree of certainty, at leaſt, of what might be left out, be added, or altered to advantage.'

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'The conciſe manner, (adds the author,) in which it has been attempted to treat the ſubject of the preſent publication, will, it is hoped, be ſome inducement to perſons of diſtinction to peruſe this treatiſe: and if the precepts are as clear and ſatisfactory as the author intended, the work may be of uſe even to gentlemen, and to travellers in particular; moſt of whom, from utter ignorance in architecture, as well as in other arts, have heretofore loſt half the fruits of their journies, returned unacquainted with the moſt valued productions of the countries they had viſited, and perfectly diſſatisfied with expeditions, from which they had derived very little uſeful inſtruction, or real amuſement.'

It is impoſſible for us to follow Sir W. Chambers into his diſquiſitions on the origin of the art, and into the various details of the different proportions that have been given to the different orders.

Of the Grecian architecture, our author does not appear to think ſo highly as many others who have preceded him, in treating the ſame ſubject:

'Since the Grecian ſtructures, (ſays he,) are neither the moſt conſiderable, moſt varied, nor moſt perfect, it follows that our knowledge ought not to be collected from them, but from ſome purer, more abundant ſource; which, in whatever relates to the ornamental part of the art, can be no other than the Roman antiquity yet remaining in Italy, France, or elſewhere; veſtiges of buildings erected in the politeſt ages, by the wealthieſt, moſt ſplendid, and powerful people of the world. Who, after having removed

moved to Rome, from Carthage, Sicily, Egypt and Greece, the rareſt productions of the arts of deſign, as alſo the ableſt artiſts of the times, were conſtantly employed, during many centuries, in the conſtruction of all kinds of edifices, that either uſe, convenience, luxury, or ſplendor, required. Pliny informs us, that the works of the Romans were much more conſiderable than thoſe of any other people; that in the courſe of thirty-five years, more than a hundred ſumptuous palaces had been erected in Rome, the moſt inconſiderable of which was fit for the reſidence of a king: and that in his own time, the time of Veſpaſian, there were a great number, much more ſplendid than any of the hundred above mentioned. The palaces of Caligula and Nero were, in extent, like towns, and enriched with every thing that the moſt exquiſite taſte, and the moſt unbounded liberality, could ſuggeſt.'

What was omitted, in the ſecond edition, relative to the defects of the Greek architecture, the author informs us, is now added to this; as, latterly, 'the *Guſto Greco* has again ventured to peep forth, and, once more, threaten an invaſion.' Sir William very honeſtly confeſſes, that,

'In the conſtructive part of architecture, the ancients do not ſeem to have been great proficients. I am inclined to believe, that many of the deformities obſervable in the Grecian buildings, muſt be aſcribed to their deficiency in that particular: ſuch as their gouty columns; their narrow intercolumniations; their diſproportioned architraves; their hypetral temples, which they knew not how to cover; and their temples with a range of columns running in the center, to ſupport the roof, contrary to every rule, either of beauty or convenience.'——'Neither were the Romans much more ſkilful: the precepts of Vitruvius and Pliny, on that ſubject, are imperfect, ſometimes erroneous; and the ſtrength or duration of their ſtructures is more owing to the quantity and goodneſs of their materials, than to any great art in putting them together. It is not, therefore, from any of the ancient works that much information can be obtained in that branch of the art.'

To the ſuperiority, however, of the Gothic architecture, in this particular, the author pays the due tribute of praiſe: for,

'To thoſe, (ſays he,) uſually called Gothic architects, we are indebted for the firſt conſiderable improvements in conſtruction: there is a lightneſs in their works, an art and boldneſs of execution, to which the ancients never arrived, and which the moderns comprehend and imitate with difficulty. England contains many magnificent examples of this ſpecies of architecture, equally admirable for the art with which they are built, the taſte and ingenuity with which they are compoſed.'——'One cannot refrain from wiſhing, (adds Sir William, with great good ſenſe and judgment,) that the Gothic ſtructures were more conſidered, better underſtood, and in higher eſtimation, than they hitherto ſeem to have been. Would our dilettanti, inſtead of importing the gleanings of Greece, or our antiquaries, inſtead of publiſhing looſe incoherent prints, encourage

perſons, duly qualified, to undertake a correct, elegant publication of our own cathedrals, and other buildings called Gothic, before they totally fall to ruin, it would be of real ſervice to the arts of deſign, preſerve the remembrance of an extraordinary ſtyle of building, now ſinking faſt into oblivion, and at the ſame time publiſh to the world the riches of Britain, in the ſplendor of her ancient ſtructures.

'Michael Angelo, who, ſkilled as he was in mathematical knowledge, could have no very high opinion of the ancient conſtruction, boaſted that he would ſuſpend the largeſt temple of antiquity (meaning the Pantheon) in the air *; which he afterwards performed in the cupola of St. Peter's at Rome. And Sir Chriſtopher Wren has conſtructed all the parts of St. Paul's, and many others, his numerous admirable works, with ſo much art, that they are, and ever will be, ſtudied and admired by all intelligent obſervers. To him, and to ſeveral ingenious artiſts and artificers ſince his time, we owe many great improvements in carpentry; which the Engliſh have eſtabliſhed upon better principles, and carried to higher perfection, than any other nation.'

[*To be continued.*]

ART. VIII. *A full Inquiry into the Subject of Suicide.* To which are added (as being cloſely connected with the Subject) Two Treatiſes on Duelling and Gaming. By Charles Moore, M. A. Rector of Cuxton, and Vicar of Boughton-Blean, Kent; and formerly Fellow of Trinity College, Cambrige. 4to. 2 Vols. about 400 Pages in each. 1l. 11s. 6d. Boards. Rivingtons, &c. 1790.

IF the practice of ſuicide is to be reſtrained, it muſt certainly be by impreſſing on the minds of men, in early life, a deep conviction of its folly and criminality. To produce this effect, the work, which now comes under our notice, is moſt happily adapted. It has, therefore, an unqueſtionable claim to a place in the liſt of uſeful publications; and it will ſufficiently appear in the ſequel, that it is entertaining as well as uſeful.

The author's plan comprehends every thing relating to his ſubject, that can promiſe ſatisfaction, or be an object of curioſity; and it has been executed with ſuch diligent perſeverance, that it is very properly entitled a *full Inquiry* into the ſubject of ſuicide. We cannot give our readers a more accurate and

* This ſingular expreſſion may puzzle ſome readers: but it means no more, than that Mich. Angelo, hearing ſome perſons talk in raptures of the Rotundo, or Pantheon, at Rome, as a work of antiquity never to be paralleled, ſaid that he would build a *dome* in the *air*, as large as that which ſtood on the ground: and it was not a vain boaſt; the cupola of St. Peter's church being equal to the Rotundo in the diameter of its baſe, and ſuperior in its altitude.

complete ſummary of this work, than by laying before them the author's own recapitulation of the arguments and facts adduced to prove the criminality of this practice: (Vol. II. p. 186.)

'If inquiry be never made into the guilt or innocence of the action of ſuicide in itſelf, but only, whether "Lunacy" could be pleaded to take off all reſponſibility of moral agency, this is a ſufficient proof that the action itſelf (whatever be its cauſes or attendant circumſtances) is always judged to be criminal in a moral agent; ſo that however pitiable it may be deemed in ſome caſes, it can never be wholly innocent; and the leſs ſo, becauſe it is known before its commiſſion to exclude all poſſibility of actual repentance. Now though it be not conſiſtent with Chriſtian charity to ſuppoſe, that the Almighty muſt neceſſarily be reſtrained from ſhowing mercy towards ſuch delinquents, as have not the "opportunity and power" to repent of any one particular ſin, yet it certainly adds to the heinouſneſs of that ſin, which is committed in known and open defiance of ſuch a poſſibility of repentance.

'If ſelf-murder in general ariſe either from a want of all good principle, or from a falſe refinement of principle—(the former, through the inſtigation of the paſſions, being uſually productive of outrageous and deſperate ſuicide; the latter, through the medium of falſe ſhame, falſe pride, falſe honour, of a ſort more deliberative and reaſoning in its nature)—it is plain, that it never can ſpring from any ſolid, judicious, and rational principles of action, but muſt be the reſult of ignorance, weakneſs, and error.

'If the diſtant preparations of the mind for its commiſſion are found to be ſeated in a light and frivolous mode of education, which is more ſtudious to form the manners of the outward man, than to cultivate his underſtanding and improve his heart;—if there proceed from hence an inattention to moral character, an indolence and effeminacy of ſpirit, a luxurious and ſenſual mode of living, and an unbounded ſway of the paſſions;—if theſe paſſions unreſtrained can be no friends to ſerious thoughts, moral obligations, and religious duties;—if in conſequence thoſe pernicious writings be patroniſed and eagerly peruſed, which tend to unhinge every thing that is important and intereſting to the happineſs of mankind in a future ſtage of exiſtence; and if from hence the deſcent be regular and eaſy into the dark caverns of ſcepticiſm and infidelity;—if ſuch be the caſe, then there is nothing to be diſcovered in the diſtant preparations of the mind for ſelf-murder, but what is deceitful, preſumptuous, and wicked; nothing but what tends to hazard all future happineſs by ſuch an haſty deliverance from preſent trouble.

'If ſelf-murder committed in conſequence of mental perturbation and ſorrow excited by the miſconduct of others, have to anſwer for the "effect;" or if perpetrated in conſequence of groſs miſbehaviour in the party himſelf, have to anſwer both for "cauſe and effect," though not equally guilty in both caſes, it cannot be innocent in either. If its immediate harbinger "deſpair" be a cowardly and pitiful principle of action, then is it at beſt but a mean and daſtardly buſineſs.

'If every vicious and deſperate action ſhould at leaſt be voluntary, and have ſome pretenſions to forward the inclinations and apparent intereſts of its perpetrator in ſome ſhape or other, then muſt that ſelf-murder be wholly indefenſible, which a man is prompted to commit in contradiction to all his own deſires of life. But ſuch is the caſe of many an one, who hazards his own life on certain principles or laws of modern honour—in the "duel" for inſtance; or who actually puts an end to it on his inability to diſcharge his "gambling debts."—If the ſort of "courage" alſo, which is ſaid to diſcover itſelf in the very act of ſuicide, be a ſpecies of temerity and fool-hardineſs, then it not only adds nothing to what is ſometimes called the independence and ſpirit of ſuicide, but actually depreciates the ſuppoſed value of its achievement:—and if further there be more merit in enduring unavoidable troubles with patience than in flying from them, then will true fortitude and magnanimity be diſcovered to exiſt on the contrary ſide of the queſtion; viz. in the continuance of life, not in the refuge of ſelf-deſtruction. This practice may then be truly called the offspring of an evil race of progenitors; and its "general" guilt is perfectly eſtabliſhed.

2. 'Again; if there be gradations in the ſhock of death, and that by ſelf-murder be moſt alarming of all;—if in this caſe there be more heſitation in diſcovering to relatives the "mode" of the death than the death itſelf, it plainly intimates, how much the idea of ſelf-murder agitates the human frame, and excites the keeneſt feelings of the heart; how much it oppoſes itſelf to the firſt principles and impulſes of human nature, thoſe of ſelf-preſervation.

'If a wearineſs and diſtaſte of life be contradictory to the pure and genuine feelings of nature, then muſt the deſire of ſhortening its term by ſelf-murder be aſcribed to ſome extraordinary weakneſs, corruption, or ſinfulneſs counteracting that natural ſolicitude for the prolongation of life: and thus the ſelf-murderer muſt firſt ſtifle the ſtrongeſt propenſities implanted in the human breaſt, before he can execute his deadly purpoſe.

'If the ſimpleſt deductions of reaſon lead to the idea of an Almighty Being, as the natural and moral governor of the world; and if nothing can be ſuppoſed to have been created in vain, or not to form ſome link of gradation in the univerſal chain of being—then man, who is ignorant of final effects, cannot be a judge of the importance of his own life, or of the connexion of its duration with his own happineſs. This only he knows, that having his part aſſigned him to perform on the ſtage of the univerſe at ſuch a period, he purpoſely declines and flies from his duty by cutting ſhort the thread of his mortal exiſtence.

'If the principle of life and death belong not to man, he has as little authority to accelerate the latter, as ability to produce the former,

'If moral imputation imply a ſtate of probation, and that a ſtate of dependence and ſubmiſſion—then all expectation of good or happineſs ariſing from obedience is completely overturned by the impatience of ſuicide; ſince it muſt needs be offenſive to our moral Governor in all its principles and influencing motives.

'If

'If to conſider the ſtate of a man's "preſent" happineſs or miſery, be only taking a partial view with regard to his whole exiſtence both here and hereafter, he cannot be a competent judge, even of what may be the complexion of the remainder of his life here from that which it bears at preſent: and if moreover the ſum of his preſent miſery ariſe (as it too often does) from his own miſconduct, then there is a great degree of raſhneſs and preſumption in flying to ſelf-murder in a moment of deſpair; then does he expect in vain the rewards of ſubmiſſion and obedience, when he haſtily returns the gift of life into the hands of the beſtower, which by his own abuſe he has converted into a curſe inſtead of a bleſſing.

'But the Almighty is alſo offended at any injuſtice that is committed againſt the rights of ſociety. If therefore the power of enforcing its penal laws be of the utmoſt conſequence to the welfare of ſociety, it is plain that ſelf-murder is a complete evaſion of thoſe laws; and if moreover the "principle" of ſuicide, or an opinion of its lawfulneſs, not only teach a man to die "when" he pleaſes, but alſo to live "how" he pleaſes; (ſince it ſecures him from all dread of human puniſhment) what can be more dangerous to the general intereſts of ſociety, or more ſubverſive of its peace and good order, than to countenance ſuch an opinion? If further, this principle of the lawfulneſs of ſelf-murder be generally founded on an indifference towards a future ſtate, or a diſbelief of its rewards and puniſhments, then all fear of God, as well as man, being diſcarded, there remains little hope or expectation of a man's becoming a good citizen, or rather there is every thing to dread from a want of all reſtraining principles: ſince what confidence can be placed in one, who defies man and believes not in God as his moral governor?

'If the wealth and proſperity of a nation be ſuppoſed to conſiſt to a certain degree in its population, the principle of ſuicide is a draw-back on that ſource of its happineſs; and though it may be anſwered with truth, that the natural love of life will act as an antidote againſt the poiſon of this principle, yet it is to be conſidered, that every individual, who entertains thoughts of putting it into practice, ought to remember that he exerts his own powers of curtailing ſociety of its members, as far as he is able, and that "no one" can plead a right of this nature, to which "every one" has not an equal claim; and that therefore each individual, who preſumes to exerciſe it, is as culpable, as if "all" followed his example.

'If every citizen have but a joint property in his own life, then he flies from all his reciprocal duties, and deprives the community of that ſhare of his ſocial ſervices, which is its due, when he takes upon himſelf to ſhorten its duration. If alſo the power of life and death be aſſigned to the magiſtrate, the ſelf-murderer encroaches on that power by taking away his own life; and if a life be taken away, neither through miſchance nor lunacy, nor the interference of public juſtice, it is equally "Murder" in the eye of the law, whether it were committed by our own or another's hand. If a citizen then, who led a life of previous innocence, kill himſelf, he offends againſt the ſtate in the above points; but if beſides he had

committed public crimes, and fled from juſtice by this unwarrantable method, he is ſtill more guilty, as he refuſes to make all the reparation in his power by ſubmitting to legal puniſhment;—and leaves an example alſo to his fellow-citizens, how they may commit the like crimes with impunity. Such is the offence of ſelf-murder againſt the intereſts, the peace, and good order of ſociety in general.

'But if its principle be ſtill more diſturbing to the repoſe of individuals and of private connexions than to that of ſociety at large (becauſe theſe can never be ſafe from the alarm of ſuch an avowal) —then is the perpetrator of ſelf-murder more guilty on private than on public accounts. If a man can ſeek refuge himſelf in ſuicide from diſtreſs and poverty (perhaps of his own bringing on), and leave his family a prey to all its horrors; if by the mode of his death he actually increaſe that diſtreſs upon the fatherleſs and widow, who became ſuch by his baſe deſertion of their cauſe, then he can have no feelings of parental or conjugal attachment left, or ſcarce any principles of common humanity. If the reflection on an union having been happy (though now gone for ever) be conſolatory on the loſs of a dear friend or relative, how is that ſource of comfort cut off, when the ſeparation on the one ſide was voluntary and effected by ſuch frightful means! when it muſt alſo be known to occaſion ſuch a ſcene of exquiſite ſorrow in the breaſt of the ſurvivor! If a pure and ſpotleſs mind always participate the "ſhame" though it does not the "guilt" of an evil action committed by one dear to it, how is the ſinfulneſs of ſelf-murder increaſed and aggravated by the poignancy of that grief and wretchedneſs, which it implants in the heart of innocence! Wherefore that action muſt needs be highly ſinful, by which a man breaks through every tie of humanity and affection, fills a tender and innocent breaſt with ſevere diſtreſs, and flies from the performance of every ſocial, domeſtic, and benevolent duty!

'But ſuppoſing all the rights of ſociety and claims of individuals to be ſet aſide;—if a man's ſelf-intereſt be not promoted by his ſelf-aſſaſſination, then it is at leaſt a raſh and indefenſible ſtep. If it deſtroy all intereſts in this world (which however gloomy at preſent might have brightened up hereafter) in expectation of inſenſibility, how gloomy is the idea of annihilation! an idea never taken up, but as an hope of eſcaping future puniſhment! ſince thoſe, who are not conſcious of abuſed talents or a miſ-ſpent life, can have no other wiſh but to exiſt in a better ſtate. But if the ſelf-murderer's ideas of annihilation or a total inſenſibility ſhould be fallacious, or if he deſperately plunge (as is often the caſe) without adverting to any other conſequence than a mere expulſion of his preſent pain,—then it fully appears, how much he hazards his future happineſs if not totally overturns it; and thus exchanges a tranſient evil for a ſtate of endleſs miſery.

'If the ſin of ſelf-murder be moreover increaſed, by its being an union of many offences in one;—for if to ſin againſt our nature be one ſpecies or ſymptom of guilt; to rebel againſt the authority of God be another; to offend againſt the rules and good order of ſociety

ciety another; to injure individuals and family another; to hurt our own eſſential intereſts another;—then the guilt of that action, which is great in offending againſt any one of theſe ſeparately, muſt be magnified many times by tranſgreſſing againſt all at once: but this is often done in the caſe of ſuicide. And if further, to this general combination of guilt an eſtimation ought to be added of many attendant circumſtances; if it be proper, that ſpecial inquiry be made into what "particular" duties, public or private, were deſerted by this action? what peculiar claims of honeſty, affection, or friendſhip were defrauded? what degree of loſs or affliction was brought on a family? what reproach was liable to be thrown on the calling or profeſſion, to which the ſelf-murderer belonged? what peculiar infamy was merited by himſelf? what contempt might be caſt on the general cauſe of morality, or what apparent diſcredit on religion, through his raſh end?—then may an attention to all theſe circumſtances prove an high aggravation of its guilt: and laſtly, if no exception of miſerable caſes ſhould be allowed in bar of its univerſal reprehenſion; becauſe every ſelf-murderer would apply that caſe of miſery to himſelf:—then is the "peculiar and ſpecial" guilt of ſuicide abundantly demonſtrated.

3. 'It is further manifeſt, that both the general and ſpecial guilt of ſuicide is confirmed and aggravated by the doctrines and precepts of "Revelation." For if the ſixth commandment forbid the commiſſion of murder, it includes (or at leaſt ſtrongly implies) the murder of ſelf, as well as of another. If the general ſecurity of our neighbour's peace, happineſs, and life, be intended in the commandments of the ſecond table; and if that peace, and even that life, be endangered in many ſhapes by an encouragement of the principle of ſelf-murder; then it muſt be virtually, if not expreſsly, prohibited under the general term of murder.

'If the whole ſcope and tenor of the Goſpel exhibit one uniform argument againſt this practice in its clear revelation of a future ſtate, as a ſtate of rewards and puniſhments; in pointing out the preſent life to be a ſtate of probation, and conſequently of endurance; in its aſſurance of God's providential care over mankind, and that a firm reliance is to be placed on the Almighty's promiſes of deliverance from trouble, or reward for ſuffering it; in all thoſe admonitions and precepts, which ſo ſtrongly inculcate patience, humility, reſignation, and ſubmiſſion, as the duties and ornaments of a chriſtian life; then is its ſinfulneſs ſufficiently demonſtrated in the Goſpel, though no where expreſsly mentioned by name.—But as we are at liberty from the example of our bleſſed Saviour himſelf to extend and heighten the moral duties of the Jewiſh law, it follows, that if the prohibition of ſelf-murder be only implied in the ſixth commandment under the old law, it may be ſuppoſed to be actually forbidden by the ſame under the new law:—and if the precepts of the Goſpel alſo contain rules for the regulation of the paſſions, and a reſignation to the divine will in every thing, then is not the ſpirit and impatience of ſuicide directly contrary to all ſuch injunctions?

'If the characters of the few ſelf-murderers mentioned in ſcripture were not exemplary enough to give any countenance to its

practice; if it were never committed by the beſt men mentioned in ſcripture under their ſevereſt perſecutions and ſufferings, neither by patriarchs, prophets, apoſtles, nor any other holy men;—if it be the duty of a Chriſtian to promote the glory of God by the piety of his life, not by a voluntary haſtening of his death;—then Chriſtians are not on the ſame footing (as Hume aſſerts) with heathens, in regard to the lawfulneſs of ſuicide. For if the above premiſes be true, the concluſion clearly follows, that though it might have been excuſable in an heathen to have committed it on certain occaſions (on account of his want of better information in religious matters) yet it can never be ſo in a Chriſtian: but if it were unlawful at all times in an heathen, it muſt be ſo in a much higher degree in a Chriſtian —even in proportion to the increaſe of knowledge and ſuperior illumination he enjoys. But if ſelf-murder have nothing to plead in its defence on heathen principles, when winding up a life of iniquity, much leſs can it have on Chriſtian; and if when made an act of deliberation and coolneſs, it argues only on philoſophical, not Chriſtian grounds, then every circumſtance of general and ſpecial guilt in ſuicide muſt be accumulated and highly aggravated by the doctrines and precepts of Revelation.

4. 'But to the above natural, moral, and religious arguments in diſcredit of ſelf-murder many hiſtorical matters may be added, which will ſerve to illuſtrate and confirm the above concluſions.—If the ſelf-devotions, which continue to prevail at this day among many Aſiatic nations, have always been of a religious nature, and directed towards a ſuppoſed increaſe of happineſs in a future ſtate, then neither can thoſe moderns, who fly to it as a refuge from preſent miſery, make any uſe of "their" example; nor ought that cuſtom to be too ſeverely cenſured in them, which only tends to eſtabliſh a conſiſtency between their principles of faith and their practice.

'If vague and uncertain notions of futurity prevented the ancients in general from arguing juſtly on the ſubject of ſelf-murder, then can the moderns take no ſhelter under their opinions and practices, however favourable they may ſometimes appear to the cauſe of ſuicide. But if thoſe philoſophers among the heathens, who entertained the moſt juſt notions of the Deity and of a future ſtate, argued alſo the moſt cloſely in condemnation of ſelf-murder, then ought modern philoſophers, who are bleſſed with ſo ſuperior a degree of illumination, to be aſhamed of being behind hand in their reprobation of its practice.—If modern ſelf-murderers be inclined to lift up their heads on the reſpectable authority of the "Stoics," let them firſt learn to imitate the virtues of a Stoic before they dare to plead the error of his judgment in this his death of ſuppoſed dignity. But if the beſt and moſt rational ſects of ancient philoſophers approved the practice of ſuicide on no occaſions; if ſome other ſects permitted it only on ſome important and dignified ones; but none (except perhaps the worſt followers of Epicurus) as a becoming termination of a vicious life,—then has the modern ſelf-murderer of diſſipated and abandoned character no pretenſions to urge on the ſcore of ancient opinions, as being much in his favour.

'If

'If the puniſhment inflicted on ſuicide in antient days were of a ſevere nature, viz. a refuſal of the rites of burial, which was held peculiarly infamous, and was ſuppoſed to ſubject a perſon to the greateſt inconveniencies in the ſhades below;—if the ſelf-murderer found himſelf joined in this excluſion with the moſt infamous and deteſtable characters, and with the greateſt criminals,—ſuch as the public and private enemy, the traitor and conſpirator, the tyrant, the ſacrilegious wretch, and thoſe grievous offenders, who ſuffered death by being impaled on a croſs,—then it is abundantly manifeſt, that ſelf-murder, when thought at all culpable by the ancients, was deemed a crime of the firſt magnitude.

'If ſuicide prevailed not much in Rome during the beſt ages of the republic, if it only gained ground there in proportion, as an irreverence for the Gods and all matters of religion increaſed; as the ſimplicity of ancient manners and the firmneſs of the Roman character declined; and as luxury, ſenſuality, and corruption reared their baneful heads; then can the modern ſelf-murderer raiſe no credit to his bloody deed, on pretence of its being a mode of quitting the world, which, from its frequency among that diſtinguiſhed people at a declining period of their empire, was called the "Roman Death."—If it may be eaſy to exculpate many ancient ſuicides to a certain degree on heathen principles, yet the inſtances of antiquity, wherein its perpetrator obtained any ſhare of credit, can form no plea or excuſe for modern ſelf-murderers, becauſe the inſtigating cauſes in each have been compared and found to be ſo much to the diſgrace and infamy of the latter.

5. 'But further; if in taking a ſurvey of modern times it be found, that though ſuicide was perpetrated on ſome few occaſions in the early ages of the church under pretext of religion; yet it was only the effect of an erroneous zeal and enthuſiaſm in ſome individuals, being far removed from the pure and genuine ſpirit of Chriſtianity;—that for this reaſon it was cenſured by the ancient fathers, though they could not but in ſome inſtances pity the well-meant, but miſtaken ardour, which occaſioned it; as particularly in the caſe of certain virgin-ſuicides;—that it was univerſally reprobated by the canons of the church, and a refuſal of the rites of Chriſtian burial aſſigned for its eccleſiaſtical puniſhment;—that it was taken up alſo on civil grounds, and that confiſcation of property, which only took place under imperial law on certain circumſtances of a previous charge of criminality againſt the ſtate, was extended by the laws of moſt modern nations to every caſe of acknowledged ſelf-murder, lunacy alone exempting it from this puniſhment;—all this is ſufficient to demonſtrate an univerſal reprobation of the practice among Chriſtian nations. But if theſe laws againſt ſelf-murder, which alſo obtain in our own country, be frequently evaded, this ariſes not ſo much from the want of a juſt abhorrence of the crime, as in pity to the ſufferings of an innocent family.

6. 'To all which may be added; that if when attention be paid to the writings of certain modern philoſophers and others, who have ſought to defend its practice either partially or generally, it be found, that the ſcholaſtic argumentation of Donne, whilſt he labours to prove

ſuicide

ſuicide no breach in certain caſes of the law of nature, of reaſon, and of God, be ſhrewd, artful, and erroneous;—that the ſmooth periods of Hume in its "general" defence, as not offending our duty to God, our neighbour, or ourſelves, conſiſt in metaphyſical ſubtilties, in mere quibbles and ſophiſms on the laws of matter and motion, and on the laws and operations of Providence;—then it is apparent, that neither the learning of the ſchools, nor the ſubtilties of ingenious ſophiſts, can produce any thing new or ſubſtantial in favour of ſelf-murder.

7. 'Laſtly, The evil effects of attempting to arreſt our ſenſibility at the expence of our judgment is ſufficiently evident; and as to thoſe examples of paſſionate ſelf-murderers, who have argued in defence of their outrageous proceeding, and whoſe ſentiments have been injudiciouſly made known in the ſhape of familiar letters to friends or addreſſes to the public—as their aim at reaſoning is ſolely grounded on the violence of their paſſions, it is impoſſible it ſhould produce any thing rational in favour of the action; ſince reaſon and paſſion are ſo oppoſite in all their propoſitions, proofs, and concluſions.—If thoſe men, who after having written with coolneſs and deliberation in favour of the practice, give themſelves up to a voluntary death, without being excited to it by the outrage of any violent paſſion, can yet urge nothing new in its defence;—if the principal argument they advance—"that the calmneſs which they experience in the moment of execution, is a juſtification of its lawfulneſs"—is of no force;—if the neceſſary ſecreſy of ſelf-murder be a ſtrong proof, that it is indefenſible, becauſe it dare never openly be avowed;—if paſſionate ſelf-murderers argue on no principles of reaſon, if cool and deliberate ones argue only on philoſophical or doubtful grounds as to our ſtate in a future life (if they allow one at all), and even the beſt of them, when it comes to the point, ſeem to have heſitated as to the ſtrict morality of the action;—then nothing can be pleaded in favour either of precipitate or deliberate ſelf-murder; but it is in every reſpect, and under every denomination, reproachful, criminal, and ſinful. If in ſhort neither religious, nor moral, nor philoſophical, nor popular arguments can be adduced in its favour, but from whatever motive it proceed (lunatic caſes being always ſuppoſed excepted) it be contrary to nature, to reaſon, and to religion, and therefore an heinous crime;—then is there as little foundation for its principle or eſtabliſhment in theory, as there is pleaſure, or advantage, or innocence in its practice.

'But if a particular imputation of this crime have been charged on our iſland (where at leaſt it has been proved to be an increaſing evil) then are "We" in particular bound to wipe off the foul ſtain by refraining from a nefarious practice, which has been proved to comprehend all the properties and horrors of common "Murder," with the high aggravation of its being committed on a man's neareſt and deareſt friend—even on "Himſelf."

We have given this connected view of the author's reaſoning, in hopes of contributing, in ſome meaſure, toward the uſeful deſign of his work, the producing a clear perſuaſion, that

that the practice of ſuicide is, in all caſes, fooliſh and criminal. The work will be reſumed in a ſubſequent article, in order to lay before our readers a few ſpecimens of the information and entertainment which may be expected from the hiſtorical part of theſe treatiſes.

[*To be continued.*]

ART. IX. *Philoſophical Tranſactions of the Royal Society of London*, Vol. lxxx. for the Year 1790. Part I.

[*Article concluded from* p. 49.]

ASTRONOMICAL PAPERS, *&c.*

Account of the Diſcovery of a ſixth and ſeventh Satellite of the Planet Saturn; with Remarks on the Conſtruction of its Ring, its Atmoſphere, its Rotation on an Axis, and its ſpheroidical Figure. By William Herſchel, *LL. D. F. R. S.*

DR. HERSCHEL diſcovered that ſatellite which he calls the ſixth, on the 28th of Auguſt 1789, at the firſt moment when he directed his new forty feet reflector to the planet; and he diſcovered that which he denominates the ſeventh, on the 17th of September following. The ſituation of theſe two ſatellites is between that which has hitherto been always called the firſt ſatellite, and the body of the planet; and conſequently, in ſtrict propriety, they ought to be called the firſt and ſecond ſatellites; while that which has hitherto been eſteemed the firſt, ought to be denominated the third, and the others accordingly: but Dr. Herſchel names them the ſixth and ſeventh, to prevent miſtakes which might be made in future, in referring to former obſervations, or to tables, in which the motions of the five formerly known, are named according to the ſituation which they have hitherto been ſuppoſed to occupy, with reſpect to the primary.

From a compariſon of many obſervations of the ſixth ſatellite, Dr. Herſchel finds, that it completes a ſyderial revolution about Saturn, in $1^{d}\ 8^{h}\ 53^{m}\ 9^{s}$; by comparing which with the mean diſtance, and time of revolution of the fourth, as given by M. De la Lande in his Aſtronomy, ſections 2996, 2997, according to Kepler's law, he determines its mean diſtance from the center of the primary to be 35,″058. Its light is pretty ſtrong, but not equal to that of the firſt ſatellite. The moſt diſtant obſervations of the ſeventh, ſhew that it makes one ſyderial revolution in $22^{h}\ 40^{m}\ 46^{s}$: from which, by purſuing the ſame method that he did with the ſixth, Dr. Herſchel finds, that its mean diſtance from Saturn is no more than 27,″366:

but

but the elements of this ſatellite are not determined with any thing like the accuracy with which the elements of the ſixth are. It is alſo incomparably ſmaller than the ſixth; for, even in Dr. Herſchel's forty feet reflector, it ſeems to be no more than a lucid point. It appears, from many obſervations, that the orbits of theſe ſatellites lie exactly in, or exceedingly near to, the plane of Saturn's ring; which Dr. H. concludes to be an exceſſively thin arch of *ſolid matter*.

From the great number of belt-like appearancees which the Doctor has obſerved on the body of Saturn, and from the diverſity of their figure, he concludes that this planet has a very denſe atmoſphere:

'This, (he ſays,) has likewiſe been confirmed by other obſervations: thus, in occultations of Saturn's ſatellites, I have found them to hang to the diſk a long while before they would vaniſh. And though we ought to make ſome allowance for the incroachment of light, whereby a ſatellite is ſeen to reach up to the diſk ſooner than it actually does, yet, without a conſiderable refraction, it would hardly be kept ſo long in view after the apparent contact. The time of hanging upon the diſk, in the ſeventh ſatellite, has actually amounted to 20 minutes. Now, as its quick motion carries it through an arch of ſix degrees in that interval, we find that this would denote a refraction of about two ſeconds, provided the incroachment of light had no ſhare in the effect. By an obſervation of the ſixth ſatellite, the refraction of Saturn's atmoſphere amounts to nearly the ſame quantity.'

From this circumſtance of Saturn's atmoſphere forming itſelf into thoſe belt-like appearances, Dr. Herſchel draws another inference: namely, that Saturn revolves on an axis; and as theſe belts are all parallel to the plane of the ring, or with but few exceptions, he concludes that the axis, on which it revolves, is perpendicular to the plane of the ring, or very nearly ſo. He ſaw but one ſpot which had any motion, and that moved over about one fourth part of the circumference of Saturn, in two days: conſequently, if this ſpot adhered to the body of the planet, as he ſuppoſes it did, Saturn would revolve on its axis once in about eight days:—but a more certain criterion of the motion of Saturn on an axis, is his being flattened at the poles, as all the other planets are which are known to have a motion round an axis. Dr. Herſchel aſſures us, that the equatorial diameter of Saturn is to its polar diameter as 11 to 10; a very great diſproportion indeed, not to have been obſerved before! The Doctor alſo informs us, that he has ſeveral other very important diſcoveries to diſcloſe concerning this planet, as ſoon as he can find leiſure to put them into a proper form for publication; and that he is ſtill continuing his obſervations on it.

Aſtronomical

Aſtronomical Obſervations on the Planets Venus and Mars, made with a View of determining the Heliocentric Longitude of their Nodes, the Annual Motion of the Nodes, and the greateſt Inclination of their Orbits. By Thomas Bugge, *F. R. S. Regius Profeſſor of Aſtronomy at Copenhagen, &c. &c.*

Theſe obſervations were made at the Royal Obſervatory at Copenhagen, with a ſix feet tranſit inſtrument, and with a mural quadrant of ſix feet radius. Mr. Bugge does not here give the original obſervations, (which are to be found in the firſt and ſecond volumes of his Aſtronomical Obſervations, publiſhed at Copenhagen,) but only the geocentric and heliocentric latitudes and longitudes of the planets, deduced from them, with the mean time, at Copenhagen, when the obſervations were made, and a compariſon of the reſults with the latitudes and longitudes computed from Dr. Halley's and M. De la Lande's tables for the ſame time; and he concludes that the heliocentric longitude of the aſcending node of the orbit of Venus was $2^s\ 14^\circ\ 44'\ 38''$, on the 25th of Auguſt, at $8^h\ 39^m$ mean time at Copenhagen; on which determination he thinks we may rely, within 10 or 15 ſeconds. This longitude is greater than the longitude aſſigned to the ſame node in Dr. Halley's Tables, by $1'\ 59''$; and leſs than the longitudes aſſigned to it in M. Caſſini's and M. De la Lande's Tables, by $3'\ 53''$, and $0'\ 37''$, reſpectively. He likewiſe ſtates the annual motion of the nodes of Venus to be $30''\ 37'''$, or not ſenſibly different from $31''$, the quantity adopted both in Dr. Halley's and M. De la Lande's Tables of this planet. The inclination of its orbit to the ecliptic is found to be $2^\circ\ 23'\ 38,''6$, or $18,''6$ more than it has been aſſumed in the Tables of Caſſini, Halley, and De la Lande, which all agree in this reſpect.

The place of the aſcending node, in the orbit of Mars, is determined to be in $1^s\ 17^\circ\ 54'\ 24''$, leſs than the Tables of M. Caſſini make it, by $10'\ 35''$; leſs than Dr. Halley's Tables make it, by $23'\ 27''$; and leſs than the Tables of M. De la Lande make it, by $4'\ 37''$. The annual motion of the nodes of this planet is, according to Mr. Bugge, $28,''2$, while the Tables of M. Caſſini ſtate it at $34''$, thoſe of Dr. Halley at $38''$, and thoſe of M. De la Lande at not leſs than $40''$. He makes the inclination of this planet's orbit to the ecliptic, $1^\circ\ 50'\ 56''\frac{1}{2}$, which, in the Tables of M. Caſſini, is $1^\circ\ 50'\ 54''$, and in thoſe of Dr. Halley and M. De la Lande, $1^\circ\ 51'\ 0''$.

It does not appear, from the compariſons made in this paper, that M. De la Lande's Tables of the motions of Venus have any advantage over thoſe of Dr. Halley in any reſpect; notwithſtanding thoſe of Dr. Halley were completed ſo long ago as the year 1717. Nor is their ſuperiority, in thoſe of Mars, great: their principal advantage lying in the ſuperior

accuracy with which the place of the node is aſſigned; and perhaps a very conſiderable part of this is owing to the Doctor having given the place of the node too great a motion:—and as M. De la Lande has aſſigned to the place of the nodes a ſtill greater motion, in his Tables, a little time will place them on a level with Halley's, even in this reſpect.

Mr. Bugge concludes with ſtating the time of the oppoſition of three of the ſuperior planets with the ſun, in 1788. Mars was in oppoſition to the ſun on the 7th of January, at $8^h\ 19^m\ 32^s$ true time at Copenhagen, when the apparent geocentric longitude of that planet was $3^s\ 17^\circ\ 17'\ 8''$, and its geocentric latitude $4^\circ\ 4'\ 3''$ N. Saturn was in oppoſition to the ſun on the 29th of Auguſt, at $20^h\ 51'\ 11''$, when its apparent longitude was $11^s\ 7^\circ\ 31'\ 34''$, and its latitude $1^\circ\ 59'\ 33''$ S. The new planet was in oppoſition to the ſun on the 18th of January, at $0^h\ 28'\ 33''$; the longitude being $3^s\ 28^\circ\ 10'\ 7''$, and the latitude $0^\circ\ 34'\ 35''$ N.

An Account of the Trigonometrical Operation by which the Diſtance between the Meridians of the Royal Obſervatories of Greenwich and Paris have been determined. By Major General William Roy, *F. R. S. and A. S.*

This account forms a very conſiderable part of the volume before us, namely, 160 pages, out of 270, of which the whole conſiſts, beſide nine half-ſheet plates, and two plates which take up whole ſheets. We have regularly noticed the progreſs of this very important ſurvey, as the detached parts of it have been given to the public in the Philoſophical Tranſactions *; and we ſhall now proceed to give a brief account of its concluſion: but when we ſay its concluſion, we beg we may be underſtood to mean its concluſion ſo far only as relates to the determination of the diſtance between the Royal Obſervatories of Greenwich and Paris; for it will be ſeen, by and by, that the General recommends (and we moſt ſincerely wiſh ſucceſs to his recommendation,) this ſurvey to be continued throughout the whole iſland of Great Britain; by which means, the moſt perfect map may be made of it, that has ever been exhibited of any country. With a view to this object, we find the ſituations of many places determined, apparently with great accuracy, which are of no uſe in the determination of the diſtance between Greenwich and Paris: but which will be very uſeful in proſecuting the latter part of the deſign.

In a ſhort introduction, General Roy reminds us of what had been done already in this buſineſs, recounts the obſtacles and difficulties that they experienced in the execution of the

* See Rev. vol. lxxv. p. 217. vol. lxxvii. p. 180. and vol. lxxviii. p. 31.

whole,

whole, and delivers ſuch incidental circumſtances as do not come regularly under any of the eight following heads, into which the body of his paper is divided:

In the firſt ſection, he deſcribes the apparatus uſed in meaſuring a ſecond baſe, which he calls 'the baſe of verification,' in Romney March; the manner in which it was done; the difficulties that they encountered in doing it, which were ſufficiently numerous to have diſcouraged leſs reſolute operators; and gives the reſults of this meaſurement. This baſe was meaſured wholly with a ſteel chain of one hundred feet, made by that moſt excellent artiſt Mr. Ramſden. The chain was ſupported, throughout its whole length, in a horizontal poſition, by coffers, or troughs, made of deal boards, and placed on proper poſts, driven into the ground, in the direction of the line to be meaſured. The correct length of this baſe is 28532,92 feet; and, notwithſtanding it was meaſured only by the chain, the General is inclined to think, (and he gives ſeveral ſeemingly very ſubſtantial reaſons for it,) that the length of this baſe is not leſs accurately given, than that which was formerly meaſured on Hounſlow Heath.

The ſecond ſection contains a general deſcription of the inſtrument by which the ſeveral angles were obſerved; and the ſeveral adjuſtments which it requires, with the method of making them, and the manner of uſing the inſtrument, are explained. This capital inſtrument was alſo contrived and executed by Mr. Ramſden, and gives horizontal angles, let the elevation or depreſſion of the objects, between which the angle to be meaſured is contained, be what they will. The inſtrument is alſo adapted to the purpoſe of meaſuring the horizontal angle contained between any terreſtrial object, and the vertical circle paſſing through the center of a celeſtial object. The purport of this contrivance was, to give the obſerver an opportunity of determining, by a direct obſervation, the angle contained between the rhumb paſſing through any two places, and the meridian of one of them, by obſerving the difference of azimuth between the pole-ſtar, when at its greateſt elongation eaſtward or weſtward, and the terreſtrial object.

Though there are, and we are ſorry to obſerve them, but too many proofs of General Roy's willingneſs to be angry with his inſtrument-maker, yet his own deſcription of this inſtrument, as well as the many other contrivances for which he was indebted to the ingenuity and ſkill of Mr. Ramſden, are, of themſelves, ſufficient to impreſs us with aſtoniſhment at the fertility of his invention in contriving, as well as his judgment and accuracy in executing, ſo many different things on the ſpur of the moment; without which, it appears to us, much of the boaſted

boaſted accuracy of this ſurvey would have been wanting. We therefore think great allowances ought to be made, when ſuch inſtruments as theſe are to be executed, in the firſt inſtance, for failures in point of time.

The third ſection contains a deſcription of various articles of machinery uſed in this ſurvey. Theſe were, 1. A double portable ſcaffold, of 32 feet high, one ſtanding within the other, without any connection; the inner one ſupporting the inſtrument, while the outer one ſupported the obſerver and his aſſiſtants; ſo that their motion did not diſturb the inſtrument. 2. A tripod ladder of 35 feet, on the top of which a globe lamp, containing an Argand's burner, of a large ſize, a ſocket for a *white-light* *, or a ſtaff, carrying a ſmall flag, could be occaſionally fixed. 3. A common portable flag-ſtaff, carrying likewiſe two reverberatory lamps. 4. A tripod, with a ſocket proper for the reception of the *white-lights*. 5. A portable crane, for raiſing the inſtrument to the top of the ſcaffold, to the tops of church-ſteeples, or to any other elevations which, occaſionally, became ſtations in the ſeries of triangles.

The fourth ſection contains the calculation of the ſeries of triangles, which connect Windſor and Paris, including London, and the two Royal Obſervatories of Greenwich and Paris; and the reſult of that calculation.

The fifth ſection contains an inveſtigation of the difference between horizontal angles taken on a ſphere, and thoſe taken on a ſpheroid, by Mr. Iſaac Dalby, the General's aſſiſtant in this buſineſs.

The ſixth ſection deſcribes the 'manner of determining the latitudes of the ſeveral ſtations which were made uſe of in this operation, the application of the pole-ſtar obſervations to computations on different ſpheres, and alſo on M. Bouguer's ſpheroid, for the determination of the differences of longitude, together with the ultimate reſult of this trigonometrical operation, whereby the difference of the meridians of the Royal Obſervatories of Greenwich and Paris is determined.'

The ſeventh ſection is on a ſubject extremely curious; namely, the determination of the quantity of refraction, to which obſervations on terreſtrial objects are liable. Nothing worth relating had been done on this ſubject before; and General Roy found that thoſe refractions varied from $\frac{1}{14}$th to $\frac{1}{7}$ of the arch of the great circle intercepted between the place of obſervation and the terreſtrial object obſerved.

* Theſe *white-lights*, as far as we can recollect, are no where deſcribed, nor their compoſition explained.

The

The eighth ſection contains an account of what the General calls ſecondary triangles, which were taken with a view to the improvement of the maps of the country, and the plan of the city of London and its environs. In the concluſion, he recommends that the ſurvey, which has been thus begun, may be continued throughout the whole iſland of Great Britain; and he deſcribes the manner in which he would wiſh it to be carried on: but his death, which happened a few months ago, will, we fear, put an entire ſtop to ſo deſirable an object, unleſs Sir Joſeph Banks exerts his influence in the promotion of it.

As a geographical ſurvey, we think no commendation too great for this moſt laborious undertaking: but, as a determination of the relative ſituations of the Royal Obſervatories of Greenwich, we ſcarcely know what to think. One obſervation has repeatedly occurred to us, during our peruſal of the General's account of it, which is this: the Britiſh operations determine the diſtance between Greenwich and Calais only: there remains, therefore, the diſtance between Calais and Paris, more than half as large again, to be meaſured by the French; an account of the meaſuring of which is given by the late M. Caſſini de Thury, in his book intitled, *La Méridienne Verifiée:* from almoſt every page of which it is evident, that neither the inſtruments which he uſed, nor his manner of handling them, promiſe the ſame degree of accuracy that has been attempted on this ſide of the water; yet, in ſumming up the final reſult, in the paper before us, not a doubt of the accuracy of his operations is dropped;—and, the difference of longitude, *luckily*, coming out very near to that which had been formerly determined by aſtronomical obſervations, there was no occaſion for it. We muſt add that, even in the account of what has been done on our ſide of the water, the miſtakes, either of the pen, or of the preſs, or of both, which have ſtruck *our* eyes, are very many: how far thoſe miſtakes, which belong to the pen, may have operated toward vitiating the reſult, we have not leiſure to examine *.

This Part likewiſe contains various *accounts of ſome luminous arches*, by Mr. William Hey, the Reverend B. Hutchinſon, J. Franklin, Eſq. E. Pigott, Eſq. and H. Cavendiſh, Eſq.; and concludes with a Meteorological Journal, as uſual.

Of the Second Part we hope to give a ſpeedy account.

* The Second Part of this volume is now publiſhed; from which it appears, that the errors mentioned above are more numerous than we ſuſpected. Corrections of them are given by Mr. Dalby.

ART. X. *Tranſactions of the Royal Society of Edinburgh*, Vol. II.

[*Article continued from p.* 162.]

HAVING given an account of the papers in this volume, which fall under the heads of Mathematics, Mechanics, and Aſtronomy, we now proceed to thoſe of the

LITERARY CLASS,

which are *ſeven* in number.

The firſt memoir in this claſs, is *An Account of ſome extraordinary Structures on the Tops of Hills in the Highlands, with Remarks on the Progreſs of the Arts among the ancient Inhabitants of Scotland.* By Mr. Alexander Fraſer Tytler.

The moſt remarkable of theſe ſtructures are to be ſeen on the Caſtle-hill of Finhaven, Dun-Evan, and Caſtle Finlay, in the county of Nairn, and Craig-Phadrick, near Inverneſs. The laſt is deſcribed particularly by Mr. Tytler, who has illuſtrated his deſcription by plates, engraved from ſketches taken on the ſpot, which ſupply the defects of his rather obſcure verbal account. Craig-Phadrick is a conical hill, forming the extremity of the ridge of mountains bounding Loch-neſs on the north-weſt. From the bottom to the top, a ſpiral path is cut through the rock, in moſt places ten feet broad, and nearly as many in depth, winding up the aſcent in an eaſy waving line about ſeventy feet long. A labourer, who attended Mr. T. with a mattock, or quarry-man's pick, declared his opinion, that, in many places, there were marks of an inſtrument ſimilar to that which he had in his hand. Mr. T. lays little ſtreſs on this circumſtance; which, however, to us, does not appear altogether immaterial. If there ſtill remain veſtiges of the mattock, or *pick*, in the working of this road, (which Mr. T. ſeems inclined to believe,) it is highly improbable it ſhould have been made, as it is the deſign of this eſſay to prove, at a date anterior to the invaſion of the Romans, and even to the eſtabliſhment of the druidical religion in Britain.

On arriving at the ſummit of the hill, the traveller finds himſelf ſurrounded by a double rampart. The outward wall ſometimes riſes to the height of two or three feet: but, where loweſt, and almoſt level with the rock, it may be eaſily traced by a line of vitrified matter about nine feet broad. Every where elſe, this outward wall appears completely vitrified; and at the eaſt ſide, there is a prodigious mound of vitrified matter, 'extending itſelf (to uſe Mr. T.'s expreſſion,) to the thickneſs of above forty feet.' The inner wall or rampart is of the ſame thickneſs with the outward one, and of conſiderable height. There is ſome appearance of four baſtions or turrets; there are traces of a well within the incloſed area, and other circum-

ſtances, plainly indicating, in Mr. T.'s opinion, that theſe vitrified maſſes are the works of art, and not the effects of volcanoes, as many have too haſtily concluded. On this ſubject, Mr. T. obſerves:

'The buildings reared by the ancient inhabitants of this country, both for habitation and defence, would naturally be compoſed of ſuch materials as the rude ſtate of the country preſented in abundance, and ſuch as required little, either of labour or of ſkill, to bring into uſe. In thoſe quarters where ſtone could be eaſily quarried in ſquare blocks, or where it ſplit into *laminæ*, no other material than the ſimple ſtone was neceſſary, and very little labour was ſufficient to rear the ſtructure. Such has been the caſe at Dun-Jardel and Dun-Evan. But where the ſtone is of that nature as not to be eaſily ſplit into ſquare blocks, or ſeparated into *laminæ*, but is apt to break into irregular and generally ſmall fragments, as the rock of Craig-Phadrick, and all others of the plumb-pudding kind, it would be extremely difficult to form a regular ſtructure of ſuch materials alone, which ſhould be endowed with ſufficient ſtrength. The mode in which I imagine building was practiſed in ſuch ſituations, was by employing wood, as well as ſtone, in the fabric. The building, I ſuppoſe, was begun by raiſing a double row of palliſades or ſtrong ſtakes, in the form of the intended ſtructure, in the ſame way as in that ancient mode of building, deſcribed by PALLADIO under the name of *Riempiuta, a caſſa*, or coffer-work. Theſe ſtakes were probably warped acroſs by boughs of trees laid very cloſely together, ſo as to form two fences, running parallel to each other at the diſtance of ſome feet, and ſo cloſe as to confine all the materials, of whatever ſize, that were thrown in between them. Into this intermediate ſpace, I ſuppoſe, were thrown boughs and trunks of trees, earth and ſtones of all ſizes, large or ſmall, as they could quarry or collect them. Very little care would be neceſſary in the diſpoſition of theſe materials, as the outward fence would keep the mound in form. In this way, it is eaſy to conceive, that a very ſtrong bulwark might be reared with great diſpatch, which, joined to the natural advantage of a very inacceſſible ſituation, and that improved by artful contrivances for encreaſing the difficulty of acceſs, would form a ſtructure capable of anſwering every purpoſe of ſecurity or defence.

'The moſt formidable engine of attack againſt a ſtructure of this kind, would be fire; and this, no doubt, would be always attempted, and often ſucceſsfully employed by a beſieging enemy. The double ramparts, at a conſiderable diſtance from each other, and the platform, at one end, were certainly the beſt poſſible ſecurity againſt an attack of this kind. But if the beſiegers prevailed in gaining an approach to the ramparts, and, ſurrounding the external wall, ſet fire to it in ſeveral places, the conflagration muſt ſpeedily have become general, and the effect is eaſy to be conceived. If there happened to be any wind at the time, to increaſe the intenſity of the heat, the ſtony parts could not fail to come into fuſion, and (as the wood burnt away) ſinking by their own weight into a ſolid

maſs, there would remain a wreck of vitrified matter, tracking the ſpot where the ancient rampart had ſtood; irregular and of unequal height, from the fortuitous and unequal diſtribution of the ſtony materials of which it had been compoſed. The appearance at this day of thoſe vitrified mounds creates the ſtrongeſt probability of the truth of this conjecture. They do not appear ever to have been much higher than they are at preſent; as the fragments that have fallen from them, even in thoſe places where the wall is loweſt, are very inconſiderable. From the durable nature of the ſubſtance, they muſt have ſuffered very little change from time, though, from the gradual growth of the ſoil, they muſt, in ſome places, have loſt, in appearance, a good deal of their height, and, in others, have been quite obſcured. Mr. WILLIAMS, in making a cut through the ramparts at Knockfarril, found, in many places, the vitrified matter entirely covered with peat-moſs of half a foot in thickneſs.'

Mr. T.'s conjectures to explain the origin of theſe vitrified forts, we think fully as probable as any other hypotheſis that has been formed on the ſubject*. It is not unlikely, however, that their hiſtory may be as curious as their appearances. In Dun-Evan and ſome others, reſembling Craig-Phadrick in form, Mr. T. aſſures us, that no appearance of vitrification is to be diſcovered. Theſe forts, or walls, may have been erected at different periods, and for various reaſons. If they were raiſed haſtily for defence, it is not remarkable that cement ſhould not be uſed in their conſtruction: nor do the plain indications of art and contrivance exclude the probability, that the vitrification ſhould have been originally the work of volcanoes, and afterward employed as materials for building. In the Philoſophical Tranſactions for the year 1777, Part ii. No. 20. the ſecretary ſays, "Specimens of the burnt matter of Creck Faterick near Inverneſs, had been examined by ſome of the members well acquainted with volcanic productions, and had been by them judged to be real lava."

As this paper is publiſhed in the literary claſs, though properly belonging to the ſubject of antiquities, we ſhall point out one or two improprieties of language, ſuch as the ſecretary of the ſociety may correct in future: P. 6. 'I lay little *weight* on that circumſtance.' "Streſs," we think, would be a better word. Mr. T. ſpeaks of Riempiuta, a caſſa, or coffer work: but Palladio, whom he cites, ſays, *La maniera Riempiuta che ſi dice anco a caſſa*, i. e. the manner of building, Riempiuta, which is alſo called, a caſſa; theſe being two words to denote the ſame thing. In p. 29, Mr. T. ſays, 'this new vallum had probably been reared *in the idea*, that the

* See more, on this ſubject, Rev. vol. lix. p. 462. vol. lxii. p. 274. and vol. lxx. p. 264—265.

country to the north of it was hardly worth preſerving.' Such expreſſions cannot be reconciled with the rules of grammar.

The ſecond memoir, and one of the greateſt ornaments of this collection, conſiſts of *Remarks on the Sixth Book of the Æneid*; by Dr. Beattie. The Doctor ſeems not, however, to be acquainted with Mr. Gibbon's eſſay on that ſubject, which is equally hoſtile to the fanciful ſyſtem, ſo ably maintained by Warburton. In oppoſition to the doctrine of that prelate, Dr. B. maintains, that the viſit of Eneas to the manſions of the dead, is repreſented by the poet as an event not leſs real than any other deſcribed in the Eneid. The Doctor's arguments are thus abridged by himſelf, in ſpeaking of the laſt ſcene of this noble epiſode—the gates of horn and ivory:

'Theſe gates have given no little trouble to critics, both ancient and modern; who, after all, ſeem to have been not very fortunate in their conjectures. This is owing, not to obſcurity in the poet, but to the refinement of thoſe interpreters, who miſtook a plain paſſage for a profound allegory, and were determined to find a ſecret meaning in it. The gate of ivory, ſay they, tranſmits falſe dreams, and that of horn true ones; and Eneas and his companion are diſmiſſed from Elyſium, and let into the upper world, through the ivory gate. What can this imply, but that the poet meant to inſinuate, that every thing he had ſaid concerning a ſtate of future retribution, was nothing more than a fallacious dream? And, in ſupport of this conjecture, they generally quote from the Georgic three verſes to prove, that Virgil was in his heart an Epicurean, and conſequently diſbelieved both a future ſtate and a providence. The verſes are—" Felix qui potuit rerum cognoſcere cauſas, Atque metus omnes, et inexorabile fatum, Subjecit pedibus, ſtrepitumque Acherontis avari."

'Now, in the *firſt* place, it does not appear to me, that theſe lines can prove their author ever to have been an Epicurean, or that he meant to ſay more than " Happy is the man whoſe mind philoſophy has raiſed above the fear of death, as well as above all other fears." For, in the Georgic, he not only recommends religion and prayer, which Epicureans could not do conſiſtently with their principles, but again and again aſſerts a providence; and, in terms equally elegant and juſt, vindicates the Divine wiſdom in eſtabliſhing phyſical evil as the means of improving and elevating the mind of man. But does he not, in his ſixth eclogue, give an account of the formation of the world according to the Epicurean theory? He does; and he makes it part of the ſong of a drunkard: no proof that he held it in very high eſteem.

'But, *2dly*, Suppoſing our poet's admiration of Lucretius might have made him formerly partial to the tenets of Epicurus, it does not follow that he continued ſo to the end of his life, or that he was ſo while employed upon the Eneid. The duties of religion, and the ſuperintending care of providence, are by no other Pagan author ſo warmly enforced as in this poem; and the energy with which, in the ſixth book, and in one paſſage of the eighth, (v. 666.) he aſſerts

a future retribution, ſeems to prove, that he was ſo far in earneſt with regard to this matter, as to believe, that it was not, as the Epicureans affirmed, either abſurd or improbable.

'Let it be remarked, in the *third* place, that no poet ever thought of ſo prepoſterous a method of pleaſing and inſtructing his readers, as firſt to employ all his ſkill in adorning his fable, and then tell them, that they ought not to believe a word of it. The true poet's aim is very different. He adapts himſelf to the opinions that prevail among the people for whom he writes, that they may the more eaſily acquieſce in his narrative: or he is careful, at leaſt, to make his fable conſiſtent with itſelf, in order to give it as much as poſſible the *appearance* of ſerioufneſs and truth. *We* know, that the ſcenery of the ſixth book is wholly fictitious; but the Romans did not certainly know how far it might be ſo: founded as it was on ancient tradition, which no hiſtory they had could overturn; and on philoſophical opinions, which they had never heard confuted, and which, where Revelation was unknown, might ſeem reſpectable, on account of the abilities of Pythagoras, Plato, and other great men who had taught them.

'To which I may add, *4thly*, as an argument deciſive of the preſent queſtion, That if Virgil wiſhed his countrymen to believe him to have been *not* in earneſt in what he had told them of a pre-exiſtent and future ſtate, he muſt alſo have wiſhed them to underſtand, that the compliments he had been paying to the moſt favourite characters among their anceſtors were equally inſincere; and that what he had ſaid of the virtues of Camillus, Brutus, Cato, Scipio, and even Auguſtus himſelf, was altogether viſionary, and had as good a right to a paſſage through the ivory gate, as any other falſehood. Had Octavia underſtood this to be the poet's meaning, ſhe would not have rewarded him ſo liberally for his matchleſs encomium on the younger Marcellus. Had this indeed been his meaning, all the latter part of the ſixth book would have been a ſtudied inſult on Auguſtus, and the other heroes there celebrated, as well as on the whole Roman people. Strange, that the moſt judicious writer in the world ſhould commit ſuch a blunder in the moſt elaborate part of a poem which he had conſecrated to the honour of his country, and particularly to that of his great patron Auguſtus!

'We muſt therefore admit, either that Virgil had loſt his ſenſes, or, which is more probable, that, in ſending Eneas and the Sybil through the ivory gate, he intended no ſarcaſtic reflection either on his country or on his poetry. In a word, we muſt admit, that, in this part of his fable, he was juſt as much in earneſt as in any other; and that there was no more *joke* in Eneas's *aſcent* through the gate of ivory, than in his *deſcent* through the cave of Avernus. How then are we to underſtand this adventure of the gate? I anſwer, By making the poet his own interpreter, and not ſeeking to find things in his book which we have no good reaſon to think were ever in his head.

'In the nineteenth book of the Odyſſey, Penelope, ſpeaking of dreams, ſays to her nurſe, that there are two gates by which they are

are tranſmitted to us; one made of horn, through which the true dreams paſs, and the other of ivory, which emits falſe dreams. This thought Homer probably derived from ſome Egyptian cuſtom or tradition, which one might diſcuſs with many quotations and much appearance of learning; and this, no doubt, gave Virgil the hint of the paſſage now before us. But Virgil's account differs from Homer's more than the commentators ſeem to be aware of. Homer does not ſay in what part of the world his gates are; Virgil's are in Italy, not far from Cumæ, and are ſaid to be the outlet from Elyſium into the upper world: a wild fiction, no doubt, but not more wild than that of making the cave of Avernus the inlet from the upper world into the nether. Homer's gates are the gates of dreams; Virgil calls his the gates of ſleep. The former are not ſaid to tranſmit any thing but dreams; of the latter, one tranſmits dreams, and the other *real ghoſts* or *ſhades*. For thus, though all the commentators are againſt me, I muſt underſtand the words *umbris veris*; becauſe in Virgil *umbra* often ſignifies a *ghoſt*, but never in him, nor in any other good writer, (ſo far as I know) a *dream*. If it be aſked, what ghoſts they were that uſed to paſs this way; the anſwer is eaſy: they were thoſe who, after having been a thouſand years in Elyſium, and taken a draught of Lethe, were ſent back to the upper world to animate new bodies. If again it were aſked, whether ſuch beings might not be of ſo ſubtle a nature as to work their way into the upper world without paſſing through a gate; I ſhould anſwer, that viſible ſubſtances, which might be purified by fire, or waſhed in water, and could not get over the river Styx but in a boat, muſt be ſo far material at leaſt, as to be capable of confinement, and conſequently of being ſet at liberty.'

The fourth * memoir contains *Remarks on certain Analogies obſerved by the Greeks in the Uſe of their Letters*; *and particularly of the Letter* Σιγμα; by Mr. Dalzell, Profeſſor of Greek in the Univerſity of Edinburgh.

Mr. D. learnedly pleads the cauſe of the letter σιγμα, and calls to his aſſiſtance, as might be expected, the wit of Lucian, who had treated the ſame ſubject.

Memoir V. contains an *Account of the German Theatre*; by Henry Mackenzie, Eſquire.

Mr. M. obſerves:

'That the German language has not attained, as thoſe who know it inform us, that perfection and regularity neceſſary to ſtamp the higheſt value on the productions compoſed in it. Its currency, for the ſame reaſon, is far from extenſive; and therefore the original German works are ſcarce read at all beyond the circle of the empire. French and Engliſh tranſlations, particularly the former, have made up to ſtrangers the loſs which this would otherwiſe have occaſioned; and few books of any merit now appear in

* The *third* memoir will be conſidered in another article.

Germany, that are not publiſhed in the French language by the bookſellers of Paris.'

From this citation, it appears that Mr. Mackenzie is qualified for judging of the German theatre, only through the medium of French tranſlations. We cannot therefore, in juſtice, ſay, that he has diſcovered much judgment in the choice of his ſubject. He is miſtaken, likewiſe, in what he calls the currency of the German tongue; '*which* (he ſays) *is far from extenſive; and therefore the original German works are ſcarce read at all beyond the circle of the empire.*' This is incorrect, both in language and in reaſoning. It is well known, that many countries, comprehended under the name of Germany, are not contained within the circle of the empire. Beſide, the German language is univerſally read by men of learning or faſhion in all countries of the North, particularly in Ruſſia, where it is much ſpoken at court. Mr. M. is equally miſtaken in thinking that moſt German books of any merit are republiſhed at Paris in French. The truth is, that ten French books, at leaſt, are tranſlated into German, for one German book, that is tranſlated into French; although of the two, the German preſs is by far the moſt prolific. Notwithſtanding theſe obſervations, Mr. M.'s paper may be read with ſatisfaction by the lovers of light literature: but the German dramatiſts, who may think themſelves injured by his ſentence, will appeal from a judge, who has neither viſited their country, nor ſtudied their language. They may cite, with much authority, the example of Voltaire; who, though he had viſited England, and read Engliſh, yet appreciated the merits of Engliſh poets, and particularly Shakſpeare, with very little ſucceſs; as all Europe knows, and as even France herſelf, now emancipating from ſhackles of every kind, does not bluſh to acknowlege.

The ſixth article is an elaborate and learned diſcourſe, by Dr. Gregory, Profeſſor of Phyſic in the Univerſity of Edinburgh, containing *a Theory of the Moods of Verbs.*

In philology, Dr. G. is the pupil of Lord Monboddo; and in philoſophy, of Dr. Reid: but a pupil, who, inſtead of blindly following, ſtrives to ſurpaſs his maſters. His theory of the moods of verbs diſcovers as much ſolidity as acuteneſs of underſtanding; and the principles, which he eſtabliſhes, are illuſtrated with great aptneſs of quotation, and uncommon juſtneſs of taſte. Theſe principles may be reduced to the ſix following propoſitions:

'I. That the *energies*, or modifications of thought, expreſſed by the moods of verbs, are ſuch as may be expreſſed ſeparately by other verbs, and *chiefly* by *active* verbs; or, in the phraſeology of the author of the eſſay on the *Origin and Progreſs of Language*, That the

the *energies* of the mind of the ſpeaker, denoted by the moods of verbs, are truly *accidents*, and chiefly *actions*.

'This perhaps the learned author was not fully aware of, elſe he would not have uſed, in his definition of a verb, a phraſe which may be fairly tranſlated, "A verb is a word chiefly ſignificant of being and of action, of the action of the mind of the ſpeaker relative to that action," *&c.* Or, if he had been aware of this, he muſt, I think, have been led to examine more accurately the nature of the energies, actions, or accidents denoted by the moods of verbs.

'Yet, from his uniformly employing the term *energy* to denote the general import of all moods, we may preſume, that he had ſome conception of that intimate relation between the import of the accidents of ſome and that of the moods of all verbs. For he muſt have known, that *energy*, though a compound Greek word, and *action*, though a ſimple Latin word, when applied to the operations of mind, are perfectly ſynonymous; and he very properly mentions *action* as one of the chief *accidents* denoted by verbs.

'His definition might even be fairly ſtated thus: "A verb is a word chiefly ſignificant of accident, of the accident of the mind of the ſpeaker relative to that accident," *&c.* For this is only ſubſtituting the *generic* term *accident* for the *ſpecific* term *energy* or *action*; ſo that the propoſition, though leſs particular and accurate, would ſtill be true.

'II. That the *energies* expreſſed by the moods of verbs are *chiefly* the *ſocial* operations of mind, as they have been very properly termed by Dr. Reid; that is to ſay, ſuch as imply the belief of ſome other intelligent being to whom they relate, and which cannot be ſuppoſed to take place in a ſolitary being.

'III. That the grammatical moods of verbs are conciſe modes of expreſſing ſome of thoſe combinations of thoughts, which occur moſt frequently, and are moſt important and ſtriking.

'IV. That the number of grammatical moods is limited by the ſame circumſtances which ſeem to limit the variety, preciſion, and perfection of language, in other reſpects; and particularly by the convenience of thoſe who uſe it, and who in general will have no more moods to their verbs, and no more words or inflections of any kind, than they have abſolute occaſion for; and, of courſe, muſt often employ one mood as they do one word, or one inflection, in various ſenſes, that is, to expreſs occaſionally different thoughts.'

'V. That grammatical moods contribute greatly to the beauty and perfection of language, by the brevity, animation, and force, which they give to the expreſſion of our moſt familiar and intereſting combinations of thoughts, which may indeed be expreſſed, in ſome meaſure, by circumlocution, and the uſe of additional verbs, but not with the ſame advantages.

'VI. That grammatical moods of verbs, like other inflections of words, expreſs much better than any ſucceſſion of words can do, the intimate connection and relation of various thoughts, which are not ſucceſſive, but ſimultaneous or coexiſtent, and which appear unnaturally disjointed, and in ſome meaſure altered, when they

are

are expreſſed by a ſeries of words denoting each of them ſeparately and in ſucceſſion.'

Under the firſt of theſe heads, Dr. G.'s obſervations on the ſubjunctive mood are worthy of particular attention:

'With reſpect to the *grammatical mood* called the *ſubjunctive*, it muſt be obſerved, that it (like many words in common language) has different meanings, or expreſſes different *energies*, combined with the radical meaning of the verb, ſuch as, wiſh, (already conſidered) ſuppoſition, power, condition, *&c.* It muſt be in vain, therefore, to look for any one verb, or any one thought or energy, by means of which the ſubjunctive mood may uniformly be reſolved, as the indicative may be by *dico*, the optative by *opto*, the interrogative by *rogo*, the imperative by *jubeo*. It is to be reſolved occaſionally by means of different verbs, according to the particular energy or mood of thought expreſſed in any inſtance. Of this indeed there can be no better proof than the number of different auxiliary words which we employ in Engliſh to make out what we call the ſubjunctive mood in all its *tenſes*, ſuch as, *may*, *can*, *might*, *could*, *would*, *ſhould*, which are, by no means, ſynonymous and convertible terms, even in this application of them, and yet all correſpond occaſionally to the Latin ſubjunctive mood, which is ſimple, and only marked by inflection.

'*Crediderim*, *poſſum credere*, I might believe; *credidiſſem*, *potui credere*, I might have believed. Condition, ſtipulation, ſuppoſition, which, though ſomewhat different, are very near akin, are among the moſt frequent meanings of the ſubjunctive mood. This meaning, or mood of thought, may be reſolved, to a certain degree, into an imperative mood (the reſolution of which hath already been ſhewn) and the primary verb. An ingenious etymologiſt* has ſhewn, that the Greek particle ει, and the Roman *ſi*, are but contractions of certain parts or inflections of the ſubſtantive verbs, ειμι and *ſum*; which parts of thoſe verbs have an imperative meaning, *Be it ſo*. The ſame author ſhows, that our Engliſh particle *if* is juſt a contraction of the imperative of the verb *give*, anciently written and pronounced *gif*. *Si vis me flere*. *Sit*, *eſto*, *quod vis*, or *velis me flere*. *Fac*, *pone*, *te velle me flere*, The imperative *fac* was often uſed by the ancient writers of Latin in this ſenſe; *pone* ſeldom by them, but often by modern writers; τιθημι was uſed in the ſame ſenſe by the Greeks. Indeed, different parts, both of τιθημι and of *pono*, were uſed for this purpoſe; the Romans, I preſume, imitating the Greeks. It is worthy of obſervation, that in French, the uſe of the conditional particle *ſi* ſuperſedes completely the uſe, either of the ſubjunctive or of the conditional mood. *Si* in French always govern the indicative mood. *Si je peux*, *ſi je pouvois*, *ſi je pourrai*; never *Si je puiſſe*, *ſi je puſſe*, in the *ſubjunctive*, nor even *ſi je pourrois* in the *conditional mood*.

'As to the circumſtance of being ſubjoined to a preceding member of a ſentence, and commonly to a verb in the indicative

* 'Mr. Horne Tooke.'

mood,

mood, from which the ſubjunctive has got its name, the difference of meaning between the ſubjunctive ſo employed, and that of the indicative in ſome caſes, and between it and the bare infinitive in others, is ſo minute, that it is difficult to aſcertain it, and perhaps impoſſible to expreſs it in words. Accordingly, we often find, that in tranſlating from one language into another, thoſe three grammatical moods *may* and perhaps *muſt* be interchanged, to preſerve the original meaning, without violating the idiom of the language into which the tranſlation is made. But the uſe of a peculiar inflection or mood to diſtinguiſh the ſecondary or ſubjoined verb from the fundamental or primary verb in a ſentence, often has its uſe; and I think, without much refinement, we muſt perceive an elegance, and perhaps too a greater degree of preciſion, in thoſe languages in which this nicety is attended to, as in Latin and in French; for in our own it is almoſt loſt ſight of. But it muſt be obſerved, that it is not every verb ſubjoined to another by the relative pronoun *qui*, that is put in the ſubjunctive mood. In many caſes, either the indicative or the ſubjunctive may be employed, almoſt indiſcriminately, both in Latin and in French. But ſometimes the one, ſometimes the other, ought to be uſed. Where the affirmation is certain and poſitive, the indicative ſhould be ſubjoined to the indicative.

—— *Heu quoties fidem,*
Mutatoſque deos FLEBIT: *et aſpera*
Nigris æquora ventis
EMIRABITUR *inſolens,*
QUI *nunc te* FRUITUR *credulus aurea:*
QUI *ſemper vacuam, ſemper amabilem*
SPERAT, *neſcius auræ*
Fallacis: miſeri, QUIBUS
Intentata NITES.

Cependant je RENDS *grace au zele officieux,*
QUI *ſur tous mes perils vous* FAIT *ouvrir les yeux.*

Jeune et vaillant heros, DONT *la haute ſageſſe*
N'EST *point le fruit tardif d'une lente vieilleſſe.*

Though in theſe lines of Boileau, there be no verb but *eſt*, IT is plainly ſubjoined to the preceding member of the ſentence by means of the relative *dont*. *Ne ſoit point le fruit*, would, in the firſt place, be bad French, and, in the next place, would have been a very impertinent inſinuation to Louis XIV. as if his high wiſdom had been ſomehow contingent, or hypothetical. But Boileau was not a man likely to fall into either of theſe errors.

'On the ſame principle, I preſume, the indicative mood is ſubjoined to the indicative, in the following paſſage of Holy Scripture: *Je ſuis l'Eternel ton Dieu, qui t'* AI *tiré du pais d'Egypte, de la maiſon de ſervitude.* The ſubjunctive mood, *Qui t'* AYE *tiré*, would manifeſtly be inelegant and inaccurate in this place, where the ſubjoined affirmation is poſitive and certain. And for the ſame reaſon, we ſhould never heſitate to expreſs the ſame thought in Latin by the words, *Ego ſum Dominus tuus Deus, qui* EDUXI *te e terra Ægypti, e domo*

domo ſervitutis; and ſhould be ſenſible of a groſs impropriety, if the word *eduxerim* were ſubſtituted for *eduxi*.

'But in innumerable inſtances, wherein the ſubjoined verb expreſſes any thing uncertain, precarious, contingent, or dependent on the will or power of another, it is put in the ſubjunctive mood: hence this mood has, in all its *tenſes*, a ſort of affinity or relation to a *future* meaning. Still, however, great latitude is allowed to writers, both in proſe and verſe, and is actually taken by the beſt of them, in the uſe of the indicative and of the ſubjunctive moods; as in the following inſtances from Virgil and Cicero.

"QUID FACIAT *lætas ſegetes*, QUO SIDERE *terram*
Vertere, Mæcenas, ulmiſque adjungere vites
CONVENIAT: QUÆ CURA *Boum*, QUI CULTUS *habendo*
SIT *pecori, apibus quanta experientia parcis,*
Hinc canere incipiam.

"—— *Vos, O clariſſima mundi*
Lumina, labentem cœlo QUÆ DUCITIS *annum,*
Liber, et alma Ceres; veſtro ſi munere Tellus
Chaoniam pingui glandem MUTAVIT *ariſta,*
Poculaque inventis Acheloia MISCUIT *uvis:*
Munera veſtra cano. Tuque O CUI *prima frementem*
FUDIT *equum magno tellus percuſſa tridenti,*
Neptune: et cultor nemorum CUI *pinguia Cææ*
Ter centum nivei TONDENT *dumeta juvenci.*"

"*Enumerare poſſum* QUÆ SIT *in figuris animantium, et quam ſoleers ſubtiliſque deſcriptio partium, quamque admirabilis fabrica membrorum. Omnia enim* QUÆ *quidem intus incluſa* SUNT *ita nata, atque ita locata ſunt,* UT *nihil eorum ſupervacaneum* SIT, *nihil ad vitam retinendam non neceſſarium.*

"CUJUS *quidem adminiſtratio nihil* HABET *in ſe* QUOD *reprehendi* POTEST; *ex iis enim naturis* QUÆ ERANT, QUOD *effici* POTUIT *optimum effectum eſt: doceat ergo aliquis potuiſſe melius: ſed nemo unquam docebit: et* SIQUIS *corrigere aliquid* VOLET, *aut deterius faciet, aut id, quod fieri non* POTEST, *deſiderabit.*"

'In theſe paſſages, the ſubjoined verbs are marked in capitals. They are to the number of ſeventeen; yet of them no leſs than twelve are put in the indicative mood. And it may be obſerved, at leaſt with reſpect to the two paſſages from Cicero, that the meaning expreſſed by the ſubjoined indicative is not diſtinguiſhable, in ſeveral caſes, from that which, in other caſes, is expreſſed by the ſubjunctive mood.

'Theſe more particular obſervations, and the well-known general fact, that, in our own language, we find means to diſpenſe with the uſe of a peculiar grammatical mood, to denote barely the circumſtance of being ſubjoined, I apprehend coincide perfectly with the account given of the comprehenſive and various meanings of that grammatical mood which is called the ſubjunctive, and amount to a full confirmation of that account.'

Theſe obſervations are juſt, and practically uſeful. To many readers they will appear new; and, indeed, there are few perſons

perſons capable of underſtanding Dr. Gregory's diſcourſe, who will not derive from it, both inſtruction and entertainment.

The 7th, and concluding article, is *an Eſſay on the Character of Shakſpear's Hamlet*; by Mr. Robertſon, Miniſter of Dalmeny. This eſſay is not deſtitute of merit;—it gives a more full and more natural account of this extraordinary perſonage, than can eaſily be collected from the remarks of the generality of Shakſpeare's commentators.

[*To be concluded in another Article.*]

ART. XI. *Shakſpeare's Dramatic Works*; with Explanatory Notes: A new Edition. To which is now added a copious Index to the remarkable Paſſages and Words. By the Rev. Samuel Ayſcough, F. S. A. and Aſſiſtant Librarian to the Britiſh Muſeum. Embelliſhed with a ſtriking Likeneſs of Shakſpeare from the original Folio Edition. 8vo. pp. 1752. 1l. 11s. 6d. Boards. Stockdale. 1790.

THAT which chiefly characteriſes Mr. Stockdale's edition, firſt publiſhed in the year 1784, from all other editions of our great poet's works, is the circumſtance of its compriſing all Shakſpeare's plays in the compaſs of a ſingle, though very large, octavo volume. Some perſons, however, objected to the bulk of the book; and therefore, to accommodate all parties, Mr. Stockdale, in this new edition, (which is ſo much enlarged by the index,) has printed a ſecond title page, for the convenience of thoſe who may chuſe to bind the work in two volumes: but the moſt valuable circumſtance attending this edition, is the extenſive INDEX to SHAKSPEARE; which occupies nearly 700 pages.

The compilation of an index is one of thoſe uſeful labours, for which the public, commonly better pleaſed with entertainment than with real ſervice, are rarely ſo forward to expreſs their gratitude as we think they ought to be. It has been conſidered as a taſk fit only for the plodding and the dull: but with more truth, it may be ſaid that this is the judgment of the idle and the ſhallow. The value of any thing, it has been obſerved, is beſt known by the want of it. Agreeably to this idea, we, who have often experienced great inconveniences from the want of *indices*, entertain the higheſt ſenſe of their worth and importance. We know that, in the conſtruction of a good index, there is far more ſcope for the exerciſe of judgment and abilities, than is commonly ſuppoſed. We feel the merits of the compiler of ſuch an index; and are ever ready to teſtify our thankfulneſs for his exertions.

Indices, thus uſeful in general, are ſtill more ſo in the caſe of ſuch authors as Shakſpeare; whoſe language is, in many places, become

become obsolete and obscure from time. It has long been a settled point with divines, that the scriptures are best elucidated by making them their own interpreters; and those critics and philologists, of every kind, who proceed in a similar way with other antient authors, find equal advantage. Accordingly, an index, like the present, will often be found to throw more light on a difficult passage of our celebrated bard, than all his commentators put together:—but a still further use will result from this index. It will prove eminently serviceable to those who wish to acquire a critical knowlege of the English language; as it will assist them to settle the original meaning of a word; to discover the primary import of a phrase; or to analyze a form of construction; which time and accident may have so obscured and corrupted, that it would be no easy matter, if it were even possible, to ascertain them without some such assistance.

As to the execution of this work, the compiler modestly submits himself to the opinion of the public; requesting only that they will 'consider what he has done, rather than censure him for omitting what might have been added to a building, of which so substantial a foundation is now laid for the first time.' Such a building, indeed, no reflecting mind will suppose can be brought to its full perfection at a single effort: but here not only a foundation is laid, which, as the compiler truly says, is substantial, but much greater progress is made, in raising the superstructure, than we could have imagined or expected. Should the proprietor meet with that encouragement which we are decisively of opinion he deserves, we have no doubt, from the present specimen, that the work will arrive at all the excellence which works of this kind admit.

In the mean time, to contribute to that perfection which we should be glad to see this index attain, we will point out a few instances, (our limits will not allow us to specify more than a few,) wherein we think it might be improved; and, first, we apprehend that the smaller parts of speech, such as the pronouns, *I*, *thou*, *he*, *we*, &c. and the prepositions, *in*, *by*, *at*, *of*, &c. should have been more duly registered. Notice also should have been taken of those phrases wherein these words were singularly omitted. On the peculiar use, or omission, of them, often depends the illustration of a difficult passage in the poet.

In the lxxvth vol. of our Review, page 92, we explained a passage, which the commentators mistook by not attending to the use of the preposition *of*; and in a note at page 165 of the same volume, we gave some instances of the omission of prepositions. In this index, also, the use of common words, in a sense now grown uncommon and obsolete, is not sufficiently noticed;

noticed; ſuch as: *ſingle* 365 : 43.* 477 : 32. 978 : 53. &c. *double* 581 : 44. 1045 : 47. *table* 517 : 41. *liſping* 486 : 17. 1018 : 19. *popularity* 460 : 6. 720 : 35. *Sir* 239 : 13. 664 : 35. *modern* 233 : 36. and in many other places; only one of which is noticed in this index: *to lie* 491 : 17. *eaſy* 85 : 27. 1038 : 4. *evils* 84 : 7. *diſcreet* 486 : 46. Of the very uncommon acceptation in which Shakſpeare underſtands the words *ſingle*, *double*, *table*, *Sir*, we produced ſome examples in our above mentioned volume, pages 93, 94, 162, 163. Where common expreſſions are employed in an uncommon ſenſe, it is wrong to regiſter only one inſtance: it is ſtill more wrong if that particular inſtance be of ſuch a nature, that the words in queſtion are ambiguous in it, and may be taken in their moſt ordinary ſenſe; though, from other paſſages, it is evident that this is not the ſenſe in which the writer uſes them. This obſervation applies to the expreſſion *to take in*; of which no example is mentioned, but that doubtful one which occurs in page 907 : 39. though better examples are to be ſeen in pages 355 : 39. 785 : 18. 915 : 61. This laſt inſtance, indeed, is regiſtered in the index, where a perſon, perhaps, would not think of looking for it, under the word *takes*.

Where words which are ſpelled in the ſame manner, are very different parts of ſpeech, and mean very different things, it would be right to make ſeparate heads for them in the index: thus the verb *to prune* 442 : 33. and the noun *a prune* 462 : 38. ſhould not be claſſed together. Some antiquated words are not to be found in the index, as, *cynet* or *ſennet*, *levet*, *tucket*, *tucket-ſonance*, which occur in the ſtage directions: alſo *gun-ſtones* 513 : 20. *womby* 519 : 19. *vaultage* ibid. and ſome others. Some remarkable paſſages we endeavoured, in vain, to find by looking in the index for the moſt important words in them. We expected to have ſeen the deſcription of the ſeven ages of man, in *As you like it*, regiſtered under the word, *ages*. The expreſſion, *let us not be called thieves of the day's beauty*, which has perplexed the commentators, and which we explained in vol. lxxv. p. 92, is not regiſtered under any of the words. We ſearched for the paſſage in Hamlet: *the dram of baſe doth all the noble ſubſtance of worth out to his own ſcandal*; under every word in it, before we happened to look for the word *baſe*, under which alone we found it. Where there is any obſcurity in a paſſage, or where its meaning is unſettled, every word in that paſſage ſhould be regiſtered. The index, therefore, is faulty in

* The figures refer to Mr. Stockdale's edition of the poet. Thoſe followed by a colon, mark the page; thoſe followed by a full ſtop, denote the line.

not referring to the expreſſions, *a borrowed cap*, and *a drawn fox*, under the words *cap* and *drawn*. The laſt of theſe expreſſions is only inſerted under the word *fox*; though *drawn* is the doubtful word. The former is not to be found under either word. *Borrowed* is not inſerted, becauſe this edition reads, with thoſe who have ſubſtituted their own conjecture for what Shakſpeare wrote, *borrowers:* but if the ſpurious word be regiſtered, ſurely the original word has as good a right to a place in the index. Perhaps, in ſuch caſes, it might be as well to refer to both readings. In this expreſſion, the word *cap* is not inſerted, becauſe all the commentators thought they underſtood it when they gave it its ordinary meaning, and therefore they waſted their efforts on the wrong word. It was the term *cap*, however, that created all the difficulty. (See our Review, vol. lxxv. p. 94.)

Indeed, we are inclined to think, that an index to Shakſpeare, or to any other ancient author, to be complete, ſhould contain almoſt every word; at leaſt every word of every paſſage where there is the ſmalleſt difficulty, or even the ſlighteſt ſuſpicion of difficulty:—but, ſays the preſent editor, 'on this plan more than ſeven hundred thouſand references would have been neceſſary; a work dreadful in the proſpect.' True: if we confine it to a ſingle attempt of a ſingle individual: but labour, however great, becomes light and eaſy by being broken into parts, and ſhared among many hands. In the preſent infant ſtate of this index, we do not look for this perfection: but that is no reaſon why it may not arrive at ſuch maturity in future. What is already done has exceeded our expectation; and in reviſing Mr. Ayſcough's labours, we feel no other emotions but thoſe of gratitude. The omiſſions which we have noticed, are not brought forward with the moſt diſtant view of cenſuring or objecting to the work: but are intended to refer to what ought hereafter to be done, rather than to what is now ſo well effected. Had the compiler, in his firſt attempt, attended to all which we have mentioned, he might perhaps have neglected ſome more important points; or have fallen ſhort of that accuracy which diſtinguiſhes his work: in which all the references appear to be made with the greateſt exactneſs, not only to the play, act, and ſcene, but alſo to the particular page, column, and even line, in which a word occurs. In fine, we are confident that Mr. Ayſcough, who has, more than once before, executed ſimilar works with ſucceſs, will derive additional credit from this performance; and we hope that Mr. Stockdale will meet with ſuch encouragement as may induce him to carry it on to its full perfection.

ART.

ART. XII. *Letters to the Right Hon. Edmund Burke,* occaſioned by his Reflections on the Revolution in France, &c. By Joſeph Prieſtley, LL. D F.R.S. &c. 8vo. pp. 152. 2s. 6d. Johnſon. 1791.

THOUGH Dr. Prieſtley, in theſe letters, does not wholly neglect the queſtion of civil government, as far as it reſpects the Engliſh and French revolutions, yet he profeſſes that his principal intention, is, more particularly, to examine what Mr. Burke has advanced on the ſubject of eccleſiaſtical eſtabliſhments; or, as it is frequently termed, "the alliance between church and ſtate:" a ſubject which, he ſays, is not generally underſtood; and to the diſcuſſion of which, he, therefore, after delivering his own opinions, invites all politicians and divines; declaring, that if Mr. Burke will lay aſide the character of a mere rhetorician, and adopt that of a philoſopher, it will be very agreeable to have him reſume his pen, and make one of the party.

After obſerving that the deſpiſed and oppreſſed Diſſenters think themſelves happy that they have at length been able to obtain from *their* adverſary, what the patient and calumniated Job wiſhed in vain to obtain from *his*, viz. *that he would write a book*; and after thanking Mr. Burke for the opportunity that he has now given them, of collecting the reaſoning of the ſenator, not from the mutilated, and often falſe, accounts of the newſpapers, but from the ſenator himſelf: Dr. Prieſtley condenſes and analyzes ſeveral of the Right Hon. Gentleman's highly rarified and attenuated vapours; and finds them to contain a greater quantity of noxious and impure gas, than of wholeſome, reſpirable air. Having remarked, what we had remarked before, and what, indeed, could ſcarcely eſcape the moſt ſuperficial reader of the "Reflections on the Revolution in France," that Mr. Burke perpetually confounds religion itſelf, with the civil eſtabliſhment of it; [a confuſion of ideas which, however pardonable in a careleſs and inattentive obſerver, who, when he beholds a venerable *oak* completely covered with a luxuriant *ivy*, diſcerns nothing but the latter, was not to be expected from a mind improved like that poſſeſſed by Mr. Burke;] the Doctor proceeds to ſhew, that the civil magiſtrate ought not, on any occaſion, nor in any way, to interfere in matters of religion: that *religion* requires no civil eſtabliſhment whatever: that its beneficial operation is injured by ſuch eſtabliſhment; and the more in proportion to its riches: that eſtabliſhments, inſtead of being advantages, are incumbrances, to ſtates,—and highly unfavourable to their liberties; and that they were altogether unknown in the early ages of Chriſtianity, and gained ground by very ſlow degrees, as other corruptions and abuſes ſtole into the ſyſtem.

Allowing, with Mr. Burke, that "government is a contrivance of human wiſdom to provide for human wants," Dr. P. nevertheleſs, juſtly obſerves, that it is not the buſineſs of government to provide for *all* theſe wants, but that it muſt be left to every individual to ſupply many of them himſelf; as for inſtance, thoſe which relate to food, cloathing, medicine, and, among others, thoſe which relate to the *worſhip of God.* By the former advocates for eſtabliſhments, it was ſaid that the magiſtrate ought to protect and ſupport that religion which was the *true* one: but when it was urged that the magiſtrate is an inadequate judge of the true religion; that he was liable to be deceived by ignorant or deſigning prieſts; and that different magiſtrates, judging differently on the ſubject, might ſucceſſively change the form of religion; the ground was ſhifted; and of late it has been maintained, and by Mr. Burke among others, that the magiſtrate ought to ſupport the religion profeſſed by the *majority.* On this principle, ſays Dr. Prieſtley, the Roman Catholic religion ought to be eſtabliſhed in Ireland; in Turkey, the magiſtrate ought to ſupport and enforce the religion of Mohammed; and, in Tartary, the worſhip of the grand Lama.

The great wealth of the church, and the power of "exalting her mitred front in courts and Parliaments," which Mr. Burke affirms to be the *natural human means of making religion eſtimable,* Dr. Prieſtley conſiders as that which has contributed, more that any thing elſe, to render it contemptible. Beſide adducing ſeveral arguments to confirm his aſſertion, he appeals to facts: he affirms, on the authority of Dr. Adam Smith, that the Scotch clergy are more reſpected than the Engliſh; and on his own authority, he declares, that the diſſenting miniſters are more reſpected than the clergy of the eſtabliſhment, notwithſtanding the great ſuperiority of the latter in point of riches and ſplendour. Have theſe *natural human means of eſtimation,* he aſks, induced, or have they enabled the clergy to ſtop the progreſs of infidelity among the higher ranks of mankind? Or, on the contrary, have not infidelity and irreligion been moſt notorious in thoſe ſtations of life, and in thoſe countries, where the clergy have been the moſt affluent? Do not their riches operate detrimentally on the manners of the clergy themſelves, ſo as to aſſimilate them, in many inſtances, and in a great degree, to the corrupt manners of the world? In foreign countries, where the eſtabliſhments have been the moſt ſplendid, are not numbers, in the higher order of the clergy, unbelievers? are the ſuperior clergy in this country wholly exempt from ſuch a ſuſpicion? Do not eſtabliſhments make the clergy dependent and ſervile, always ſiding with the court, and ſupporting the meaſures of government, whatever they may be, in hopes of attaining

greater

greater preferment? In countries where democracy prevails, will not an eſtabliſhed clergy be as ſtrenuous advocates for that form of government, as for a monarchy where the ruling powers are monarchical? Is not this actually verified in the caſe of Holland; where the eſtabliſhed miniſters are as zealous for republicaniſm, as the Engliſh Biſhops of the preſent day are for the powers that be; and as thoſe of the days of Charles I. and II. were for paſſive obedience and non-reſiſtance? With what colour of reaſon then, can Mr. Burke contend that an eſtabliſhment is neceſſary to make the clergy independent; and more neceſſary in democratical governments, or in thoſe which partake of that form, than in others? As to the *poor*, an eſtabliſhment, inſtead of being uſeful, is oppreſſive to them; on account of the taxes with which it burdens them, and the ſmall tithes that are often exacted with inflexible ſeverity: evils which, in Ireland, have ariſen to ſuch a height, as to be the chief cauſes of the inſurrections of thoſe poor Catholics who are called *White Boys*;—and as to the religious inſtruction of the poor, it is chiefly derived from the Methodiſts, and not from the eſtabliſhed clergy.

So far is an eſtabliſhment from being *eſſential* to religion, as Mr. Burke affirms, that every article of it, ſays Dr. Prieſtley, is an innovation. The Chriſtian religion flouriſhed vigorouſly for many centuries, in every country of Chriſtendom, without its aid; and continues to flouriſh in ſeveral countries, at this day, among various denominations of Chriſtians, in ſpite of its frigorifick influence. Tithes, he ſhews to be of a comparatively modern date; that they were not general, in this country, till the reign of K. John; and are now unknown in the eccleſiaſtical ſtates of Italy, and in Sicily. The power which temporal princes have aſſumed of nominating Biſhops, and of ſetting themſelves up for heads of the church; as well as the power of civil legiſlatures to preſcribe articles of faith; are proved, by Dr. Prieſtley, to be recent uſurpations; and he thence concludes that,

'The whole ſyſtem of the civil eſtabliſhment of religion had its origin at a time when neither *religion* nor *civil government* was much underſtood. It was the conſequence of the feudal ſtates of Europe becoming Chriſtian in an age where we find little of Chriſtianity, beſides the *name*; its genuine *doctrines* and its *ſpirit* having equally diſappeared.

'Every article, therefore, within the compaſs of the civil eſtabliſhment of Chriſtianity, is evidently an *innovation*; and as ſyſtems are reformed by reverting to their firſt principles, Chriſtianity can never be reſtored to its priſtine ſtate, and recover its real dignity and efficiency, till it be diſengaged from all connexion with civil power. This eſtabliſhment, therefore, may be compared to a *fungus*, or a *paraſitical*

ſitical plant, which is ſo far from being coeval with the tree on which it has faſtened itſelf, that it ſeized upon it in its weak and languid ſtate, and if it be not cut off in time, will exhauſt all its juices, and deſtroy it.

'Writing to an orator, I naturally think of metaphors and compariſons, and therefore I will give you two or three more. So far is a civil eſtabliſhment from being friendly to Chriſtianity, that it may be compared to the animal, called the *Sloth*, which, when it gets upon any tree, will not leave it till it has devoured even the leaves and the bark, ſo that it preſently periſhes. Rather, it is the animal called a *glutton*, which falling from a tree (in which it generally conceals itſelf) upon ſome noble animal, immediately begins to tear it, and ſuck its blood; and if it be not ſoon ſhaken off (which ſometimes every effort fails to effect) it infallibly kills its prey.

'Now, when I ſee this *fungus* of an eſtabliſhment upon the noble plant of Chriſtianity, draining its beſt juices; when I ſee this *Sloth* upon its ſtately branches, gnawing it, and ſtripping it bare; or, to change my compariſon, when I ſee the *Glutton* upon the ſhoulders of this noble animal, the blood flowing down, and its very vitals in danger; if I wiſh to preſerve the tree, or the animal, muſt I not, without delay, extirpate the fungus, deſtroy the Sloth, and kill the Glutton. Indeed, Sir, ſay, or write, what you pleaſe, ſuch vermin deſerve no mercy. You may ſtand by, and weep for the fate of your favourite fungus, your Sloth, or your Glutton, but I ſhall not ſpare them.

'In your idea, a civil eſtabliſhment is the very *baſis*, or *foundation* of religion. But when any ſtructure is to be raiſed, the foundation is the firſt thing that is laid; whereas this was evidently the very laſt. Inſtead, therefore, of its being the *foundation*, or even the *buttreſs*, it may rather be ſaid to reſemble the heavy *ſtone roof*, preſſing with an enormous weight upon the walls, which on that account require many buttreſſes to ſupport it, and after all proves to be ſo heavy, and is now become ſo ruinous, that it will be found abſolutely neceſſary to take it all down, if the building is to be preſerved. Nay, as in the late taking down of the ſtone roof of the cathedral, I think, of Hereford, if the greateſt care be not taken, the attempt to meddle with this cumbrous roof will be hazardous, both to thoſe who remove it, and thoſe who ſtand near it.'

In the remaining letters, Dr. Prieſtley conſiders the caſe of an elective clergy, in which he ſees none of thoſe evils that Mr. Burke predicts; and he infers, from what took place in the firſt ages of Chriſtianity, and from what now prevails among Diſſenters, that it is more favourable to religion, morality, and ſcience, that each congregation ſhould chooſe its own miniſter, than that the clergy ſhould be appointed according to the mode purſued by the eſtabliſhment: he then makes ſome obſervations on the nature of monaſtic inſtitutions, and of ſuperſtition; and maintains the right of the ſtate to diſpoſe of the revenues of the church.

Theſe

Theſe topics are diſcuſſed with a freedom and a boldneſs, greater, probably, than will be reliſhed by the zealous advocates for eſtabliſhments: but it behoves all parties, who would arrive at truth, to conſider calmly whatever may be urged by their adverſaries; and to remember, that nothing will aſſiſt them to diſcover what they ſeek, ſo much as an open and undiſguiſed profeſſion of ſentiments and opinions, on all ſides. Should men of moderate views think that the Doctor goes too far into one extreme, they muſt likewiſe admit that his opponents run too far into the other. If it be unreaſonable to demand every thing, it is equally ſo not to concede any thing. This ſtiffneſs in our church-governors is not only unreaſonable, but, conſidered merely in a political view, it is unwiſe alſo. Reaſon has long held this language; and now, Fact, which is much more ſtubborn and convincing, ſeems to be ſaying the ſame thing.

'Diſſenters of one denomination or other, are very much increaſed of late years, and many of them are avowedly hoſtile to every eſtabliſhment. The methodiſts are by no means attached to it. Few of them ever trouble your churches, and frequently in great bodies become diſſenters; and the far greater part of the nominal churchmen only hold to the church from form and cuſtom; the more ſerious and intelligent of them earneſtly wiſhing for a change, but deſirous of promoting it without noiſe or riſk. Few perſons of rank attend your worſhip, or any worſhip, and are only attached to the church for ſecular purpoſes. But this and every thing elſe, ſhort of a real approbation and predilection, are uncertain and poor props for ſo old and decayed a building as yours is.

'The increaſe of diſſenters is a fact that you and your clergy are either wholly ignorant of, or are ſtrangely inattentive to. I ſhall mention only one inſtance. I have reſided in Birmingham only ten years, and there are now building the eighth, ninth, and tenth, new places of diſſenting or methodiſt worſhip, beſides another building converted into a place of worſhip, in this town, all within this ſhort period, nine of them for new congregations, and the others for increaſed ones. Another is talked of, and many have been built in the neighbourhood; and in this time there has not been one additional church, or chapel, for the members of the church of England. The increaſe of the diſſenters and methodiſts in Sheffield, in Leeds, and, I have no doubt, in other manufacturing towns, has been nearly in the ſame proportion.

'Every controverſy in which churchmen had meddled has been to their diſadvantage. The heads of the church therefore now wiſely diſcourage all controverſy, but even this policy will not avail them long. Every clergyman is not wiſe, and *fools*, as they ſay, *will be meddling*; and every meddling is to their hurt, and that of their cauſe.

'Let thinking people, then, judge what muſt be the fate of a church, whoſe fundamental doctrines are diſbelieved by men of ſenſe

and inquiry, whoſe articles are well known not to be ſubſcribed *bonâ fide* by thoſe who officiate in it, while the truly enlightened and ſerious either keep out of the church, or relinquiſh their preferment in it. And this is very much the caſe with the church of England at preſent.'

That *the church was in danger*, ſhe has never ſpared to cry aloud, in the day of her vigour, when ſhe could roar like a lion. Her roaring then, ſays the Doctor, was the ſignal for outrage and oppreſſion. Now, that ſhe is reduced to the laſt ſtage of a conſumption, ſhe, with the uſual credulity of perſons in that ſituation, flatters herſelf with perfect ſecurity; and her inſenſibility he concludes to be the harbinger of death. That the hour of her diſſolution is at hand, he predicts from what threatens her both from without, and from within: from the external convulſions of a national bankruptcy, which may ſweep away every thing unſound in the ſtate, eccleſiaſtical as well as civil; and from the internal diffuſion of light and knowlege, which is now ſpreading itſelf ſo rapidly through all ranks and orders of men.

The firſt five letters,—which treat of civil matters at home and abroad, and in which the Doctor, ſpeaking of the proceedings in France, though he candidly acknowleges that he does not ſee the wiſdom of all their regulations, yet liberally adds, that we ſhould conſider that they who are on the ſpot may have reaſons for their conduct with which we, at a diſtance, may be unacquainted; and juſtly obſerves that we ought to remember, that future improvements may alter and amend what time and experience may prove to be erroneous;—theſe letters, we ſay, will give pleaſure to every enlarged mind. The laſt letter, which delineates a bright proſpect of the dawn of liberty, peace, virtue, and happineſs, opened to both the new and the old world, by the American and French revolutions, will warm every benevolent heart; and the intermediate letters, whether they may convince or not, cannot fail to intereſt and amuſe every free and intelligent ſeeker of truth.

ART. XIII. *The Indians*, a Tragedy. Performed at the Theatre Royal, Richmond. 8vo. pp. 81. 1s. 6d. Dilly. 1790.

THIS tragedy is written, as we are informed, by Profeſſor Richardſon of Glaſgow, author of the inſtructive and ingenious *Eſſays on Shakeſpeare's Dramatic Characters* *, &c. In the preſent performance, he has not forfeited his claim to the commendation of the public: his play, though not in the firſt rank of tragedies, is intereſting and pathetic: it poſſeſſes

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* Rev. vol. lxx. p. 134.

not,

not, indeed, any great intricacy nor novelty of plot; it is not eminent for any ſkilful combinations, nor maſterly diſplay of incidents; it ſurpriſes us with no new or uncommon varieties of character: but it diſcloſes, in ſimple language, the feelings of the heart: it awakens our emotions at the beginning, and, with a very few exceptions, it leads us on with increaſed attention, to the end.

In the following ſcene, *Maraino*, who had been carried away, when young, by the Indians, recogniſes her brother in the captive *Sidney:*

'*Ononthio.* Unhappy ſtranger! With unfeign'd compaſſion
I greet thee: and beſeech thee not to judge
Too raſhly of our friends.
'*Sidney.* I know them well.
'*Ononthio.* They are indeed too vehement. They feel
Too ardently: too ardently reſent
The ſuff'rings of their brethren. Yet their wrath
Is like the ruſhing of a mountain blaſt,
Sudden but ſoon appeas'd. I truſt they know not
The hate that rankles in a vengeful breaſt.
'*Sidney.* Too well e'er now, I've prov'd their deadly rancour,
When at ſtill hour of midnight they ſurpriz'd
My father's dwelling, barbarouſly ſlew
My parents and my infant ſiſter. I
Eſcap'd their fury, but my heart preſerves
Indelible, th' impreſſion of their rage.
'*Maraino.* Merciful heaven! and were thy parents ſlain
By cruel Indians? and hadſt thou a ſiſter?
An infant ſiſter?—Wilt thou, gentle ſtranger,
Grant me the boon I crave; and tell me where,
Where was their dwelling?
'*Sidney.* You appear as if
Th' intelligence concern'd you.
'*Maraino.* Very nearly:
More nearly than you can ſuppoſe. O tell me
Who were thy parents? Where they liv'd? And all
The lamentable ſtory of their death.
'*Sidney.* My parents
Were born in Britain. In their early days
Fortune had ſmil'd on them, but ſoon alas!
With ſad reverſe ſhe frown'd. Gen'rous diſdain
To be the conſtant objects of compaſſion,
Determin'd them to leave their native land;
And ſtrive by honeſt induſtry, elſewhere
To earn a peaceful livelihood. They croſs'd
The wide Atlantic: in a woody vale
Lav'd by the Delaware for many a year
Bleſs'd with ſucceſs in their unenvied toil
They liv'd, and rear'd their progeny, myſelf

And my poor helpleſs ſiſter. But even here
Their fate was adverſe.—Cruel fate! O heaven,
Did they deſerve their ſuff'rings?
' *Maraino.* O proceed!
And free me, free me from ſuſpence!
' *Sidney.* [*With emotion, not obſerving Maraino.*] My parents!
Moſt barbarouſly maſſacred! can I
Recal that night of horror, and not feel
My boſom torn with agonizing ſorrow?
' *Maraino.* O direful night! when at the dreary hour
Of midnight, the tremendous yell aroſe:
My father ſtarting from his ſleep, beheld,
By th' hideous light of his own roof in flames,
The ſcouling viſages of ſavage fiends,
That yell'd with horrid howling. Dire event!
The earlieſt image ſtamp'd on my remembrance
Was that diſaſtrous night!
' *Sidney.* On thy remembrance!
' *Maraino.* My brother! O my brother! I am thine
Thy only ſiſter! thy poor ſiſter! then
Reft of my parents and of thee. But now
I have recover'd thee!
' *Sidney.* Thy name?
' *Maraino.* O Sidney!
You are indeed my brother. Oft I have heard
The tale of our diſaſter; but believ'd
You too had periſh'd.—Holy heav'n! I thank thee!
My brother lives, lives to protect and guard me!
' *Ononthio.* She is indeed thy ſiſter. At that time
So full of horror and diſtreſs I ſav'd her!
' *Maraino.* Say'd me! preſerv'd me! with parental care
Rear'd me!
' *Sidney.* My ſiſter! and I trace in thee
The form and lineaments of her that bore thee.
O long lamented!—but to find thee *here!*
' *Maraino.* Here with increaſing tenderneſs and care
Have I been rear'd. That venerable man
Hath been a father to me, and his ſon——
' *Sidney.* His ſon!
' *Maraino.* A gentle youth! gallant, yet mild——
' *Sidney.* An Indian!
' *Maraino.* O my brother, we grew up
As children of one houſe. Our infant ſports
We ſhar'd together: and together rang'd
The foreſt: and if I were weary, he
Would bid his people tarry for me: yield me
What aid he could: and bring me cooling fruits,
Or water from the fountain. Would you think it?
I've ſeen him weep for me, and his cheek glow
With indignation of the grievous wrongs
My infancy had ſuffer'd. O he is

A gallant

A gallant youth; valiant, but very gentle—
If you but knew him! knew his noble nature!
Indeed, my brother, he reſembles thee!

Enter Neidan.

'*Neidan.* Our brethren are impatient.
'*Ononthio.* Go, inform them
That I have freed the captive: that you ſaw me
Looſen his fetters. [*He unbinds Sidney.*
'*Neidan.* 'Tis a vent'rous deed.
'*Ononthio.* Inform them that he is my ſon, the brother
Of my Onaiyo's ſpouſe; and tell them too
That ere the radiance of yon golden orb
Shall blaze upon the weſtern wave, even they
Shall with affection claſp him in their arms.
Meantime, my children, underneath my roof,
Shelter'd behind that hill tufted with trees,
Retire a while; your ſuff'ring needs ſome reſpite.'

It being reported that Onaiyo, the ſon of *Ononthio*, and lover of Maraino, was ſlain in battle by Sidney, the following ſcene enſues:

'*Neidan.* Onaiyo's death requires ſwift retribution.
'*Ononthio.* Begone! begone! who ſpeaks of retribution?
I am Onaiyo's father. It behoves
Me of all others to require atonement.
'*Neidan.* Behold the ſpoiler of our hero's life!
'*Ononthio.* Have I not heard that he denies the charge?
Retire till I have queſtion'd him.
Neidan. Beware
Of his inſidious craft. [*Exit.*
'*Ononthio.* [*Firſt to Neidan, then to Sidney.*] I pray thee go—
Now, ſtranger, now have pity on my woe,
Nor look inflexible with ſullen ſternneſs,
But deign to hear and anſwer me. O ſcorn not
The ſupplication of a poor old man.
'*Sidney.* By heav'n I would not injure—I revere thee!
'*Ononthio.* I had an only ſon, a gallant boy,
The pride and comfort of my feeble age:
And if you ſlew him, 'twas a piteous deed!
A deed that ſoon will drag my aged head
With ſorrow to the grave. But if he live,
And by thy clemency, may heav'n reward thee
With ev'ry bleſſing. Pity my affliction!
Tell me, O tell me, is my ſon alive?
'*Sidney.* May heav'n ſo help me in my utmoſt need,
As I believe thy ſon is yet alive.
'*Ononthio.* The ground of thy belief? tell! and relieve me!
'*Sidney.* Amid the tumult and the rage of battle,
An Indian leader, and of valour rare
Among th' undiſciplin'd and roaming tribes
That range the foreſt, charg'd me, and became

My

My captive. Though our time could not admit
Of tedious parley; yet in brief he told me,
"He had an aged father, and a ſpouſe,
And that their lives were knit with his." His valour
Had claim'd my admiration: and the freedom,
The manly confidence of his diſcourſe
Won my ſincere affection. "Go," I ſaid,
"Comfort thy parent, and protect thy ſpouſe."
I thought no more of him, but kept this belt, [*Shewing a wampum belt.*
Given me as he departed.

'*Maraino.* Ha! that belt!
The work of mine own hands, my huſband lives!
My brother has preſerv'd my huſband's life!—
Gave thee that belt!

'*Sidney.* And earneſtly intreated
I would preſerve it as a true memorial
Of his unfeign'd eſteem.

'*Maraino.* Wond'rous event!
Who would have thought, when by th' Acaſia tree,
Diffuſing fragrance from its ſnowy blooms,
I curiouſly with beads and mottled ſhells,
The wampum belt for my Onaiyo wove;
Blent in rare ſymmetry the various hues,
The white, the ſcarlet, and the ſky-worn blue,
And ſaid, "This braid will be a braid of love
To bind affectionate and tender hearts,"
Who could have thought it would have gain'd the power
To bind in love my huſband and my brother?
Surely ſome gentle Spirits then were by,
Heard me, and ſmil'd, and bleſs'd the pleaſing taſk.

'*Onenthio.* My child! be ever ſtudious of thy duty,
And of becoming deeds. The fair effect
May far out-go the ken of bold conjecture;
And reach enjoyment more ſupreme than hope
Trane'd in ecſtatic viſion ever fancied.'

We here cloſe our extracts from this play, which will well repay the reader for the attention that he may beſtow on it.

ART. XIV. *A Simple Story.* By Mrs. Inchbald. 12mo. 4 Vols. 12s. ſewed. Robinſons. 1791.

THE fair writer of theſe volumes has been often at the tribunal of our Review; preſenting, at different times, comedies and farces, which, being found to be juſt and moral repreſentations of human life, obtained an honourable verdict in her favour. With this degree of reputation, Mrs. Inchbald might, with good reaſon, have learned to repoſe ſome confidence in her own talents; and on the equity of the public ſhe might rely with unbounded courage: but ſhe has here introduced

duced herſelf, in a Preface, ſo ingenuous, ſo modeſt, and ſo pathetic, that, while ſhe ſeems willing to depreſs her own conſequence, every line of the Introduction gives new value to her character, and engages the reader in her favour. It is like the tranſparent veil, which, Pope ſays, in his tranſlation of Homer, *her beauty ſeems, and only ſeems to ſhade.*

Without a degree of pain, it is impoſſible to hear her ſay, that 'with an invincible impediment in her ſpeech, it was her lot, for thirteen years, to gain a ſubſiſtence by public ſpeaking; and with the utmoſt deteſtation of the fatigue of inventing, and a conſtitution ſuffering under a ſedentary life, it has been her fate to devote a tedious ſeven years to the unremitting labour of literary productions:"—but let Mrs. Inchbald now be told, that, for ſeven years of her life, ſhe has purſued her literary plan, free from *an invincible impediment*; and ſhe now ſeems highly favoured by the Muſes, though, with a ſtroke of ingratitude, not uncommon among ladies, ſhe chuſes to deny any obligation to her own ſex. We are not inclined to uſe the tone of rudeneſs to Mrs. Inchbald: but, let her ſay what ſhe will, truth requires that we ſhould tell the world, the Muſes have had a hand in her work. Let her, therefore, talk no more of her *deteſtation of the fatigue of inventing:* a mind ſo pregnant with natural and probable incidents, has every reaſon to be thankful for the genius that conducts her pen. When ſhe offers incenſe to GOOD FORTUNE, ſhe is guilty of rank paganiſm: but, at the ſame time, we muſt admire the modeſty, that diſclaims all conſciouſneſs of her real merit. Her prayer to NECESSITY is beautiful and pathetic: but when our imagination preſents her to us bending in adoration to a ſtern and cruel *tyrant*, and when we hear her ſay, 'Welcome thou all-powerful principle, NECESSITY; in all thy rigour, Oh! do not force my toil to libels, or, what is equally pernicious, panegyric on the unworthy;' when this is before us, the heart feels a touch of generous ſympathy: we honour the ſentiments that give dignity to reſignation; and we regret that genius ſhould ſpeak the accent of diſtreſs. It is to be hoped, however, that Mrs. Inchbald will be ſoon removed from the ALTAR OF NECESSITY; and that, in this liberal age, a generous public will make her change her religion.

Having paid this tribute to the fair writer, who ſo truly deſerves it, we now proceed to the work, which her humility has called a *Simple Story*. The ſtyle is in perfect uniſon with the title. A vein of elegant ſimplicity runs through the whole. The general deſign is to exhibit, in the perſon of Dorriforth, (a clergyman of the church of Rome,) who, by the death of his near relation, becomes Earl of Elmwood, a character of rigid principle, but ſoftened by the tender virtues of the heart.

In order to maintain the ancient title of an honourable family, the church of Rome diſpenſes with the religious vows by which the now Lord Elmwood had been bound, and grants him a licence to marry. Before this event, Miſs Milner, an accompliſhed and beautiful young lady, was ſecretly in love with Dorriforth, her guardian. When he becomes Lord Elmwood, the ardour of her paſſion does not abate. She ſucceeds in her wiſhes: but not having received, in the courſe of her education, thoſe fixed principles of virtue, which alone can ſecure happineſs through life, ſhe and her huſband are brought, by a train of accidents, to the worſt misfortunes; ſhe, without vice, to a loſs of the virtue which ſhe loved; and her Lord, to a ſtate of ſeparation, to the neceſſity of vindicating his honour in ſingle combat with the adulterer, and to miſery of heart for the loſs of a wife whom he tenderly loved. The unfortunate wife retires, with her daughter, to live in obſcurity, and there at length dies, a ſincere penitent, leaving Lady Matilda, then ſixteen years old.

To give a picture of Lord Elmwood, in all theſe trying circumſtances, as well in his conduct to the wife, who had diſhonoured him, as to the daughter, who was his iſſue by that wife, is the main deſign of Mrs. Inchbald's *Simple Story*. It is this that gives unity of deſign to the whole fable, and makes it one unbroken narrative; not two ſtories woven together, which has been erroneouſly obſerved. When Lady Elmwood cloſes her days, the tale is not brought to a concluſion. We are intereſted for her daughter, who is recommended to Lord Elmwood in a pathetic letter, written by the heart-broken mother on her death-bed. We know the auſterity of Lord Elmwood; and curioſity pants to be informed, whether he will remain inflexible to the laſt, or yield, in the end, to the force of nature, and the kind propenſities of the heart. Hence we perceive unity of deſign, and in that ſenſe, *a ſimple ſtory*; *ſimplex duntaxat et unum.*

The characters in this piece are drawn with a true and ſteady pencil. We are not preſented, as is the caſe in many other novels, with an overcharged picture of prominent features, merely to introduce extravagant conduct afterward. The ſeveral perſons are left to unfold themſelves by degrees. *Dorriforth*, who became Earl of *Elmwood*, and his friend *Sandford*, (another clergyman of the Romiſh church,) both produce themſelves gradually in their converſation and in their actions. Sandford is a remarkable character, and artfully exhibited. There is no hurry to anticipate; he is left fairly to develope himſelf; at firſt ſtern, and unamiable: but in the end it is ſeen that, however ſevere, and even ſullen, he is to the follies which, he foreſees, may lead to vice and fatal error, he yet feels com-

paſſion for the unhappy, and is the friend and comforter of penitential ſorrow. In Miſs Milner, (afterward Lady Elmwood,) we have an amiable young lady, with all the beſt propenſities of the heart, but not trained, in the courſe of her education, to the true motives of honour and virtue. In the deſtiny that attended her, we behold, (to uſe Mrs. Inchbald's words,) the effects of an improper education; and, on the oppoſite ſide, what may not be hoped from that ſchool of prudence, though of adverſity, in which her daughter Matilda was bred. This is the moral of the piece. Matilda, Miſs Woodley, and young Ruſhbrooke, are intereſting characters, and nicely touched. The fable abounds with incidents, all following in a regular train, like effects ſpringing from their cauſes; and yet expectation is kept alive, and, though probability is not violated, ſurprize is conſtantly awakened. The narrative is generally pleaſing. The ſecret charm, that gives a grace to the whole, is the art with which Mrs. Inchbald has made her work completely dramatic. The buſineſs is, in a great meaſure, carried on in dialogue. In dialogue the characters unfold themſelves. Their motions, their looks, their attitudes, diſcover the inward temper. The ſentiments are the workings of the ſpeaker's mind; and they have this peculiar advantage, that, while they lay open the heart, they prepare the incidents, and give ſpirit and energy to the work.

Having thus delivered our ſentiments of general approbation on this work, it remains for us to mention a few circumſtances to which we beg leave to object. Firſt, We would adviſe Mrs. Inchbald to pay more attention to her language. We have already obſerved that it is, in general, pleaſing: but we have frequently deſcried, in theſe volumes, marks of haſte and inattention, which have produced errors in grammar and conſtruction. The like want of care has alſo ſuffered the printing to be incorrect:—but this ſame haſte, and apparent deſire of finiſhing the production *out of hand*, to ſpeak in the workman's phraſe, have alſo been the cauſe of Mrs. Inchbald's carying us, too precipitately, from the events of Lady Elmwood's life, and her laſt ſcenes of it, to thoſe of her daughter, many years afterward; thus haſtily vaulting over the occurrences of a period of conſiderable length, and opening the third volume with an abruptneſs that ill ſatisfies the reader's curioſity, or agrees with *coſtume* and probability *. We think alſo, that the total

* In this part, likewiſe, Mrs. I. has committed a remarkable *Iriſhiſm*. Relating the duel between Lord Elmwood and his lady's ſeducer, ſhe ſays that Lord E. was *mortally* wounded: yet ſhe afterward permits him to recover, and leaves him alive and well at the end of the work.

change

change in Lord *Elmwood*'s ſentiments, and the ſubſequent events, conſtituting the *denouement* and concluſion of the work, ruſh on the mind with too much hurry and confuſion. Poſſibly, however, the deciſion which marks Lord E.'s conduct, may render theſe latter proceedings ſo far conſiſtent and appropriate.

ART. XV. *Bell's New Pantheon*; or Hiſtorical Dictionary of the Gods, Demigods, Heroes, and Fabulous Perſonages of Antiquity: alſo, of the Images and Idols adored in the Pagan World; together with their Temples, Prieſts, Altars, Oracles, Faſts, Feſtivals, Games, &c. as well as Deſcriptions of their Figures, Repreſentations, and Symbols, collected from Statues, Pictures, Coins, and other Remains of the Ancients. The whole deſigned to facilitate the Study of Mythology, Hiſtory, Poetry, Painting, Statuary, Medals, &c. &c. and compiled from the beſt Authorities. Richly embelliſhed with characteriſtic Prints. 2 Vols. 4to. pp. 407 and 399. 2l. 2s. in Boards. Bell. 1790.

BEFORE the appearance of this work, a numerous claſs of readers were much at a loſs where to go for occaſional or detached information on any particular point of heathen mythology, which they might wiſh to elucidate. The petty ſchoolbooks, which are current under the name of Pantheons, were much too inſignificant and trifling to anſwer their purpoſe; while thoſe ſources of intelligence which were open to the man of large fortune, and the profeſſed ſcholar, were locked up from the general reader, by his not knowing where to ſeek for them, by their being widely diſſeminated and ſcattered through a number of different volumes, by their being expenſive, and by their being concealed behind the veil of a dead language. In our own tongue, we recollect no tolerable book on the ſubject, excepting Spence's Polymetis; which, beſide that it ſells at a high price, is very confined; and, as Gray, the poet, obſerved, begins at the wrong end of the buſineſs. It is alſo diſguſting to a man of taſte, by its flat and inſipid dialogue.

Under theſe circumſtances, this New Pantheon muſt be very acceptable to many perſons, who will find in it an account, not only of the Greek and Roman mythology, but alſo of that of the northern European pagans, as well as of the Aſiatic, African, and American idolaters; together with many of the Rabbinical, and Mohammedan fables. Several readers will conſider it as no ſmall advantage, alſo, in a publication of this kind, that the whole is arranged in alphabetical order. We have carefully examined a variety of articles; and we are pleaſed to have it in our power to make a favourable, at the ſame time

time that we make a very juſt, report of the merit of the work. It is copious and generally correct; and though, in a book of this nature, which may be conſidered as the firſt of its kind, ſome inequalities and inaccuracies muſt of courſe be expected; yet, on the whole, it is very faithfully and very judiciouſly compiled.

As a ſpecimen of its execution, we ſubmit to our readers the following articles:

'AZRAIL, the Angel of Death. The Mahometans have ſeveral ridiculous traditions concerning this angel. He is ſuppoſed to have been particularly concerned in the creation of Adam. The angels Gabriel, Michael, and Iſrafil, they ſay, were ſent by God, one after another, to fetch, for that purpoſe, ſeven handfuls of earth from different depths and of different colours; but the Earth, being apprehenſive of the conſequences, and deſiring them to repreſent her fear to God, that the creature he deſigned to form would rebel againſt him, and draw down his curſe upon her, they returned without performing God's commands; on which he ſent Azrail, who executed his commiſſion without remorſe; for which reaſon God appointed him to ſeparate the ſouls from the bodies, and he was therefore called the *Angel of Death*. They relate likewiſe, that this angel once paſſing by Solomon, in a viſible ſhape, and looking at a perſon who was ſitting with him, the man aſked who he was? and upon Solomon's acquainting him that it was the Angel of Death, the man ſaid, He ſeems to want me, wherefore order the wind to carry me hence into India: which being accordingly done, the angel ſaid to Solomon, I looked ſo earneſtly at the man out of wonder, becauſe I was commanded to take his ſoul in India, but found him with thee in Paleſtine. This ſtory is told in relation to the Koran, where it is ſaid: *No ſoul knoweth in what land it ſhall die.*'

'DAEMON, a name aſſigned by the ancients to certain ſpirits, or genii, which are either beneficent or injurious. The firſt notion of Daemons was brought from Chaldaea, whence it ſpread among the Egyptians, Perſians, and Greeks. Pythagoras and Thales were the firſt who introduced Daemons into Greece. Plato imbibed the notion, and explained it more fully than the preceding philoſophers. By Daemons he underſtood ſpirits inferior to gods, yet ſuperior to men, which inhabiting the middle region of the air, kept up the communication between the immortals and mortals, carrying the offerings and prayers of men to the gods, and delivering the will of the gods to men. He, however, allowed of none but good and beneficent Daemons, though his diſciples afterwards, unable to account for the origin of evil, adopted the other claſs, who were enemies to men.—There is nothing more common in Heathen theology than theſe good and evil genii, and the ſame ſuperſtitious notion gained admiſſion among the Iſraelites, by their intercourſe with the Chaldeans. By Daemon, notwithſtanding, they did not mean the devil, or a wicked ſpirit, they never took the word Daemon in that ſenſe,

ſenſe, till after perhaps the Babyloniſh captivity, if ſo ſoon*. The word δαιμων is Greek. Theſe Daemons were called by the Phœnicians *Baalim*; for they had one ſupreme being whom they called Baal and Moloch, and various inferior deities called Baalim, which are often mentioned in the Old Teſtament. The firſt Daemon of the Egyptians was Mercury, or Thaut. The ſame author† finds ſome reſemblance between the ſeveral offices aſcribed to the Daemons and thoſe of the Meſſiah. The Platoniſts diſtinguiſh betwixt gods, Daemons, and heroes. The gods are thoſe whom Cicero calls *Dii majorum gentium*, and Daemons thoſe whom we call *angels*. Chriſtians uſe the word in a bad ſenſe, and underſtand by it only evil ſpirits, or devils; and the reaſon of this, as aſſigned by Minucius Felix and others, is, becauſe good ſpirits refuſe the adoration of men, and evil ſpirits alone are the objects of idolatrous and falſe worſhip. Apuleius, defining the nature of Daemons, ſays, they have a rational ſoul, and an aerial body; that they are immortal, and obnoxious to the ſame paſſions with men; that predictions, auguries, divinations, oracles, dreams, and magii, belong to them. Juſtin Martyr ſpeaks of the nature of Angels and Daemons as if he thought them not abſolutely ſpiritual and incorporeal, for which reaſon he attributes ſuch actions to them as cannot be performed without the intervention of a body. He ſays that ſome of the angels, having received from God the government of the world, ſoon became prevaricators of his law, and by the commerce which they had with the poſterity of Adam, engendered what we call Daemons or devils; in which ſentiment he was followed by many of the Fa-

* It does not appear that the Iſraelites ever affixed to the term *Dæmon*, the ſame meaning that we now do to the word *devil*. They do not ſeem to have underſtood it, as denoting a *fallen* being: one who, for his rebellion againſt his Creator, and his wickedneſs in a ſuperior ſtate, was degraded in his nature; exiled from a bliſsful abode; and compelled to take up his reſidence in the horrid regions deſtined for the puniſhment of the wicked, after death;—and though the Hebrews might conſider ſome *dæmons* as malevolent beings, who had a ſupernatural power of injuring men during their lives, we know of no evidence to prove that they thought bad men were to be delivered over to be tormented by them in a future ſtate. *Dæmons*, according to the Jewiſh idea, were *gods*; and not *devils*. Beelzebub, who, in the New Teſtament, is ſtyled "the prince of the *dæmons*," in the Old, is expreſsly called "the *god* of the Ekronites." See 2d of Kings, ch. i. verſes 2—6. In whatever way, therefore, we account for the poſſeſſions recorded in the New Teſtament; whether we ſuppoſe them to be real, or imaginary; on either ſuppoſition, a mere Engliſh reader of the Bible is much miſled by our common tranſlation, which uniformly, and very erroneouſly, renders the word, *devil*; inſtead of rendering it, *dæmon*. *Rev.*

† What author? No author has been mentioned before, excepting Plato; and he, who lived ſo long before the Chriſtian era, could not compare the offices of the dæmons with thoſe of the Meſſiah. *Rev.*

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thers and ancient writers of the church. It was a fabulous notion among the ancient Hebrews that Adam begot Daemons and ſpirits. It being difficult to obtain a ſatisfactory account of the Jewiſh Daemonology in its full extent, an explanation of what was meant by the worſhip of Daemons, will be liable to ſome embarraſſment. According to the diviſion of the Rabbins, this was the laſt ſpecies of idolatry.——There was a particular ſpecies of Daemons, as ſome learned men have imagined, to whom the Iſraelites offered ſacrifice, and theſe were a ſort of evil ſpirits which appeared in deſert places, in the form of goats, and denominated in Scripture *Seirim*, which properly ſo ſignifies: but it is doubted whether the Iſraelites were really guilty of this kind of idolatry: if they were, it ſeems borrowed from the practice of the Egyptians, among whom the goat was held a ſacred animal. "The poets," ſays Minucius Felix, "acknowledge the exiſtence of Daemons; the philoſophers make it a matter of diſpute: Socrates was convinced of it, for he had a Daemon always at hand, by whoſe advice he governed himſelf in all his actions. The Magi are not only acquainted with Daemons, but perform every magical operation by their aid. Theſe impure ſpirits lie concealed under ſtatues and images, and by their influence acquire the authority of a preſent deity, whilſt they inſpire the prieſts, dwell in the temples, direct the entrails of beaſts and the flight of birds, and give out oracles involved in falſehood and ambiguity."—As to Socrates's Daemon, it was nothing more, according to Plutarch, but his own *ſneezing*, and that of others *. According to the doctrine of the Mahometans, there are ſeveral kinds of Daemons: one ſort is called *Ginn* and *Peri*, and are the ſame as we call Hobgoblins and Fairies; others are called *Teicouin*, and are the Parcae or Deſtinies of the Pagans; others are a kind of Meduſae, Furies, and Spectres; and, laſtly, others are the *Schaiathin*, i. e. the devil, and his infernal troop.—The miners of Hungary pretend, that while they are at work in thoſe ſubterraneous places, they often ſee Daemons or ſpirits in the ſhape of little negro boys, but that they do them no other miſchief but now and then extinguiſhing their lamps.'

'ESWARA, the ſovereign deity of the Scyvias, a ſect of the Eaſt India Bramins. He had a wife named *Parvati*. After ſhe was married to Eſwara, her father, intending to perform a jagam or ſacrifice, invited the Devetas, ſuch as the Sun, Moon, and the reſt, but neglected Eſwara, his ſon-in-law, ſaying, "He is not worthy of the honour; he is a fellow that ſubſiſts only upon alms, and has no clothes to put on." Eſwara, they pretend, was preſent, but veiled under a ſhape which preſerved him unknown. Parvati incenſed at this treatment of her huſband, leaped into the fire prepared for the ſacrifice, and was immediately conſumed. Eſwara, exaſperated at the accident, broke forth in a ſweat, of which a drop happening to fall on the earth, there ſprang from it Virrepudra, who

* For an ingenious ſolution of this matter, conſult Mr. Nares's "Eſſay on the Daemon of Socrates;" or our account of it, in our lxviith volume, p. 440.

inſtantly aſked his father what commands he wiſhed him to perform? Eſwara bade him break up the jagam; accordingly Virrepudra falling upon the gueſts, killed ſome, drove others away, kicked the Sun, and beat out his teeth, and ſo thoroughly drubbed the Moon, that her face ſtill retains the marks of his blows *.'

Here's a bawcock!—compared with ſuch a pretty chicken—one who could do all this as ſoon as he was out of his egg-ſhell—what are the Mars's, the Hercules's, and all the bully-rocks of old Greece and Rome? Mere Captain Bobadils, and ancient Piſtols! and yet Europe is made to ring with their fame, becauſe, forſooth, they now and then knocked down a poor animal or two by the help of a great club; and throttled a couple of worms in a cradle. The Big Bens, Mendozas, and the reſt of the worſhipful fraternity of bruiſers, would do well to adopt this ſame *Virrepudra* for their tutelary deity.

In a long article on the ſubject of the ancient ORACLES, we meet with the following obſervations concerning the cauſes to which they were to be aſcribed:

'It is a celebrated queſtion among the learned, whether oracles were a diabolical illuſion, and delivered by evil ſpirits, or mere human artifice and prieſt-craft †. The primitive Chriſtians were the firſt who maintained the former opinion, aſcribing oracles in general to the operations of the devil and his agents; and the reaſons upon which they ground this notion were briefly theſe. 1. Some ſurpriſing oracles ſuppoſed to relate to Jeſus Chriſt; one of which refers to the pilot Thamus, who ſailing in the Aegean ſea, was ordered, by a voice from one of the iſlands, when he came to a certain place, to proclaim, that *The Great Pan was dead.* Thamus having done as the oracle commanded, complaints and groans were heard on all ſides, as of perſons ſurpriſed and afflicted at the news. The oracle was conſtrued to relate to our Saviour's death. Another oracle concerns the emperor Auguſtus, who being old, and thinking to make choice of a ſucceſſor, went to the oracle of Delphi, where he received the following anſwer: "The Hebrew infant, to whom all the gods pay obedience, charges me hence, and ſends me into hell. Depart this temple, and ſay no more." The Chriſtians argued, that theſe oracles could not well be aſcribed to mere human invention. 2. Oracles ceaſed about the time of the birth of Jeſus Chriſt, according to the teſtimony of profane authors themſelves; whereupon the Chriſtians reaſoned thus: "God choſe the Jews to be his peculiar people, and gave up the reſt of the world to the power of the devil and his agents till the arrival of his Son, at which time he deſpoiled them of their power on earth, that there might be

* The ſame ſtory, varied in a very few particulars, is told of Rutrem, under the article *Viſtnu. Rev.*

† To our younger readers, it may not be unacceptable to obſerve, that the former opinion was embraced by Bp. Sherlock; and the latter, by Dr. Conyers Middleton. See page 290 of our ſecond volume. *Rev.*

no obſtacle to the eſtabliſhment of Chriſt's kingdom in all nations. 3. The Platonic notion of demons, and their influence in human affairs, was greatly in vogue among the Chriſtians of the firſt centuries; a ſyſtem which carried this advantage along with it, that it was calculated to convince the Heathens of their falſe worſhip upon their own principles: they were perſuaded there was ſomething ſupernatural in their oracles, and the Chriſtians did not deny it. It was agreed on both ſides, that demons were concerned in the affair, but the Chriſtians were to ſhew them that theſe demons or gods were evil and wicked ſpirits. This was a ſhorter way than to conteſt the miracle itſelf by a long train of enquiries and arguments.——Thoſe who maintain the contrary opinion, and aſcribe oracles to mere human invention, artifice, and prieſt-craft, allege the following arguments: 1. Very little credit is due to the ſtories told of oracles, and there is reaſon to believe the primitive Chriſtians were ſomewhat too credulous in a matter which ſeemed to do honour to their religion. The ſtory of the pilot Thamus is of Pagan origin; and yet Euſebius and other great men gave credit to it, though it is followed in Plutarch by a ſtory ſo ridiculous as is ſufficient entirely to diſcredit it. As to the oracle ſaid to be given to Auguſtus concerning the Hebrew child, it can by no means be admitted: Cedrenus cites it from Euſebius, and at preſent it is not to be found in that author. Beſides, it is certain, that Auguſtus, after the journey he made into Greece, nineteen years before the birth of our Saviour, never returned thither, ſo that he could not receive any ſuch oracle at Delphi. 2. It is falſe in fact, that oracles ceaſed about the time of the birth of Jeſus Chriſt: the oracle of Delphi, the moſt famous of them all, ſubſiſted in the reign of the emperor Julian, above three hundred years after Chriſt, for that prince conſulted it concerning his expedition againſt the Perſians.—In truth, oracles ceaſed only with Paganiſm itſelf; but Paganiſm did not ceaſe with the coming of Jeſus Chriſt. 3. The practices of the prieſts, the manner and circumſtances of delivering oracles, &c. afford ſtrong ſuſpicion of impoſture: the places where they were delivered were generally mountainous, and full of ſubterraneous paſſages and caverns: theſe inſpired horror, and were neceſſary for the pretext of divine vapours and exhalations: the temples had their ſanctuaries, into which none but the prieſts entered, by which means they could carry on the impoſture without fear of a diſcovery: another advantage they had was the diſtinction of days, in which the oracle might or might not be conſulted; this gave them time to take their meaſures, and make the neceſſary preparations: but one of the greateſt ſecrets of the oracles, and which is the plaineſt proof of their impoſture, is the ambiguity of their anſwers, and the art of accommodating them to all events: thus when Croeſus conſulted the oracle of Delphi, whether he ſhould march againſt Cyrus, he received for anſwer, that if he paſſed the river Halys he ſhould overthrow a great kingdom.—With this fancied aſſurance of victory, Croeſus fought with Cyrus, was beaten, and loſt his kingdom.'

We remarked, above, that there were inequalities and inaccuracies in this New Pantheon. Some articles, we think,

are too much enlarged; while others are too brief. The long articles, or rather treatiſes, on *Divination*, *Games*, *Oracles*, *Temples*, would have been better arranged under different heads. On the other hand, to tell us that *Noemon*, *Prytanis*, and many more ſuch worthies, are mentioned by Homer, or Virgil; of what uſe is it? Theſe heroes are not likely to be ſeen, nor ſought, excepting in peruſing Homer or Virgil. Why then inſert the names of men, of whom nothing more could be related, than what the reader already ſees before his eyes?

We did not expect to find *Homer*, *Heſiod*, nor *Confucius*, in a Pantheon. Our reſpect for them makes us wiſh to ſee them claſſed with better company than fabulous beings. Theſe articles belong to Hiſtory, or Biography; and ſo do thoſe of *Amaſis*, *Clœlia*, *Paulina*, and ſome others. *Buthrotum*, *Byblus*, *Byrſa*, *Colchis*, *Creta*, *Dulichium*, &c. belong to Geography; and though *Europe*, *Aſia*, *Africa*, *Britannia*, *Germania*, &c. are ſometimes emblematically repreſented on coins and medals, yet they were not conſidered as real beings, any more than many of our modern perſonifications. It may be ſaid, that it is uſeful to ſuch as ſtudy coins, &c. to know the ſymbols by which theſe countries are deſignated. It is ſo: but there are numiſmatical books and dictionaries enough to anſwer the purpoſe of ſuch ſtudents, who will never ſeek for what they want, of this kind, in a Pantheon. *Amphictyons*, *Apaulia*, *Areopagus*, *Baſtuarii*, *Chlamys*, *Circumpotatio*, *Feciales*, *Pater patratus*, &c. belong to dictionaries of the rites and cuſtoms of antiquity. *Chiromantia*, *Idolothyta*, *Mythology*, *Pagan*, *Polytheiſm*, *Theogony*, &c. are mere explanations of terms; and belong to etymology. The firſt of theſe words is alſo erroneouſly explained. It is ſaid to be 'the art of foretelling events by inſpecting the lines of the *head*,' inſtead of the *hand*. Beſide, we believe the art itſelf to be of modern invention. It is not enumerated in this work among the ancient modes of divination.

An article is allotted, with no great propriety perhaps, to the Jewiſh month *Ab*, or as it is ſometimes called *Abib*, and its faſts: but if this had any claim to be mentioned in ſuch a work, certainly *Niſan*, *Yibar*, and the reſt of the Jewiſh months had an equal claim. Of the *Gnomes*, we have a particular account: but, on turning to the *Sylphs*, we are referred to *Auræ*, under which title we find nothing more about the Sylphs than theſe few words at the beginning of the article: 'the auræ were a ſort of aerial beings reſembling the Sylphs of our own poetry.' No mention is made of the other beings of the Roſicruſian philoſophy. None of *Urda*, *Valdandi*, and *Skulda*; the Scandinavian *Parcæ*, or Weird Siſters. Nothing is ſaid of *Balder*, *Frea*, or *Friga*, *Loh*, and others of the Northern mythology: nothing of

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the *Egregori*, *Azäel*, *Shambozai*, or *Semiazas* of the Rabbinical mythology. Under the article *Alcithoe*, ſhe and her two ſiſters, *Arſinoe* and *Leuconoe*, are named as the three daughters of *Minyas*, or *Mineus:* but under the word *Mincides*, theſe daughters are named *Leuconoe*, *Leucippe* and *Alcithoe*; and the two former are ſaid to have been called, by Ovid, *Clymene* and *Iris*. To the words *Minyas*, *Leuconoe*, *Leucippe*, and this *Iris*, no articles are aſſigned. Under the word *Clymene*, a fifth of that name is ſaid to have been the daughter of *Mynias*, and mother of *Atalanta*, by *Jaſus*. Here both the father's and the huſband's names are wrongly ſpelled. At the end of the article *Alcithoe*, there ought to have been a reference to *Mineides*, under which laſt ſome additional particulars of the ſtory are recorded. *Siaka*, the ſynonymous title of *Budha*, is omitted. Under the article *Aphthas*, we read: 'See Opas,' which latter name is not to be found. No account is given of *Zamban-Pongo*, the god of heaven, a ſuperior deity of the Africans; though an article is allotted to the *Mokiſſos*, or genii, who are ſuppoſed to be ſubordinate to him. *Philonis* is ſaid to be an 'appellative of *Chione*, whom Diana rendered immortal;' from which, a reader muſt conclude that Diana, for ſome reaſon or other, had conferred a ſignal reward on this nymph: but, on turning to *Chione*, we find, on the contrary, that Diana put her to death, becauſe ſhe inſolently attributed the chaſtity of that goddeſs to a want of perſonal charms. Under the article *Argonauts*, *Athamas* is ſaid to have divorced his wife Ino for the ſake of *Nephele*, who was diſcarded in her turn for the repudiated Ino: but under the article *Ino*, Nephele is called the firſt wife of Athamas; and under the article *Phryxus*, we are told that Athamas married Ino on the death of Nephele. *Liber*, one of the names of Bacchus, is ſaid to be derived from λυω, while no etymology is aſſigned to *Lyæus*, which is really derived from that word. Under the article *Brama*, we are told that his brother *Rutrem* had no particular functions allotted to him: but under the articles *Paraxaſti*, and *Viſtnu*, it is ſaid to be Rutrem's office to deſtroy what his two brothers created and preſerved.

In many articles, we meet with much of the frigid conceit and canting quackery of petty artiſts and dilettanti, who pretend to diſcover a multitude of beauties and hidden expreſſions, in minute and inſignificant parts of a ſtatue, or of a picture, which are abſolutely inviſible to any eye but their own; and of which the moſt diſtant conception probably never entered the head of the ſtatuary, nor of the painter. This is applicable to what is ſaid of the Belvidere Apollo; and of the mutilated ſtatue of Hercules, known by the name of *Il Torſo*; and of ſome other ſtatues. Laſtly, it would have been a great improvement to

this work, if the compiler had annexed his authorities to the different articles; and had informed the reader where he might ſeek for farther intelligence, as well as for confirmation of what was already advanced.

Our readers are not to ſuppoſe, that theſe few remarks are made with any deſign of lowering the reputation of the preſent work. If what we have ſaid be ſo underſtood, it will be underſtood in a way very foreign to our intention; which is not to depreciate, but to render more perfect, the New Pantheon. Notwithſtanding the inaccuracies which we have pointed out, we fairly can, and therefore do, recommend this dictionary as a uſeful and good book, deſerving of public patronage.

The plates, which are 37 in number, ſeveral of them containing many ſeparate engravings, are of unequal merit. Some are very good, and a few are very poor.

ART. XVI. *Mathematical Memoirs* reſpecting a Variety of Subjects. Vol. II. By John Landen, F.R.S. 4to. 8s. ſewed. Wingrave.

THE principal ſubject of theſe memoirs, is that *rotatory* motion of a body, by which it turns about ſome axis paſſing through its centre of gravity, while this centre is carried by a *progreſſive* motion along ſome right or curve line. The author had particularly conſidered this progreſſive motion, in the *firſt* volume of his *Memoirs*, publiſhed in 1780, and of which an account has been given in our 65th vol. p. 23, *&c.* This is a ſubject, which has alſo been diſcuſſed by other writers: but the *rotatory* motion of bodies, particularly with reſpect to the moſt curious and important caſes of it, has not been ſo copiouſly and ſo accurately treated. The theory of this motion has not been ſufficiently regarded in our own country; and though many eminent mathematicians of other nations have directed their aſſiduous attention to it, yet Mr. Landen apprehends, that they have adopted falſe principles, and deduced very erroneous concluſions. To inveſtigate and eſtabliſh the true doctrine of this kind of motion, is the principal deſign of the author in theſe memoirs. Accordingly, in the 10th memoir, (the firſt that occurs in this volume,) he conſiders the *rotatory* motion of a body revolving with a flat face on a horizontal plane, about a vertical axis, after having been ſtruck by a ball moving on the ſame plane.

In the 11th memoir, he inveſtigates the compound *rotatory* motion of a ſphere.

The 12th memoir contains improvements in the theory of the *rotatory* motion of bodies. Theſe improvements chiefly relate

late to the motion of a body revolving about a point, ſupported by a horizontal plane, on which that point is at liberty to ſlide, without any other reſtraint than that which naturally ariſes from the gyration of the body.

The ſubject of the 13th memoir, is the preceſſion of the equinoxes; to which the author has applied, in a manner both curious and uſeful, the principles previouſly eſtabliſhed. This memoir comprehends two propoſitions. 1ſt, From the mean motion of the nodes of the lunar orbit, produced by the ſun's action on the moon, to find the preceſſion of the equinoxes, cauſed by the action of the ſolar force on the protuberant matter of the earth above its greateſt inſcribed ſphere. The principal miſtake of Sir Iſaac Newton, in his proceſs for the ſolution of this problem, (*Princip. lib.* iii. *prop.* 39.) ariſes from not conſidering the centrifugal force of the particles of the revolving ring of moons (mentioned in the computation,) acting in oppoſition to the ſolar force; while ſuch ring has a tendency to revolve about a momentary axis, in conſequence of the compound motion which it muſt neceſſarily have, on becoming rigid, agreeably to the ſuppoſition. From the reſult of the author's computation, the preceſſion appears to be nearly 21″ 12.‴—In the *ſecond* propoſition, he proceeds to deduce the preceſſion of the equinoxes, cauſed by the ſolar force acting on the protuberant matter of the earth above its greateſt inſcribed ſphere, by a direct computation of the effect of that force on that matter, without any reference to the lunar motion. By this method of computation, the annual preceſſion, ariſing from the ſolar force, comes out=21″ 7‴, which nearly agrees with Mr. Simpſon's computation from very different principles, in his *Miſcellaneous Tracts*:—but Mr. Landen obſerves, that Mr. Simpſon's reaſoning is faulty, though one error is nearly counterbalanced by another. In this memoir, the earth is ſuppoſed to be of uniform denſity: but as this is not really the caſe, the concluſions deduced from this ſuppoſition muſt be corrected from obſervations. By the correction propoſed by Mr. Simpſon, the above preceſſion of 21″ 7‴ is reduced to $14\frac{1}{2}$″. Sir Iſaac Newton (*ubi ſupra*) makes the quantity of the annual preceſſion, depending on the ſun, to be no more than 9″ 7‴ 20ᶦᵛ, which is not half of what Mr. Simpſon and Mr. Landen have found it to be.

The 14th memoir inveſtigates the initial ſpontaneous axis of rotation of a body impelled to revolve in free ſpace.

In the 15th memoir, the author conſiders the *rotatory* motion of a body revolving, without reſtraint, about any axis paſſing through its centre of gravity; and in the 16th memoir, he compares the rotatory motions of bodies of different forms.

The 17th memoir ſupplies ſome new theorems for computing the roots of cubic equations.

On the whole, this volume is a valuable addition to the ſtock of the mathematical reſearches on the ſeveral ſubjects to which it relates. We cannot cloſe the article, without lamenting the loſs which ſcience has ſuſtained by the death of the ingenious author, ſince the publication of this work.

MONTHLY CATALOGUE,

For APRIL, 1791.

QUESTION of PARLIAMENTARY IMPEACHMENTS.

Art. 17. *Letter on the Continuation of Impeachments* after a Diſſolution of Parliament. 8vo. pp. 18. 1s. Debrett. 1791.

We cannot much commend either the temper or the arguments diſplayed in the Letter before us. It contains a very acrimonious attack on Mr. Chriſtian's "Examination of Precedents and Principles," &c.*. Some of Mr. C.'s poſitions are miſ-ſtated or miſunderſtood. The letter-writer's idea, that a new parliament, in determining whether an impeachment, begun in a former parliament, ſhall continue or abate, is to be guided by the circumſtances of the caſe, and not by what other parliaments have done before them, is looſe and dangerous. In our opinion, it is their duty to *declare* the law and uſage of parliament, and not to *make* the law for a particular purpoſe; and we believe that they who concur with the letter-writer in the reſult of the whole queſtion, namely, that the impeachment ſtill continues, will not feel themſelves much indebted to him for his aſſiſtance.

Art. 18. *Review of the Arguments in favour of the Continuance of Impeachments*, notwithſtanding a Diſſolution. By a Barriſter. 8vo. pp. 123. 2s. 6d. Clarke, Portugal-ſtreet.

We have peruſed this pamphlet with ſingular ſatisfaction; and we have no heſitation in declaring it to be the moſt clear, candid, and maſterly diſcuſſion of the ſubject, that has yet fallen under our notice. The author modeſtly owns, that a great part of the facts and arguments are drawn from the debates in the Houſe of Commons; and though this may take from the originality of the publication, it adds, in our opinion, greatly to its value: for we have here, preſented in one connected form, the whole ſtrength of the arguments that bear on the queſtion.

From the examination of the precedents themſelves, the author is ſtrongly of opinion that the point has already been decided; and that theſe precedents afford clear authority to ſupport the continuance of the impeachment:—but, ſuppoſing that the precedents are ſo equally balanced, as to leave a doubt on the ſubject, he

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* See our laſt Review, p. 335.

proceeds

proceeds to conſider how the caſe would then ſtand. He ſays that it muſt, of neceſſity, be admitted that, at this day, writs of error, and appeals, and all matters in which the Lords act in their judicial capacity, excepting this in queſtion of impeachments, do not abate on a diſſolution of parliament, any more than on a prorogation: that impeachments do not abate on a prorogation; and that the three following rules reſpecting their proceedings may be fairly collected:

1. That all *judicial* proceedings, when once lodged in the Houſe of Lords, remain in full force, not only from ſeſſion to ſeſſion, but from parliament to parliament:

2. That all *legiſlative* proceedings are terminated with the ſeſſion; And,

3. As a corollary from theſe propoſitions, that a prorogation and a diſſolution, (as far as they affect buſineſſes in their houſe,) are equivalent to each other, and are the ſame thing.

Being in poſſeſſion of theſe general rules, under which the caſe of impeachments would naturally be comprehended, the author inſiſts that it is incumbent on thoſe who contend for the exception, to ſupport it by argument; and he proceeds to diſcuſs what effect a diſſolution can have, either on the court, on the proſecutor, on the proceedings, or on the accuſed, ſo as to be deemed ſufficient to diſcontinue an impeachment.

The author having fully diſcuſſed theſe points, and having declared his opinion, that the impeachment is ſtill pending, concludes his pamphlet with ſome obſervations on the weight that is due to thoſe very eminent lawyers, who ſupported the contrary propoſition in the Houſe of Commons; and this point he treats with ſo much delicacy and judgment, that we ſhall conclude the preſent article with citing his own words:

'When I think of the men from whom theſe objections have principally come, and feel (as I do feel) thoroughly ſatisfied in the integrity of their intentions, and fully convinced of the ſtrength of their underſtandings; when I further think how painful a diſcharge of their duties it muſt have been, to have contended againſt the inclination of thoſe friends, with whom they generally act, and againſt the weight of the moſt tranſcendent abilities, for what, to common underſtandings, appears inconſiſtent with every deſirable end of juſtice; I cannot but acknowledge an apprehenſion, that they muſt have proceeded upon ſome grounds, which were beyond the reach of my comprehenſion.

'But in doing juſtice to their characters for integrity and underſtanding, we muſt remember that juſtice is alſo due to the cauſe —and that the authority of the man ſhould not be ſuffered to ſupply the deficiency of his arguments.

'And upon the review of theſe obſervations, when it appears that a fair examination of the precedents affords deciſive authority for the continuance, or if there is a doubt upon them, that upon analogy and principle it is moſt clear, and that the arguments to the contrary are unſound and defective; the public will probably concur with the Houſe of Commons in concluding, that it is a moſt

indiſputable

indiſputable propoſition of clear, conſtitutional, parliamentary law, that impeachments do not abate upon a diſſolution of parliament.'

Art. 19. *Eſſay on the Effect of a Diſſolution of Parliament on an Impeachment by the Houſe of Commons*, for high Crimes and Miſdemeanors. By Capel Lofft. 8vo. pp. 83. 2s. Johnſon.

Mr. Lofft's ardent zeal in the cultivation of conſtitutional knowlege, muſt be well known to many of our readers; and he has now turned his attention to the queſtion reſpecting Mr. Haſtings's impeachment. This queſtion, he declares, muſt depend on the precedents; and if theſe ſhall be found doubtful, on the conſtitution and powers of the two Houſes; on the nature and end of this mode of trial; and on the means moſt ſuitable to the attainment of that end, which is, juſtice to the party accuſed, and to the public. The reſult of his inveſtigation is, that the impeachment continues unabated by the diſſolution of parliament. On the whole, this is a very ſuccinct and luminous eſſay, and is written with great ſpirit and vigour of ſentiment. Mr. Lofft treats it as a queſtion, in which 'ſtrict precedent and legal analogy, the ſpirit of the conſtitution, the moſt unexceptionable and comprehenſive policy, the firmeſt, cleareſt, and moſt deciſive reaſon, and the ſacred claims of juſtice,' appear to him to concur; and he leaves the reſult of his reſearches to the judgment of thoſe, whom it may in any degree aſſiſt in ſatisfying themſelves, whether the termination of an impeachment by the diſſolution of parliament, or its continuance, be the better proved, the more ſafe, and the more conſtitutional doctrine.

Art. 20. *State of the Queſtion*, how far Impeachments are affected by a Diſſolution of Parliament. 8vo. pp. 156. 2s. 6d. Egertons.

The author of this tract appears to be fully ſenſible that it comes too late in the diſcuſſion of the ſubject, to entitle him to any great claim to originality, either of argument or illuſtration: but as a different arrangement of the ſame materials, and placing the arguments in different lights, may have ſome effect, he has thought proper, though with much modeſty, to produce his ſentiments to the public. He concurs in the concluſion adopted by the two foregoing writers. That part of the ſubject which relates to precedents, is diſcuſſed with laborious attention, and great minuteneſs of inveſtigation; and we apprehend that Mr. Chriſtian, to whoſe publication he frequently alludes, will find it no eaſy matter to anſwer him.

IMPEACHMENT OF MR. HASTINGS.

Art. 21. *The Speech of Major Scott* in the Houſe of Commons, 14th Feb. 1791. With authentic Copies of the Orders, iſſued by the Board of Controul, in approbation of thoſe Syſtems that are pointedly condemned in the Articles of Impeachment, voted by the late Houſe of Commons. And Extracts from the Journals, proving the Increaſe of the Revenues of Bengal during the Adminiſtration of Mr. Haſtings. 8vo. pp. 38. 1s. 6d. Debrett.

The indefatigable Major Scott vindicates his friend, Mr. Haſtings, from the ſuppoſed guilt of a breach of treaty with the Begum, by

by ſhewing that Lord Cornwallis has violated a ſolemn treaty made with the Nabob of Arcot; a meaſure, Major Scott contends, infinitely ſtronger than any Mr. Haſtings ever took; and that Lord Cornwallis has received the ſupport of Mr. Dundas, THE INDIA MINISTER, as he is here called, while he (Mr. Dundas) votes for the continuance of the impeachment againſt Mr. Haſtings. This argument, our readers will perceive, is rather *argumentum ad hominem*, and more adapted to produce an effect in a popular aſſembly, like the Houſe of Commons, than to carry conviction in the cloſet. On ſimilar grounds, Major Scott defends both the arrangement made by Mr. Haſtings with the Nabob Vizier, and the contracts drawn, during the laſt war in India. He aſſerts that the expences of the war in which we are now engaged, are on a ſcale far beyond any former war; and that, in particular, the bullock-contract at Fort-St. George is about 15 per cent. higher than that of Bengal, under Mr. Haſtings's government; with this addition, that there are, in the Carnatic army, above 40,000 bullocks, whereas the number for the whole Bengal army was only 6700.

Art. 22. *Letters to Mr. Dodſley*, by Major Scott, in Refutation of certain Miſrepreſentations contained in the Hiſtorical Part of the Annual Regiſter for 1788. With an Appendix, containing various important Papers, not inſerted in the Annual Regiſter. 8vo. pp. 39. 1s. Stockdale. 1791.

Major Scott is as ſevere in his animadverſions on the publiſher of the Annual Regiſter, for certain partialities with which he charges the writer of that work, in his reports of the proceedings on Mr. Haſtings's impeachment, as he has hitherto been in vindicating that gentleman againſt his proſecutors; and we own ourſelves ſorry to find him pointing his artillery againſt a worthy bookſeller; becauſe Major Scott is not an enemy to be deſpiſed. Mr. Dodſley we believe to be an honeſt fair dealing man of buſineſs; and we may venture to pronounce him wholly unconſcious of the offence imputed to *him*. The truth of the matter is, the political department of the chronicle in queſtion has long been ſuppoſed to be conducted by the principal manager of this trial; and Major Scot uſes the name of the bookſeller for convenience: well knowing that all which he addreſſes to the vender of the book, will be underſtood and applied to the reputed writer; and that he could take more freedoms with the former, than he perhaps choſe to do immediately with the latter.

Major Scott never miſſes an opportunity for expatiating on the ſingular nature of this proſecution. 'To arraign a Britiſh governor at the bar of a court of juſtice, for bringing deſtruction on a great kingdom; to keep him at that bar for three years, while the miniſter was telling parliament each year, that the ſame kingdom had been in a progreſſive ſtate of improvement under that Britiſh governor; and which is much more than telling them ſo, proving it by the evidence of figures; are circumſtances ſo extraordinary in their nature, that they will hardly obtain credit with poſterity.'

Is there not reaſon then to admire the fortitude that can ſo ſteadily purſue its purpoſe, through all difficulties, heedleſs of that admonition in ſcripture, which declares *it hard to kick againſt the pricks?*

FRENCH

FRENCH REVOLUTION.

Art. 23. *Temperate Comments upon intemperate Reflections:* or a Review of Mr. Burke's Letter. 8vo. pp. 67. 2s. Walter, Piccadilly. 1791.

This reviewer aſcribes Mr. Burke's prejudices againſt the French revolution, to the exceſs of his humanity; ſhocked by thoſe calamitous, and horrid, no doubt, but, at the ſame time, few in number, and inevitable, outrages committed by the ungoverned fury of an emancipated populace, eager to revenge the inſults and the injuries which they had ſo long and ſo patiently endured; and to his education at St. Omer's, which he thinks muſt have inſpired the Right Hon. Gentleman with a partiality in favour of the Roman catholic faith.

His comments are principally confined to what has been done by the National Aſſembly, and to the cauſes of their conduct. Of Mr. Burke's general principles of government, civil or eccleſiaſtical, he takes little notice; ſeeming to think theſe, and what is ſaid of the Engliſh revolution, the beſt parts of the book. The Britiſh conſtitution, both in ſtate and church, (with the ſingle exception of the inadequate repreſentation of the commons, which he juſtly reprobates,) he deems, with Mr. Burke, to be a model of perfection. His attachment to it is ſo ſtrong, that he here loſes ſight of his temperance: conſidering it as ſomewhat criminal to diſapprove of, or diſſent from, any thing eſtabliſhed, religious, or civil; and ſtigmatizing thoſe who do ſo, as *aliens*, and *factious prieſts*.

That the French did not adopt ſome middle way between deſpotiſm, and the entire ſubverſion of their old government; that they did not accommodate their reform to the plan of the Engliſh conſtitution; he ſuppoſes to be the effect of neceſſity. The court and the Ariſtocratical party had formed a deſign to diſſolve the National Aſſembly; and to get rid of their fiſcal difficulties by a general bankruptcy, preceded by a war with England. Theſe dark and deſtructive deſigns, he ſays, compelled the Aſſembly and the nation to go the lengths which they have gone, for their own ſecurity.

On the ſubject of appropriating the revenues of the church to reduce the debt of the ſtate, he cenſures Mr. Burke as being much too violent and intemperate, when he calls it ſacrilege, rapine, and robbery. To maintain that the property of the clergy, as a body corporate, is as ſacred as that of individuals, is, he ſays, a libel on the paſt conduct, not only of England, but of Scotland, Holland, the reformed ſtates of Germany, and moſt of the proteſtant powers in Europe: all of which have, for various purpoſes, at various times, aſſumed a right of diſpoſing of that property; and have ſhewn, by their conduct, that they conſidered it as the property of the public. To take away the ſuperfluities of the clergy,—who, by ſuch a meaſure, would loſe only a portion of a life eſtate,—or to take away the all of the public creditor, or ſtockholder,—who would thus have nothing left of a perpetuity, the ſole dependence of himſelf and his family in generations to come,—was the alternative to which the French nation was reduced. They have therefore wiſely lowered the

the exorbitant incomes of the ſuperior clergy; at the ſame time that they have raiſed thoſe of the inferior, who were deſtitute of a maintenance, while their brethren were rioting in profuſion; and after every diminution, the reformers have left to the church a revenue of between five and ſix millions ſterling; which makes them a more wealthy body than any proteſtant clergy in the world, that of England excepted.

Our temperate commentator alſo juſtly expoſes Mr. Burke's caricature of the National Aſſembly: applauds its lenity toward the refugees, in permitting them to draw, unmoleſted, thoſe pecuniary reſources from their native country, which they employ in caballing againſt the ſovereign will and power of a moſt decided majority of its inhabitants: admires its wiſdom in the conſtitution of the new repreſentation; commends the abolition of the ancient parliaments, and of ſome oppreſſive modes of taxation; and juſtifies the army for refuſing to draw the ſword in the cauſe of deſpotiſm.

What is urged on theſe ſeveral points, though not marked by any great acuteneſs nor profundity, diſcovers good ſenſe, and a love of liberty, in the author; whoſe ideas would have appeared to greater advantage, if he had been leſs ſolicitous to dreſs them out in verboſe language, which ſometimes confounds by obſcurity, and ſometimes offends by affectation.

Art. 24. *Strictures on the Letter of the Right Hon. Edmund Burke,* on the Revolution in France; and Remarks on certain Occurrences that took place in the laſt Seſſion of Parliament relative to that Event. 8vo. pp. 59. 1s. 6d. Johnſon. 1791.

Taking an oppoſite path to that of the Temperate Commentator, this writer (who, in a pamphlet which he publiſhed on the Teſt Act, [ſee Review for Auguſt laſt, p. 471,] called himſelf a diſſenter;) pays very little attention to the French affairs, but confines himſelf chiefly to matters at home, and examines ſome of Mr. Burke's general principles of civil and religious polity. He differs alſo from the Commentator, as to the motive of Mr. Burke's violent declamation againſt the French revolution; which he ſuppoſes to proceed, not from wounded feelings of humanity, but, partly from the apprehenſions of the ſenator, leſt that revolution might introduce a parliamentary reform in this country; which would affect the intereſt of himſelf and his Ariſtocratical friends; and partly from reſentment againſt the diſſenters, and the other friends to liberty, who oppoſed Mr. Fox's India bill, and thereby eventually deprived Mr. Burke of a ſhare in the patronage and diſpoſal of twelve hundred thouſand pounds *per annum.*

Accordingly, this author employs the greateſt part of his ſtrictures in vindicating the political principles and conduct of his diſſenting brethren: in evincing the expediency and neceſſity of a parliamentary reform; and in expoſing the ignorance and vice that have over-run the world from the once univerſal, but now pretty generally exploded, and daily more and more declining, practice, which Mr. Burke would revive, of making all men draw their knowlege from the general bank and capital of nations and ages; inſtead of putting them to live and trade, each on his own ſtock of reaſon, and private

judgement. As a counterpart to the parallel between Hugh Peters and Dr. Price, he inſtitutes a compariſon between the violence of Judge Jefferies preſiding at the trial of Mr. Richard Baxter, and the intemperance of Mr. Burke arraigning the Doctor at the tribunal of the public.

On the ſubject of amending the repreſentation of the Commons, the author, with great truth, obſerves, that Mr. Burke's own principles, of admitting no popular rights but ſuch as can be deduced from *ancient cuſtom, precedent, and inheritance,* (unfriendly as that principle, in many inſtances, is to general liberty,) will not ſupport him in his oppoſition to that moſt juſt and neceſſary meaſure. Since the privilege of ſending deputies to parliament was annexed to the places which now enjoy that right, time has made, and it will ſtill continue to make, vaſt alterations in the relative importance of different towns and cities; raiſing ſome, which were formerly inſignificant, to great population and wealth; and ſinking others, which once were eminent, into deſolation and ruin. Unleſs, therefore, the right of election be transferred, and the repreſentation altered, from time to time, ſo as to correſpond to the viciſſitude of human affairs, the Houſe of Commons, in a ſeries of years, inſtead of being, what it was in the days of our forefathers, a *real* repreſentation of the people, muſt neceſſarily become, as Dr. Price ſaid, a *mockery* and a *nuiſance.* In this caſe, poſterity will be ſo far from poſſeſſing a conſtitution, which they *inherit* from their anceſtors, that the conſtitution will be totally changed. Inſtead of being compoſed, as it originally was, of the three eſtates, King, Lords, and Commons, it will conſiſt only of the firſt two: for a nominal Houſe of Commons, appointed for decayed boroughs, by the Crown, or by the Ariſtocracy, is no Houſe of Commons; or rather, it is worſe than none; and thus the wiſdom and excellence of the Britiſh government, celebrated and admired, above all things for that which is indeed its eſſence, a legiſlature formed by an equal balance of three *free* and *independent* branches, would be no where to be found but in the books of theoriſts. If, therefore, Mr. Burke would be conſiſtent with himſelf, and would really preſerve inviolated the *inheritance* of our *ancient* conſtitution, he ought to be an advocate for a parliamentary reform.

Indeed we have often wondered that the whole body of the people, every claſs and deſcription of men, are not more alive to the queſtion of a free and equal repreſentation; the moſt important and comprehenſive of all queſtions. Weighed againſt this, the contentions about pulling down one miniſter and ſetting up another; about repealing an old tax, and ſubſtituting a new one; about the wiſdom of this particular law, and the folly of that; which are purſued ſo eagerly, appear to us lighter than the duſt upon the balance. The queſtion of repreſentation is of ſuch magnitude, that, if it has proper attention, it will furniſh a remedy for every evil; if neglected, it will open a door for every miſchief.

Toward the cloſe of his ſtrictures, the author touches ſlightly on ſome eccleſiaſtical matters, as to the right of the ſtate to meddle with the revenues of the church. He maintains that, if the ſtate has

has a right to form a national church eſtabliſhment, it poſſeſſes an equal right to appoint the nature and quantum of the proviſion proper for its ſupport: he reminds the clergy, that tithes were originally granted for two purpoſes; the ſupport of the poor, as well as the ſupport of the church: that the maintenance of the poor was an eccleſiaſtical concern: that a fourth part of the tithes, in every pariſh, was ſet apart for that uſe: that there was then no other proviſion made for the poor: that the clergy have now engroſſed this fourth part of the tithes, which he eſtimates at five hundred thouſand pounds *per annum*, to themſelves, and contribute to the poor only a proportionate ſhare of the parochial aſſeſſments; nearly the whole of which is raiſed from the landed property, and amounts to one million five hundred thouſand pounds; and, as his eſtimate of the whole of the church revenue, which, in his pamphlet on the teſt-act, he rated at between three and four millions annually, has been thought to be exaggerated, he declares his intention ſhortly to lay before the public ſuch information as will confirm the truth of his calculation.

Art. 25. *Compariſon of the Opinions of Mr. Burke, and Monſ. Rouſſeau*, on Government Reform, and Strictures on the Anſwers to Mr. Burke. 8vo. pp. 56. 2s. Lowndes, Drury-lane. 1791.

We never predict favourably of a writer's judgment and ſenſe, who approaches us with a declaration, that he is ſuperior to thoſe frailties which are the common lot of all mankind. When, therefore, at the opening of his performance, this author told us, that he 'might claim exemption from prejudice,' we felt our expectations conſiderably abated: but ſtill we did not conceive that matters would turn out ſo ill as we afterward found them: we did not imagine that he laboured under the groſſeſt of all prejudices, that of ſuppoſing himſelf qualified to write on the higheſt ſubjects, without being furniſhed with the requiſites neceſſary to write with propriety on the loweſt; that is, without a competent knowlege of orthography, grammar, and the elements of ratiocination. He declares himſelf 'a *convert* to Mr. Burke's book,' and ſays, he is 'proud of his new faith.' We will venture to ſay, that Mr. Burke will not be proud of his new diſciple. Romantic and extravagant as the Right Hon. Gentleman may be thought, by ſome who have not ſcrupled to ſtyle him a *Don Quixote*, we believe there is no one, even of thoſe who think him the wildeſt, that will ſuſpect him of having had any hand in the appointment of ſuch a *Sancho* as this to be his 'Squire.

The compariſon between Mr. Burke's Reflections, and Rouſſeau's Tract on the Government of Poland, is about as juſt and ingenious, as honeſt Fluellen's compariſon between Macedon and Monmouth: "There is a river in Macedon; and there is alſo moreover a river at Monmouth: it is called Wye at Monmouth; but it is out of my prains, what is the name of the other river; but 'tis all one, 'tis ſo like as my fingers is to my fingers, and there is ſalmons in both *."

* Shakſpeare's Hen. V. Act iv. ſc. 7.

As

As to the ſtrictures on Mr. Burke's opponents; which are very impartially divided between the ladies and the gentlemen, Meſdames Wollſtonecraft and Macaulay, and Meſſrs. Rous and Lofft; they would diſgrace a common newſpaper.

Art. 26. *Reflections upon Reflections*, including ſome Obſervations on the Conſtitution and Laws of England; particularly on Preſſing, on the Exciſe, on Libels, &c. in two Letters to the Right Hon. Edmund Burke, in anſwer to his Pamphlet. By Robert Woolſey, Gent. 8vo. pp. 101. 2s. 6d. Stewart. 1790.

Of theſe two letters, the firſt chiefly conſiſts of a bundle of *ſcraps:* ſuch as men, filled with ideas of their own wit and cleverneſs, often write in the margin of whatever books they read. We will give a ſpecimen or two of Mr. Woolſey's annotatiunculæ on the different pages of Mr. Burke's book: 'Page 1 to 3. Exordium.'—'Page 7 to 13. A great bundle of metaphyſics and general ſtuff.'—'Page 13 to 16. Irrelevant farrago.'—'Page 112 and 113. Don Quixote and Dulcinea del Toboſo.'

Such *Reflections* as theſe, even when they occur in the margin, where they are moſt expected to be found, are treated, we have obſerved, in general, as no better than the impertinent effuſions of a ſcribbler; and we do not imagine, that the collecting them into a pamphlet, will tend to procure them a greater degree of the public favour.

The other letter is an ironical panegyric on ſeveral particulars of the Britiſh conſtitution; and more eſpecially on thoſe laws which relate to the ſubjects mentioned in the title-page. It is intended to ſhew, that this conſtitution is not ſuch a model of perfection as Mr. Burke would have the world believe. If we ſhould allow, as we do, that there is ſome truth and juſtice in ſeveral of Mr. Woolſey's obſervations, yet we cannot admit this to be a ſufficient atonement for his great rudeneſs and want of breeding, in the firſt letter; and for his extreme coarſeneſs and indelicacy, in the ſecond—things which, though they might be overlooked in a clown, are inexcuſable in one who tells us, at his firſt approach, that he is a *gentleman!*

ANIMAL MAGNETISM.

Art. 27. *Animal Magnetiſm examined:* in a Letter to a Country Gentleman. By John Martin. 12mo. pp. 69. 1s. Stockdale. 1790.

It ſhould ſeem, from this publication, that the ſpirit of controverſy is the higheſt, where the parties underſtand leaſt of the ſubject in diſpute: accordingly, we find Mr. Martin writing about *animal magnetiſm*, when he confeſſedly knew nothing of its nature. As ſoon as the ſecret was divulged to him, he ſeems, and we think rightly, to have loſt all views of reaſoning in the buſineſs. What then is the *ſecret?* Take it in his own words.—'There muſt be, 1ſt, Self-abſtraction, 2d, Attention, 3d, Intention, 4th, Affection or Deſire, 5th, Sympathy, 6th, Volition, 7th, Confidence;' and this is the 'grand ſecret of magnetiſm.'—*Riſum teneatis!*

Art.

Art. 28. *The Examiner examined*, in ſix Letters to the Rev. John Martin, on the Subject of his Letter entitled *Animal Magnetiſm examined*. By the Analyzer. 12mo. pp. 71. 1s. Mathews. 1791.

We think that 'the Analyzer' might have employed his time to better purpoſe, than in compoſing theſe letters: his numerous quotations from ſcripture would have appeared more applicable on other topics. We recommend him to follow the advice which he offers to his antagoniſt, and to 'ſtudy in future to be quiet and to do his own buſineſs.'

Art. 29. *The Secret revealed*; or Animal Magnetiſm diſplayed. A Letter from a young Lady to the Rev. John Martin. 12mo. pp. 12. 2d. Hawkins.

This letter conſiſts of quotations from Mr. Martin's pamphlet; and is ſo much more valuable than the original, as it contains leſs nonſenſe.

Art. 30. *A plain and practical Diſplay of Animal Magnetiſm*; in which *is* exhibited different Modes of Treatment, with Rules and neceſſary Qualifications for the Operator's Experience. By W. V. Philomath. 2d Edition. 8vo. pp. 16. 2s. 6d. Taylor. 1791.

If this be really, as is here aſſerted, a ſecond edition, we can only regret that readers ſhould be found to encourage ſuch a catch-penny performance.

Art. 31. *A plain and rational Account of the Nature and Effects of Animal Magnetiſm*: in a Series of Letters. With Notes and an Appendix, by the Editor. 8vo. pp. 51. 1s. Stratford. 1790.

This 'plain and rational account' is in fact an ironical attack on the practice of animal magnetiſm; which is here expoſed with ſome ſucceſs.—In the appendix, the writer treats the ſubject ſeriouſly; and we hope that the joint efforts of humour and reaſoning will tend to ſuppreſs theſe unmeaning and fraudulent mummeries.

LAW.

Art. 32. *Obſervations on the Utility of Patents*, and on the Sentiments of Lord Kenyon reſpecting that Subject. Including free Remarks on Mr. Beetham's Patent Waſhing Mills; and Hints to thoſe who ſolicit for Patents. 8vo. pp. 55. 1s. Ridgway. 1791.

All patents are, in their nature, monopolies; and the public good requires that they ſhould not be granted with too much facility. It is indeed true that, when the invention for which a patent is granted is not new, there can be no danger in infringing it: but perſons who are convinced of this, may not chuſe to incur an expenſive litigation with the patentee. We therefore think there is great weight in the obſervation of Lord Kenyon, cited in this pamphlet, that, "by giving one man an excluſive privilege to make any particular article, the hands of the working tradeſmen in the ſame buſineſs are tied up."

On the other ſide, it muſt be admitted that works of real ingenuity and merit, which add to the real conveniencies of life, de-

ſerve encouragement. The writer of this publication contends that the beſt mode of beſtowing this reward, without burdening the public, is by giving the inventor a patent. His arguments have conſiderable plauſibility, and are written in a pleaſing ſtyle. It appears, however, that his object is rather to recommend Mr. Beetham's patent in particular, than to promote patents in general. Of the practical uſes of Mr. B's patent *waſhing-mills*, we feel ourſelves but very imperfect judges. We are inclined to think that, if a Jury of Matrons were impannelled on the queſtion, their verdict would be more ſatisfactory than that of a Jury of Reviewers; though we are not ignorant that certain wicked wits have ſometimes beſtowed on us the honourable title of *Old Women*.

MEDICAL.

We now proceed to give ſome account of ſeveral publications in this claſs, which, from various accidents, have, for a long time, been excluded from their merited places in our work.

Art. 33. *A Diſſertation on the Proceſs of Nature in filling up the Cavities*, healing of Wounds, and reſtoring of Parts that have been deſtroyed in the Human Body; which obtained the Prize-medal given by the *Lyceum Medicum Londinenſe* for the Year 1789. By James Moore, Member of the Surgeons Company of London. 4to. pp. 76. 2s. 6d. Johnſon. 1789.

The queſtions propoſed, were, 'In what manner are cavities, whether formed by ſuppurations, wounds, or otherwiſe, filled up?—What are the appearances of their filling up properly? In what manner is the new ſkin formed? What are the ſymptoms of its forming properly? In what caſes, and in what manner, are the parts, which were deſtroyed, reſtored?'

As the queſtions, or the parts into which the queſtion is divided, are judiciouſly arranged by the propoſers, according to the natural ſucceſſion of events which occur, the author has, in the diviſion of his Diſſertations, followed the ſame order, uniting the firſt and ſecond into one chapter, the third and fourth into another, and treating the fifth in a chapter by itſelf.

When any of the functions of the body are diſturbed, or even the ſtructure of it injured, ſuch natural operations are immediately excited, as have a tendency to reſtore the animal machine to its former ſtate. Admitting this ſalutary diſpoſition *, Mr. Moore ſuppoſes it to excite inflammation over the whole of the internal ſurface of the cavity, which inflammation enables the blood veſſels to form a ſubſtance capable of uniting the oppoſite ſides of the cavity, or filling it up. He proceeds to treat largely on inflammation, and on the fever with which it is uſually accompanied. Of the oppoſite opinions, whether inflammation produces fever, or fever the inflammation, he adopts the latter. As two different kinds of inflammation, viz. the adheſive and ſuppurative, are the uſual means by which wounds are healed, he deſcribes each of them, and the manner in which they

* The VIS MEDICATRIX NATURÆ of the German medical ſchools, and perhaps the ἴασις of the Greeks.

produce the effect of healing. We cannot follow the ingenious author through the whole of his arguments, as they are so concisely written as not to admit of abridgement; and are too long for inſertion altogether.

Having, in the firſt part, ſhewn in what manner every breach of the internal parts of the body is filled up, he explains, in the ſecond, the mode by which the ſuperficies is repaired; anſwering, in this part of the diſſertation, the 3d and 4th members of the queſtion. The two modes of healing have, correſponding with them, two different methods of producing the new ſkin, or cicatrix, covering the wound. After having enlarged on the appearance and formation of the new ſkin, he proceeds to ſhew what it really is, and how it differs from ordinary ſkin.

The laſt part of the queſtion involves in it a point that has been the cauſe of much controverſy among ſurgeons and phyſiologiſts: one party inſiſts, that, in wounds, abſceſſes, and ulcers, there is always a growth of fleſh of the ſame kind with that which has been deſtroyed: the other party is equally poſitive, that in wounds and ulcers, there is no growth of new fleſh of any kind nor quality whatſoever. That there is *always* a growth of fleſh of the *ſame nature* with what is deſtroyed, is certainly erroneous; and that there is *never* any growth of *any kind*, is equally void of truth. Mr. Moore judiciouſly ſhews, that when ſome part of the body is deſtroyed, different effects are produced under different circumſtances: he demonſtrates that, in ſome caſes, the body is unable to produce any new ſubſtance to ſupply that which is loſt, and nothing more is attempted than ſimply to throw a cicatrix over the ſore; that, in other caſes, a new ſubſtance is formed, which fills up the vacuity, but is incapable of performing the offices of the old; and, laſtly, that ſometimes a new ſubſtance is produced, ſimilar to the old, and fit for all its offices.

Such is the ſubſtance of the ingenious diſſertation before us. The reaſoning is juſt, though ſometimes concluſions are drawn from premiſes that have been, and ſtill are, controverted points. As an inſtance, we ſhall mention the opinion *that inflammation is the effect of fever*. In ſupport of this doctrine, Mr. Moore indeed uſes ſome plauſible arguments: but we muſt confeſs ourſelves diſpoſed to retain the old one of fever, [viz. when accompanying partial inflammation,] being the effect of inflammation. We forbear to mention ſome other particulars in which we diſſent from Mr. Moore; who, on the whole, has treated his ſubject in a manner that does honour to his abilities as a ſurgeon, and to his knowlege as a phyſiologiſt. We may alſo ſay that the ſociety who have adjudged the prize to *this* Diſſertation, have, by their deciſion, given a proof of their own judgment and ſkill.

Art. 34. *A few Obſervations concerning thoſe Things which are probable, or in ſome Meaſure aſcertained, relative to the Hiſtory and Cure of the Plague.* By William Henderſon, M.D. Member of the Royal Medical Society at Edinburgh. 8vo. pp. 79. 1s. 6d. Murray.

As the plague is a diſeaſe of very great importance, being at the

ſame time a fit ſubject for medical inveſtigation, and an object demanding the political attention of all the European ſtates, every hint or endeavour to render its nature and hiſtory more generally known, muſt be acceptable to the ſtateſman and to the phyſician. Dr. Henderſon having been, for two years, in different parts of the Levant, where the plague, as is too well known, frequently rages, had many opportunities of making obſervations on it. The general reſults of his inquiries are ſtated in the pamphlet before us. They chiefly reſpect the method of communicating the diſeaſe, its prevention, and uſual method of cure.

Art. 35. *An Inquiry into the Nature, Cauſes, and Termination of Nervous Fevers*; together with Obſervations tending to illuſtrate the Method of reſtoring his Majeſty to Health, and of preventing Relapſes of his Diſeaſe. By Robert Jones, M. D. 8vo. pp. 51. 2s. Crowder. 1789.

A diſciple and advocate of the Brunonian ſyſtem. It is happy that our gracious Sovereign did not fall into the hands of this phlogiſtic party.

Art. 36. *Obſervations on the Rupture of the gravid Uterus*, with the Sequel of Mrs. Manning's Caſe. By Andrew Douglas, M. D. Member of the College of Phyſicians at London, &c. 8vo. pp. 135. 3s. Johnſon. 1789.

Dr. Douglas's judicious remarks on this extraordinary caſe will be read with advantage by obſtetrical practitioners. The accident has been generally eſteemed mortal, but the learned author plainly ſhews that it is not always ſucceeded by death.

Art. 37. *Advice to the Female Sex in general*, particularly to thoſe in a State of Pregnancy and Lying-in; the Complaints incident to their reſpective Situations are ſpecified, and Treatment recommended agreeable to modern Practice, the Reſult of Obſervation and Experience. To which is added an Appendix containing ſome Directions relative to the Management of Children in the firſt Part of Life. By John Grigg. 8vo. pp. 319. 3s. 6d. ſewed. Robinſons. 1789.

The nature of this ſubject prevents us from entering ſo minutely into a detail of the contents of this valuable work, as we could wiſh. It is a laudable attempt to alleviate, and, in ſome meaſure, to prevent many of thoſe painful and hazardous circumſtances, to which the female ſex, in certain ſituations, are ſubject. The author recommends ſuch precautions as appear neceſſary to be taken in theſe caſes; they are judicious, and evidently ſeem to be the reſult of much reading and obſervation of nature, in an extenſive and well conducted practice.

Mr. Grigg's advice is not confined to the ladies; he frequently inculcates a due diſcharge of the ſocial duties, by thoſe who are connected with the patient. Uneaſineſs of mind, and ill treatment, it muſt be acknowleged, have been ſources of much miſery, if not death, to the female ſex; in vain can medical ſkill pretend to remove the evils originating from ſuch cauſes, while the cauſes themſelves continue to irritate and diſtreſs a mind, that, in the ſituation

to

to which we here allude, is more than uſually diſpoſed to be affected with them. As a ſpecimen of Mr. Grigg's moral advice, we ſhall tranſcribe the following paſſage:

'In a connexion of ſo much conſequence as that of marriage, which to preſerve inviolate is the expreſs intention of laws both divine and human, and "by which relations dear, and all the charities of father, ſon, and brother, firſt were known," every man of integrity will act in a manner conſiſtent with the obligations, whether ſocial, ſacred, or civil, which by his own choice he has taken on himſelf. For being influenced by a full conviction of what is due to his partner for life, to the alliance he has contracted, and to the community of which he is a member, but much more ſo by a principle of gratitude to one, who in preference to all others has committed herſelf to his protection, he is ready in return of the truſt and confidence repoſed in him, to give every proof of attention, care, and affection on all occaſions, but more eſpecially at a period when thoſe evidences of conjugal attachment are moſt required. Upon ſuch a conduct much depends, becauſe, if in the matrimonial ſtate the female ſex is entitled to the exertion of every effort of kindneſs and reſpect, from the characteriſtic delicacy of their conſtitutions, the help and comfort they adminiſter in various departments of domeſtic life, and the pleaſing hope derived from them of human ſucceſſion, how much more tenderneſs and regard ought to be ſhewn to them in the critical period of pregnancy, a ſituation which demands all the ſympathy that a man of the pureſt ſenſibility can feel.'

At the concluſion, the author confeſſes that his work has defects in language, and in the arrangement of its parts; and we think him perfectly right in acknowleging them, for they undoubtedly exiſt; yet its intereſting contents are worthy the ſerious attention of thoſe whom they concern.

The appendix, as the title page informs the reader, contains directions for the management of children in the firſt part of life. The hazards of infancy are much greater than thoſe of any other period; and yet it is an undoubted fact, that the death of infants is often occaſioned by improper treatment; and that their afflictions, which too often terminate in diſſolution, are not ſo unavoidable, nor ſo incurable, as is generally imagined. On a careful examination of the bills of mortality, the deaths of infants under two years old, have been, for ſeveral years, and now are, decreaſing. This preſervation of lives ſeems to be the effect of a more improved method of managing children, than that formerly practiſed. Moſt of the civilized ſtates, in all ages, have expreſſed a zealous concern for the riſing generation, through political motives. Ought not England then to think herſelf happy in the preſervation of her infant ſons? and is not the State indebted to individuals in the medical profeſſion, who, from time to time, within theſe fifty years, have given directions for the preſervation of young children? Among theſe individuals, Mr. Grigg claims a diſtinguiſhed place; and we do not heſitate to foretell a ſtill farther decreaſe in the deaths of infants,

if proper attention be paid to the excellent rules contained in this appendix.

Some of our readers may perhaps charge us with exaggerating the merits of the preſent performance: but we could have fully juſtified the general praiſe that we have given it, had our plan and the nature of the ſubject permitted us to enter into particulars, or even to make extracts of the more material paſſages.

Art. 38. *An Account of the Efficacy of the Aqua Mephitica Alkalina*, or Solution of fixed Alkaline Salt ſaturated with fixible Air, in calculous Diſorders, and others Complaints of the Urinary Paſſages. By William Falconer, M. D. F. R. S. Phyſician to the General Hoſpital at Bath. The third Edition. 8vo. pp. 163. 2s. 6d. Cadell. 1789.

The ſolvent powers of this water are here farther confirmed by an additional number of caſes, in which it has been found to alleviate ſeveral nephritic ſymptoms. For a particular account of the water and its effects, we refer our readers to the tract itſelf, and to our review of the Doctor's former publications on this ſubject.

Art. 39. *A Letter to the Patentee*, concerning the Medical Properties of the *Fleecy Hoſiery*. By William Buchan, M. D. Author of Domeſtic Medicine. 8vo. pp. 34. 1s. 1790.

Dr. Buchan here enumerates the ſeveral diſeaſes, which are either cauſed or increaſed by the variations of climate in this country; and which are likely to be obviated or relieved by attention to proper cloathing. He recommends, and we think juſtly, the manufacture called *fleecy hoſiery*, in preference to flannel; indeed the delicacy and utility of this article fully deſerve the praiſe which is here beſtowed on it.

SLAVE-TRADE.

Art. 40. *Obſervations on the Evidence given before the Committees of the Privy Council and Houſe of Commons*, in Support of the Bill for aboliſhing the Slave Trade. 8vo. pp. 310. 4s. Stockdale. 1791.

Theſe obſervations form a kind of ſupplement to Mr. Ranby's *Doubts on the Abolition of the Slave Trade*, (of which we gave ſome account in the firſt volume of our new and improved Series, p. 221,) and are an additional proof of the labour and thought which he has employed on this difficult ſubject. Diſregarding the numerous leſſer publications which have appeared either in ſupport or condemnation of the abolition bill, this gentleman has directed his attention to the moſt material of all—*the Report of the Committee of the Privy Council*; and he here offers his remarks on ſome of its moſt ſtriking contents, as alſo on the examinations afterward taken by the Committee of the Houſe of Commons; in order that, as he ſays, the attention of the public might be drawn from declamation and invective, to the nature and ſubſtance of the *evidence*. On this evidence, Mr. Ranby has commented with great ingenuity; and his ſtrictures no doubt obtained peculiar regard, as he is known to have

no connection with the West Indies, and no intereſt whatever in the determination of the queſtion.

Mr. Ranby has perſuaded us that neither humanity nor national prudence, neither the ſtate of Africa nor of the West India iſlands, will juſtify an *immediate* abolition. It is one of thoſe evils which might be *gradually* cured: but which cure no wiſe ſkate phyſician will attempt to effect all at once.

FARRIERY.

Art. 41. *A Treatiſe on the Inoculation of Horſes for the Strangles*; in which is clearly laid down the Manner and Time of the Operation; the Preparation neceſſary previous thereto, and the Mode of Treatment during the Continuance of the Diſorder; the whole being the Reſult of long and repeated Experience. By Richard Ford, of Birmingham. 12mo. pp. 23. 2s. 6d. Johnſon.

This is a plain, ſenſible, and uſeful tract. The author recommends inoculating young horſes with the matter from the glands of a diſtempered horſe: the mode which he has purſued, has been to introduce lint wetted with the infectious matter into an inciſion on the inſide of the upper lip, leaving it there till it is diſcharged by ſuppuration or accident: little previous preparation or ſubſequent treatment is neceſſary, eſpecially if the operation is performed at the time which Mr. Ford judges moſt adviſable; 'at the age of a month or ſix weeks, while the foal ſucks of the mare.'

This little treatiſe, which is ſwelled with no ſuperfluous matter, ſhould be read by thoſe who are intereſted in its ſubject.

REPEAL OF THE TEST.

Art. 42. *An Addreſs to the Public*; in which an Anſwer is given to the principal Objections urged in the Houſe of Commons, by the Right Hon. Lord North, (now Earl of Guildford,) and the Right Hon. W. Pitt, againſt the Repeal of the Teſt Laws; and the Conſequences of an injudicious Conceſſion on the Part of the Advocates for the Claim of the Proteſtant Diſſenters ſtated. With occaſional Remarks. By a Maſter of Arts of the Univerſity of Oxford. 8vo. pp. 84. 1s. 6d. Johnſon. 1790.

After all the inveſtigation which has ſo lately been employed on this ſubject, behold a writer appears, who undertakes to place it in a light in which it has never before been repreſented; and on this preſumption, addreſſes himſelf to the public. In peruſing this pamphlet, we were not ſenſible of the abſolute novelty of the remarks: but if they are not new, they are all much to the purpoſe, and prove the writer to have a ſtrong and a very liberal mind. He repreſents the teſt laws as diſgraceful to the church, as hoſtile to the rights of men, and as originating in an abuſe of thoſe powers delegated by the people to the parliament. His opinions are inimical to civil eſtabliſhments of religion; and, convinced that crimes are the only proper foundation of incapacities, he ſtrenuouſly pleads, not merely for the toleration of Diſſenters, but for an *unlimited toleration* of *all* religions, or, as Mr. Paine better expreſſes it *, for AN UNIVERSAL RIGHT OF CONSCIENCE.

* In his late pamphlet, on *the Rights of Man*; of which, an account will ſpeedily be given.

POLITICAL.

Art. 43. *Thoughts concerning the preſent critical Situation of Europe,* addreſſed to the King, and both Houſes of Parliament. By a Friend to his Country. 8vo. pp. 31. 1s. Hookham. 1791.

From the above momentous title, and ſuitable motto, prefixed to this ſmall pamphlet——'Blame where we muſt, be candid where we can;' we ſet our muſcles in due order to receive ſome important information: but we are to remark that the author has marred the application of the motto which he adopted, by an injudicious alteration: the poet wrote "*Laugh* where we muſt;" and truly had he prepared the line purpoſely for the preſent occaſion, he could not have expreſſed himſelf more happily: for we never experienced a ſtronger temptation to yield obedience, than in attending to a whimſical political ſchemer, who undertakes to ſecure us from the effects of the family compact, when 'the other dominions of the Bourbons, gradually modelling their governments on the improved plan and liberal ſpirit of that of France, will preſent an aſſociation dangerous to the reſt of Europe, and in the firſt inſtance, probably ſubverſive, *if not of the exiſtence,* at leaſt of the proſperity and power of this country.' To counteract this formidable confederacy, when inſpired with a liberal ſpirit, he makes ſhort work with the European potentates, by carving out their dominions after a new fanciful allotment, for which however we do not underſtand that he has yet obtained the conſent of any one; *that* would quite derange the preſent ſyſtem. Moreover, 'to conſolidate the general harmony,' he couples all the young princes and princeſſes that he can name, in like manner, according to his own inclinations, without conſulting thoſe of the parties themſelves, their families, or the countries to which they belong.

Art. 44. *Political Tracts:* conſiſting of I. A Propoſal for the Liquidation of the National Debt—An Explanation of the Propoſal—An Appendix, containing a Narrative of Proceedings at various public Meetings. II. The Efficacy of a Sinking Fund of One Million per Annum.—The Propriety of an actual Payment of the Public Debt.—The true Policy of Great Britain. III. The Abolition of Tithes and the Reform of the Church Revenue.—The Doctrine of Preſcription conſidered.—A Narrative of Proceedings at a County Meeting held at Morpeth, December 22, 1784, reſpecting the Payment of Tithes.—A Letter to the Freeholders of the County of Northumberland on the ſame Subject. By Sir Francis Blake, Bart. 8vo. pp. 355. 5s. Boards. Debrett.

The tracts claſſed under the three heads above cited, have been already noticed in the Rev. on their firſt appearance *. They are now collected by the reſpectable author, for his own ſatisfaction; after having failed to attract due attention at the times of their publication, and after finding his plans unſupported by public meetings of the gentlemen in his own county of Northumberland: but Sir Francis Blake muſt, by this time, be convinced, that uprightneſs

* See Rev. vol. lxviii. p. 444. lxxiv. 461, &c.

of

of intention will never ſanctify the prophaneneſs of diſputing the claims, and daring to queſtion the divine right, of tithes! Under the diſappointments which he has encountered, he muſt, as the whole body of the clergy will deny his pretenſions to 'thinking right,' put up with that kind of conſolation to which virtue is often reduced,—the conſciouſneſs of 'meaning well.'

Art. 45. *The Hiſtory of the Revolution* 1688; giving an Account of the Manner in which it was accompliſhed, and its happy Effects: particularly to the Kingdom and Church of Scotland. By the Rev. Alexander Duncan, D. D. Miniſter of Smalholm. 8vo. pp. 111. Creech, Edinburgh. 1790.

This pamphlet is a centenary ſermon, preached in commemoration of the Revolution, and ſince enlarged into its preſent form. As a Revolution ſermon, it appears rather out of ſeaſon: but as a general view of the cauſes and circumſtances of this memorable event, it may be of uſe to thoſe who have not leiſure, nor opportunity, to peruſe larger works. The ſubject is, perhaps, treated with more minuteneſs of detail than was neceſſary: but the narrative is related in a very plain and intelligible manner; and pertinent reflections are ſubjoined, well deſerving the attention of all, who wiſh to preſerve and extend the bleſſings of civil and religious liberty.

Art. 46. *Conſiderations on the Approach* of War, and the Conduct of his Majeſty's Miniſters. 8vo, pp. 40. 1s. 6d. Debrett. 1791.

A ſpirited remonſtrance againſt every principle of the unpopular war between this country and Ruſſia, for which the moſt vigorous preparations are now going forward. The animated writer declaims with vehemence againſt the Miniſter, on account of the meaſure here conſidered; but in the midſt of declamation, he does not forget argument; and there are many 'Conſiderations' in his pamphlet, which, in our opinion, highly merit the immediate and ſerious attention of the public.

POETRY *and* DRAMATIC.

Art. 47. *The Louſiad*, an heroi-comic Poem. Canto III. By Peter Pindar, Eſquire. With an Engraving by an eminent Artiſt. 4to. pp. 43. 2s. 6d. Evans. 1791.

A King, a Painter, an Architect, a Poet-Laureat, a Printer, a Reviewer, or even a ſmaller object than any of theſe, a poor, little, crawling Louſe, for inſtance, will ſerve Peter for a theme, or, rather, for a title-page, when he has a mind to treat the world with a new poem; and it matters not whether the contents of the piece bear much, or little, or no relation to its title. Thus, in the preſent digreſſive and droll performance, [for Peter is ever digreſſive as well as diverting,] every thing finds a place that ſeems, in random ſucceſſion, to have occurred to the multiferous mind of the playful poet, when he ſat down to write.—The work, in ſhort, reſembles a necklace, compoſed of a great variety of glittering beads, to which the *creeping thing* that gives denomination to the whole, bears no natural reference, but ſerves only as the ſtring that ties the beads together. Of the appoſiteneſs of this alluſion, the following bill of fare, as made out by Eſquire Pindar himſelf, may be given in proof:

'A ſublime, natural, elegant, and original deſcription of *Night*—Modeſty of the ſtars—Slumbering ſituation of their M-j—s, with a compliment to their conſtancy—The charming *Princeſſes* aſleep—high compliments beſtowed on them—A prophetic ſuggeſtion of a courtſhip between one of our *Princeſſes* and *ſome great* German Duke—An account of Mr. *Morpheus*, vulgarly called the god of ſleep—his civility to the people, in giving them pretty dreams, by way of compenſation for ſhutting up their mouths, eyes, and ears, for a dozen or fourteen hours together—The ſolemn amuſement of *Silence*—A night-picture of London—The palace, a night-ſcene—The goodneſs of certain *Court Lords* to the *Maids* of *Honour*—Kind embraces placed in a new light, and vindicated—More account of the palace; containing a thirſty fly, a hungry cat, a ſtarved bull-dog, and froſt-nipped crickets—An account of *Madam Fame*'s journey to the den of *Madam Diſcord*—An account of *Madam Diſcord*—An inventory of her cell—Account of her excurſions—her pictures and muſic—her ſudden flight to Buckingham-houſe—aſſumes the ſhape of *Madam Schewellenberg*—whiſpers his Majeſty—the ſpeech to Majeſty—Majeſty's fine anſwer in his ſleep—*Diſcord* quits Majeſty—takes the form of *Madam Haggerdorn*—and goes to the *Major*'s bed-ſide, and whiſpers rebellion to him—Her ſpeech—The *Major* ſits upright in his bed—handles his pig-tail—The *Major*'s moſt pathetic curſes—his ſenſible ſoliloquy on wigs—his attack on Kings *in general*, and praiſe of our moſt gracious King in *particular*—The *Major ſtrikes* a light—a rich compariſon—viſits a maſter cook—Vaſt difference between a battle fought in a field, and in a news-paper—The deſcent of the cooks to the kitchen—A great and apt compariſon—The cooks look about for day-light with horror—The ſituation of their ſouls deſcribed—finely illuſtrated by a *great Woman*'s apprehenſions for her fine diamond ſtomacher—Lord *Egl—t—n* and an old maid—A moſt tender and juſt apoſtrophe to the frail *Fair ones* of the Town—a tear dropped on their unhappy condition—their part taken by the poet, and, in a great meaſure, vindicated—The poet's thunder-bolt launched at a certain great limb of the law, by way of palliation—A ſhort, yet moſt charming reflexion on the female heart, when in love—The poet returns to the cooks—continues to deſcribe their dread of day-light, by more apt compariſons of hungry authors—General conflagration—Sir *William Chambers* and the *Biſhop* of *Exeter*—Some alluſion to his Majeſty's journey to Exeter—Extracts from a manuſcript poem of a Devonſhire humouriſt, one *John Ploughſhare*—The *Major* vainly endeavours to baniſh his fears by whiſtling and humming a couple of tunes—The names of the unſucceſsful tunes—The *Major*'s choice of them only known to the great *Author* of *Nature*.'

As a taſte of what is here provided for the public entertainment, we ſhall help our readers from one of the diſhes which has the leaſt of the *haut goût*, and will give no offence to the niceſt ſtomach:

The Charming Princeſſes *aſleep*.

——'Now Morpheus o'er each Princeſs ſtole,
And clos'd thoſe radiant eyes that vainly roll!

Eyes!

Eyes! Love's bright ſtars! but doom'd in vain to ſhine;
For, ah! what youth ſhall ſay "thoſe orbs are mine?"
Then, what are eyes, alas! the *brighteſt* eyes,
Forbid to languiſh on a lover's ſighs?
The pouting lip, the ſoft luxuriant breaſt,
If coldly fated never to be preſs'd?
Ah, vainly *thoſe* like dew-clad cherries glow;
And *this* as vainly vies with Alpine ſnow!
The breath that gives of Araby the gales,
The voice that ſounds enchantment, what avails?
The Juno form, the purple bloom of May,
Gifts of the Graces, all are thrown away.'

There is no wanton ſeverity in the preceding lines, no bitterneſs of ſarcaſm; (ſuch as this poet is wont to indulge when royalty comes in his way;) and we here gladly give him credit, though a ſatiriſt, for his humanity and tenderneſs; eſpecially as he does not abſolutely conſign the charming Princeſſes to perpetual virginity; for he ſuppoſes that ſome German Duke

'——— may move,
And make a *tendre* of his heavy love!'

A *fourth* and *laſt* canto, we are told at the end of this part, 'will be publiſhed in due time;' and when the cooks and ſcullions are actually *ſhaved*, (for the dreaded operation is not yet performed,) and properly provided with *wigs*, we hope our *magotty* bard will ſuffer them to eat their pudding in peace.

Art. 48. *No Abolition of Slavery; or the univerſal Empire of Love.* A Poem. 4to. pp. 24. 1s. 6d. Faulder. 1791.

Humanity is the hobby-horſe of the preſent day, and a moſt amiable hobby it is: but many people are apt, when they get on it, to ride it *moſt hobby-horſically*. Our bard conceived the ideas of thoſe gentlemen who ſupported the abolition bill, to be a ſpecies of *this hobby-horſiſm*, and therefore attacks them with wit rather than with argument. He has amuſed us with this *jeu d'eſprit*; and though we cannot allow ridicule to be the teſt of truth, we muſt admit his leading poſition, that there are wretched beings every where. How far the miſeries of one part of the world juſtify the extenſion of them in the other, it is not our buſineſs to inquire, eſpecially in reviewing a poem. Slavery muſt exiſt as long as Love maintains his empire; and if the exiſtence of this ſervitude depended on the exiſtence of Negroe-ſlavery, we, *old as we are, for ladies' love unfit*, ſhould never wiſh for the abolition of the latter: but there ſeems a wonderful difference in the two caſes; for the negroe groans under his laſhes and chains, while the poet, by his own confeſſion, is delighted with the bondage of love, and has no wiſh to be free. In addreſſing himſelf to Miſs ——, the lady of his heart, he ſays,

'Bring me not maxims from the ſchools;
Experience now my conduct rules;
O ——! truſt thy lover true,
I muſt and will be ſlave to you.

Yet

Yet I muſt ſay—but prithee ſmile,—
'Twas a hard trip to Paphos iſle;
By your keen roving glances caught,
And to a beauteous tyrant brought;
My head with giddineſs turn'd round,
With ſtrongeſt fetters I was bound;
I fancy from my frame and face
You thought me of th' Angola race:
You kept me long, indeed, my dear,
Between the decks of hope and fear;
But this and all the *ſeaſoning* o'er
My bleſſings I enjoy the more.'

The poem has ſeveral ſtrokes of humour, and will probably obtain ſome notice among the light productions of the day. The motto from *Juvenal* (not Horace) is not very pertinent: *Facit indignatio verſum.* The countenance of this bard appears to be *a countenance more in mirth than in anger.*

Art. 49. *The Triumph of Divine Mercy*; a Predictive Poem, of the Revival of pure Chriſtianity in theſe Nations, by that popular divine and Reformer, the Rev. John Weſley, and the late celebrated Mr. George Whitfield. Alſo, of the Inſtruction of the poor African Slaves in the Weſt Indies, &c. &c. By a Lover of Peace and Liberty. 8vo. 6d. pp. 48. Parſons, &c. 1791.

It ſeldom happens that the pious effuſions of the *Tabernacle* and the *Foundery* afford employment for the critic's pen. They are not, uſually, very learned productions; but we doubt not, they may often boaſt a higher value, as being founded in ſincere piety, and good intention,—however unadorned with the ornaments of improved taſte and polite literature; and this ſeems to be the juſt character of the preſent performance.

Art. 50. *An Epiſtle to Warren Haſtings, Eſquire*, late Governor General of Bengal. 4to. pp. 22. 1s. Stockdale. 1791.

The author of this epiſtle, in lines of different excellence, panegyriſes the gentleman to whom it is addreſſed; and predicts, that,

'When proud oppreſſion withers in the grave,
And honors riſe to decorate the brave;
Then ſhall his name adorn th' hiſtoric page,
Inſpire the patriot, and inſtruct the ſage;
While grateful kingdoms reprobate his woes,
And give to endleſs infamy his foes.'

As predictions are beſt explained after their accompliſhment, we ſhall make no further comment, at preſent, on this prophecy, than by obſerving, that although the partiality of friendſhip may have had ſome ſhare in framing it, yet it may be fully verified.

Art. 51. *The New Parliamentary Regiſter*; in a Series of Poetical Epiſtles. 12mo. pp. 32. 6d. Ridgway. 1791.

Theſe epiſtles are profeſſedly an imitation of Mr. Anſley's New Bath Guide; to which gentleman they are dedicated. Their author is either our old friend Simkin himſelf, or ſomebody as like him as

one

one egg to another. Perſonating Mr. B–n–r–d, he offers ſome humourous reflections on his being elected a member of the ſenate, on his preſentation at St. James's, on the meeting of parliament, and on the Spaniſh convention. He ridiculouſly magnifies a Member of Parliament to the '*Five hundred and fifty-eighth part of a King*;' and, like the wicked Peter Pindar, has a ſly ſtroke at Majeſty. His ſentiments of the Spaniſh convention may be gathered from the following tale; which, if not perfectly ſweet, has at leaſt the merit of being ſhort:

'A tale this convention recalls to my mind,
Which, though not very nice, to the purpoſe you'll find.
Two clowns who were trudging to market one day
To diſpoſe of a cow, made a halt on the way,
When the animal happen'd, as grazing around,
To drop, what we need not here name, on the ground;
Quoth Hodge to his partner, I'll hold you my ſhare
Of the cow, you don't eat up what fell from her there,
Cries the other, a bet! and without more ado,
As though 'twere a cuſtard, falls heartily to.
Half the delicate meſs he had manag'd to ſwallow,
When his ſtomach objected to what was to follow,
So, diſguiſing his qualms, friend, ſaid he, you'll allow
You're in danger of loſing your ſhare of the cow,
But I am loth by your loſſes to reckon my gains,
So the bet ſhall be void, if you eat what remains.
Unwilling to forfeit his half of the beaſt,
Hodge ſet himſelf down, and concluded the feaſt.
Quoth he, now we're quits, yet I needs muſt declare,
Had we had but the wit to remain as we were,
We might each have been well, neither loſer nor winner,
Nor have had to digeſt this unſavory dinner.
Much like this ſeems the caſe between England and Spain,
Who as wiſe as they were, like theſe boobies remain;
We agree to draw ſtakes, and our fleets to recall,
Having riſk'd a great deal to get nothing at all,
And the tale and the treaty both end in a way,
'Tis the entrails that ſuffer, the people that pay.'

No intimation is given that this elegant little work will be continued.

Art. 52. *The Dictates of Indignation.* A Poem on the African Slave Trade. By an Under Graduate, Oxford. 4to. pp. 28. 1s. 6d. Rivingtons.

This poetical under-graduate vents his indignation on the abettors of the ſlave-trade, in tolerable blank verſe. His anger is prompted by his humanity. His ſentiments do credit to his heart: but they are ſuch as the Muſe has often repeated on this ſubject. Mr. Wilberforce is pronounced *immortal*, and *the Chriſtian God* is called *the God of Wilberforce*. This will remind the reader of that well known inſtance of the bathos,

"Dalhouſſy, the great god of war,
Lieutenant-colonel to the Earl of Mar."

Art.

Art. 53. *An Epiſtle to Peter Pindar.* 4to. pp. 38. 2s. Richardſon. 1790

From this rather tedious and ſomewhat obſcure epiſtle, we collect little more than that it contains an angry invective againſt Peter Pindar.—*Facit* INDIGNATIO *verſum*; and, as in many other caſes, INDIGNATIO is here but an indifferent poet,—though ſuperior to the generality of Peter's antagoniſts.

Art. 54. *Moral Dramas* intended for private Repreſentation. By Mrs. Hughes. 12mo. pp. 244. 3s. ſewed. Lane. 1790.

We have already noticed ſome poetry by Mrs. Hughes; ſee our 71ſt vol. p. 386;—the preſent dramas merit a ſimilar character. If the writer does not reach the ſublime, neither does ſhe ſink into the mean: her flight is even, though not very vigorous.

Art. 55. *The Political Songſter*, or, a Touch on the Times, on various Subjects, and adapted to common Tunes. The Sixth Edition, with Additions. By John Freeth. 12mo. pp. 196. 3s. 6d. ſewed. Birmingham, printed for the Author. 1790.

Either the times have been uncommonly fruitful in events ſuitable to the poetical Muſe, or ſhe has been extremely notable during the laſt ſix years; for ſince we formerly ſaw this collection *, her labours have extended from twelve-pennyworth to the preſent reſpectable price.

We do not recollect whether this is the firſt appearance of honeſt John Freeth's portrait as a frontiſpiece to his compoſitions: but character appears ſo ſtrongly marked in the countenance, that we are perſuaded it is a good reſemblance; and if M. Lavater were to paſs judgment on it, he would at once diſcover the diſpoſition and genius for ſuch compoſitions as are now before us. This embelliſhment muſt be very acceptable to thoſe who have enjoyed his humour, and have heard him ſing.

In our former mention of this collection in its infant ſtate, we hinted that John was a publican in Birmingham; in which capacity he merits diſtinction, and ranks with Taylor the water-poet, and Ned Ward of facetious memory. He not only gives us a view of his countenance, but alſo a ſketch of his political principles. His hobby-horſe, for thirty years paſt, has been, he ſays, to write ſongs on all remarkable events, and to ſing them to his friends. That is, the miniſter *for the time being*, (to ſhew his impartiality,) conſtantly ſerved him for a Pegaſus, or a hackney-nag; for he adds, that 'meaſures, not men, have always claimed his principal attention.' This declaration, indeed, may have a ſtill farther alluſion to his honeſty, in always furniſhing full Wincheſter meaſure to his cuſtomers, without diſtinction, whatever might be their party attachments; which is certainly much to his credit: but nothing in this world is permanent; poor John growing infirm, confines himſelf to ſinging his paſt compoſitions, and reſigns 'the arduous taſk of invention, to bards of younger years.' He may reſt ſatisfied, however, on this ſcore, for there are few who have ſung ſo merrily, through all political viciſſitudes, as John Freeth of Birmingham.

* Rev. vol. lxxi. p. 386.

THEOLOGY

THEOLOGY *and* POLEMICS.

Art. 56. *The Uſe and Propriety of Local and Occaſional Preaching.* A Charge to the Clergy of the Dioceſe of Carliſle, in the Year 1790. By William Paley, M. A. Chancellor of that Dioceſe. 4to. pp. 31. 1s. Faulder.

Whatever comes from the pen of Mr. Paley, will be certain of exciting attention. We took up this Charge with a confidence of finding in it ſome diſtinguiſhing merit; and to thoſe who are acquainted with his former productions, it will be almoſt unneceſſary to add, that we have not been diſappointed. It is not filled with thoſe common-place remarks, with which we generally meet in diſcourſes delivered to the clergy by their ſuperiors. His idea is, indeed, taken from one of the charges of Archbiſhop Secker: but he has expanded it with much ingenuity. By *local preaching*, Mr. Paley means ſermons adapted to that particular ſtate of thought and opinion, which clergymen ſhall perceive to prevail in their congregations; and by *occaſional preaching*, he means the adaption of ſermons to the ſervice of the day, to the ſeaſons of the year, and to ſuch impreſſive and inſtructive events, as the courſe of Providence is inceſſantly ſupplying. Leſt he ſhould be miſunderſtood, he diſtinguiſhes between *local* and *perſonal* preaching. The latter he wiſely condemns, as improper and ineffectual; as he does likewiſe the remoteſt reference to party or political tranſactions or diſputes; juſtly obſerving, that 'the Chriſtian preacher has no other province than that of religion and morality.'

Local preaching includes alſo an alluſion to local circumſtances in ſermons. This was the common practice of Chriſt in his inimitable diſcourſes: but in the application of this rule, much judgment is requiſite; for without it, what was deſigned to be ſerious might become ludicrous, and even diſguſting. Many inſtances of this ſort occur in the ſermons of the Methodiſts; and the writer of this article takes the liberty of mentioning one, to which he himſelf was accidentally a witneſs. Being on a viſit, during the laſt ſummer, at Southampton, he popped his head into a Diſſenting, or rather Methodiſt chapel, where the preacher, in deſcribing the final proceſs of the Laſt Day, (in alluſion, no doubt, to the buſineſs of a maſter of the ceremonies at the rooms,) introduced *the etiquette of the Laſt Judgment.*

Art. 57. *Parochialia:* or Inſtructions to the Clergy, in the Diſcharge of their Parochial Duty. By the Right Reverend Thomas Wilſon, D. D. Lord Biſhop of Sodor and Man. 12mo. pp. 196. 2s. bound. Dilly, &c.

The legacy which this good prelate has left to his reverend brethren, is, we fear, of too antiquated a nature to be of much uſe to divines of the preſent day. The ſtyle of life which the majority of thoſe who are able, now deem it incumbent on them to aſſume, is little ſuited to ſuch an intimate and ſolemn attention to their paſtoral charge as is here pointed out to them. They are too much men of the world, to confine their views to the diſcharge of duties that can be transferred to ſubſtitutes, and ſurrendered to the more officious and humble Methodiſts; and too much men of pleaſure, even

even to reſide where pleaſure is ſcarce, and where more may be expected from them than they have either time or inclination to grant. We ſtill hope there are many valuable exceptions to this well-founded cenſure; and however low and obſcure their ſituation may be, they are the brighteſt ornaments in the church, and will make a proper uſe of this well-intended manual.

Art. 58. *Maxims of Piety and of Chriſtianity.* By the late Right Reverend Thomas Wilſon, D. D. Lord Biſhop of Sodor and Man. 12mo. pp. 285. 2s. 6d. bound. Dilly.

Theſe maxims are detached from the Biſhop's works at large, in order to render them more extenſively known among young perſons whoſe engagements in life allow them but little time for reading; and this ſententious form of writing, where truths are happily expreſſed, ſtrikes the mind with more force than argumentative illuſtrations. In ſuch a collection as this, the merit will generally be various.

Art. 59. *An Addreſs to his Grace the Archbiſhop of Canterbury*, as a Viſitor of Colleges in the Univerſity of Oxford, and as Primate of all England. By a Country Clergyman. 4to. pp. 72. 2s. Robinſons. 1791.

The ſpirit of free inquiry is diffuſed among our eſtabliſhed clergy; and it would be doing them injuſtice to repreſent them as inſenſible to thoſe defects which ſubſiſt in the ſyſtem of education at our univerſities, and in the formula of our public piety. Some clergymen content themſelves with avowing their ſentiments in the narrow circle of their friends, while others are prompted boldly to deliver them to the world. To the latter claſs the writer of this letter belongs. His object, in the firſt part of it, is to expoſe the prevarication practiſed at our univerſities, in the interpretation of the ſtatutes which the members of colleges ſwear to obſerve: in the remaining part, he contends for the expediency of a reformation of the liturgy. Though profeſſing himſelf a firm believer in *a Trinity in Unity*, he is zealous for expunging, as an *opprobrium theologiæ*, the Athanaſian creed; and for making a few other alterations, ſo that the book of Common Prayer may be generally acceptable. Highly as he appears to reſpect the learned and pious among the Diſſenters, he gives it as his opinion, that this buſineſs ſhould not be conducted by a conference with any denomination of them, but that the church ſhould have the dignity to reform itſelf; and ſo enlarge the terms of her communion, as to invite, by true Chriſtian moderation, all who name the name of Chriſt, to unite in one common form of worſhip.

If this Country Clergyman, whoſe Addreſs, on the whole, we have peruſed with conſiderable ſatisfaction, any where departs from the principles of Chriſtian charity, it is in calling the Socinians *only Deiſts in diſguiſe*. In the ſhort liſt of Diſſenters whom, in p. 62, he compliments as virtuous men, able ſcholars, and ſound divines, two were avowed Socinians, viz. *Foſter* and *Lardner*;—and could *modeſt* Foſter, and the venerable author of the Credibility, be Deiſts in diſguiſe? No ſooner, we are perſuaded, will this liberally-minded

minded writer peruſe this gentle hint, than he will wiſh that, by dropping a tear upon the paſſage, *he could blot it out for ever.*

Art. 60. *Evangelical Motives to Holineſs:* or, An Attempt to ſhew, that thoſe who cannot rely on good Works feel moſt powerful Engagements to abound in them. By Joſeph Corniſh. 12mo. pp. 24. 6d. Robinſons. 1790.

This little tract is plain, ſerious, and well intended. It proves that good works, though not infinitely meritorious, are good things; and conſequently, as the ſong goes, *if you are wicked, it is not a good ſign.* The title is rather aukwardly and imperfectly expreſſed. A better phraſe might have been uſed, than *feeling powerful engagements*; and as to the whole period, Mr. Corniſh does not mean to ſay that the want of reliance on good works is in itſelf a reaſon or motive to the practice of them, but that *notwithſtanding* the Chriſtian cannot rely on them, he is convinced of its being his duty and intereſt to practiſe them. The word *nevertheleſs* is wanting before *feel.* Mr. Corniſh's laſt evangelical motive to good works is, that they are *neceſſary*,—neceſſary to everlaſting happineſs; and having demonſtrated this, he has diminiſhed our intereſt in the queſtion relative to their merit.

Art. 61. *The Friendly Concluſion:* occaſioned by the Letters of Agnoſtos to the Rev. Andrew Fuller, reſpecting the Extent of our Saviour's Death, &c. By D. Taylor. 12mo. pp. 27. 3d. Aſh. 1790.

Very little is requiſite to be ſaid by us, on the preſent ſmall performance. We may expreſs our ſatisfaction that this * unpleaſant ſquabble is (as we truſt,) terminated. Some things in this pamphlet look like freedom of thought; as when the writer ſays, 'That any man in the preſent age ſhould be blamed for the ſin which Adam committed in Paradiſe almoſt ſix thouſand years ago, requires very clear and poſitive proof, and ſuch as I firmly believe no man will ever be able to produce.' In another place, ſpeaking of the 'univerſality of our Saviour's death,' a doctrine which he approves, he farther remarks, that 'this is the doctrine of the eſtabliſhed church.' If it is, we are rather at a loſs to reconcile it with the 17th Article. There is indeed a method of ſpeaking concerning the offer of ſalvation to all men, which is ſaid to leave it certain that none ſhall enjoy it but a *choſen few*: but this is ſuch idle playing with words, ſuch trifling with, and tantalizing of mankind, that it is, ſurely, unworthy of any farther attention.

MISCELLANEOUS.

Art. 62. *A Letter from Mrs. Gunning*, addreſſed to his Grace the Duke of Argyll. 8vo. pp. 147. 3s. Ridgway, &c. 1791.

A few weeks ago, many vague reports were in circulation, relative to the diſcovery of ſome ſuppoſed ſecret manœuvres, and forged letters, reſpecting the family of General Gunning, and certain noble perſonages, of very high rank. As thoſe rumours were followed by no ſatisfactory detection of what ſeemed ſtrangely myſterious, and utterly incomprehenſible, the curioſity of the public hung

* See Review, vols. lxxvii. and lxxx.

with impatience on the *promiſed* appearance of Mrs. G.'s Letter, which was previouſly advertiſed, for ſome days, before its actual publication:—but, *parturiunt montes!* A large and well-written pamphlet appears*, and much is ſaid about and about the unjuſt and cruel treatment which the fair writer, and her '*angel*' daughter have experienced: but the expected diſcovery is not made; and we are as much in the dark as ever; excepting that the blame of whatever may have been wrong in this obſcure affair, is all caſt on General Gunning; with this aggravating circumſtance, that he at whom the accuſation is levell'd, is the HUSBAND and the FATHER of his unfortunate accuſers. We muſt, however, ſuſpend our opinion, according to Horace's maxim, *audi alteram partem*, ſhould the General mean to publiſh on the ſubject. We have not yet heard that he has formed any ſuch deſign. Perhaps he conſiders, not altogether unjuſtly, that the matter being of a private nature, the public have, properly, no concern with it.

Art. 63. *A Statement of Facts*, in Anſwer to Mrs. Gunning's Letter, addreſſed to his Grace the Duke of Argyll. By Captain Bowen. 8vo. pp. 60. 2s. Debrett. 1791.

Captain Bowen, and his Lady, appear to have been, with ſome degree of intimacy, acquainted with Mrs. and Miſs Gunning: but, in the letter to the D. of A. publiſhed by the former of theſe Ladies, they are treated as enemies, and traitors, combined with General G. and aiding him, by their machinations, in his [to us unaccountable] deſigns againſt the reputation, peace, and happineſs of his wife and daughter.

Accordingly, the characters of Capt. and Mrs. Bowen are ſo rudely attacked, by the pen of Mrs. G. that they have, very naturally, deemed it neceſſary to ſtand forth in their own vindication, by diſcloſing to the world ſuch facts as had occurred to their knowlege, with reſpect to the myſterious letters, &c. &c. which have ſo much engaged the attention of the public.

The weapons employed by Capt. Bowen, are not *fine writing*, and pathetic exclamations, but *declarations on oath*; of which we have here a very ſtrong chain: one [moſt material] link of which, conſiſts of the *confeſſion* of General G.'s groom, who had been employed by his maſter to carry a letter to Blenheim,—inſtead of doing which, he ſwears, that he was perſuaded by Miſs G. to deliver it to her; and that ſhe directed him to wait the proper interval of time, and then ſay, that he had performed the journey. To colour this pretence, he produced a letter, as from the Duke, in *anſwer* to that which he [never] carried; which pretended anſwer was really given to him by Miſs G.

If this teſtimony of the groom be credited,—and we ſee no reaſon to queſtion it,—eſpecially as it ſtands corroborated by a *real* letter from his Grace of M.—there ſeems to be no cauſe for the General's

* This ingenious Lady was known to the public as a writer, before her marriage with Mr. Gunning. Her maiden name was MINIFIE. For her publications, conſult our *General Index*, under the article Novels.

taking up *his* pen on this unhappy occaſion. It appears to us, that the whole myſtery is now unravelled; and we are only ſorry that he could not confine the knowlege of this romantic, intriguing, buſineſs, within the walls of his own houſe.

Art. 64. *An Addreſs to the Society for the Improvement of Britiſh Wool*; conſtituted at Edinburgh, January 31, 1791. By Sir John Sinclair, Bart. 8vo. pp. 46. 1s. Cadell.

The report of a committee of the Highland Society of Scotland, on the ſubject of Britiſh wool, was lately mentioned in our Review *; a ſociety for the improvement of this valuable article, is now formed, of which Sir John Sinclair is the preſent chairman; and this is the addreſs which he read to the members at their firſt meeting. He appears to have attended aſſiduouſly to the ſubject, and to have collected much information; ſo as fully to juſtify the choice made of him to ſuperintend this truly patriotic undertaking. In a prefatory advertiſement, Sir John well obſerves—'There are two objects, for the advantage of this country, which cannot, indeed, be too often inculcated. The firſt is, to raiſe a ſufficient ſupply of fine wool at home; the ſecond, to produce within our territories the naval ſtores neceſſary for our fleet. Until theſe two objects are attained, Great Britain cannot be juſtly accounted either an independent, manufacturing, or maritime nation. The firſt will probably be ſecured by the exertions of the ſociety now conſtituted for that purpoſe. The other is equally practicable, with a very moderate degree of public ſpirit, attention, and perſeverance.' He points out many curious objects of inquiry to the ſociety, reſpecting the breed and management of ſheep; which, we do not doubt, will receive attention in their proceedings; and he concludes with the following addreſs

'To Experimental Farmers.

'From the preceding paper it appears, that many important facts, reſpecting the proper management of ſheep, remain to be aſcertained; and the following experiments in particular are recommended to the attention of thoſe who have it in their power to give them a fair trial.

1. 'It would be particularly deſirable to aſcertain, what *food* is the beſt calculated for the production of fine wool, particularly during the ſpring and winter ſeaſons.—Potatoes, yams, pea and barley ſtraw, are certainly excellent and not expenſive.

2. 'The effect of *ſhelter*, houſing and clothing ſheep ſhould alſo be tried. To be ſometimes under ſhelter, and at other times not, is detrimental to the fleece. The more the ſheep are kept in exactly the ſame temperature, the better.

3. 'How far *ſalt* contributes to fineneſs of pile ſhould alſo be aſcertained. If it anſwered, there can be no doubt, that ſuch indulgence would be given by the legiſlature, as would render that article much leſs expenſive than at preſent.

4. 'But the experiment which perhaps in the end may prove the moſt important, is that of cutting the fleeces of the long-wooled ſheep twice a year. There is every reaſon to imagine, ſo far as

* New Series, vol. iii. p. 199.

theory can go, that it would anſwer; and that the ſecond fleece (if the ſheep were kept in the houſe for ſome time after the firſt cutting) would be greatly ſuperior, in point of quality, to the firſt; nor would the animal (if it had plenty of wholeſome food) be injured by it. The firſt fleece, it is believed, ſhould be cut in January, the ſecond in June.

5. 'The effect of *croſſing* various breeds is well intitled to particular attention. Amongſt other experiments of that nature, Buffon recommends trying the European ram and the Barbary ewe, as the beſt means of obtaining fine wool *. If that great naturaliſt is well founded in this idea, there would be little difficulty in raiſing as much fine wool as this country has occaſion for, the exportation of ſheep from the ſtates of Barbary not being prohibited.

'It is only by trying every experiment that is likely to be uſeful; and collecting facts from every quarter, that any ſyſtem, whether it relates to the proper management of ſheep, or to any other point of a ſimilar nature, can be brought to perfection.'

We have copied theſe propoſed experiments, with the view of doing all in our power to aid the deſigns of an aſſociation formed on the beſt national principles, and to which we ſincerely wiſh all poſſible ſucceſs.

Art. 65. *General View of Sweden:* containing, beſides a Geographical Deſcription of the Country, an Account of its Conſtitution, Religion, Civil and Criminal Laws, Population, Natural Riches, External and Internal Commerce, Finances, Money, Weights, and Meaſures: Together with the Manners and Cuſtoms of the Inhabitants, the preſent State of the Arts and Sciences in that Kingdom, and the Form of Government as eſtabliſhed in 1772. Tranſlated from the French of M. Catteau. 8vo. pp. 410. 6s. Boards. Robinſons.

Having ſo lately introduced this agreeable and intelligent work, in the original, to our Engliſh Readers †, nothing remains to be added, but to inform them that they now have it more fully at their command in a tranſlation, which appears to be well executed.

The reader will obſerve that florid and declamatory ſtyle of deſcription, which we have already noted in M. Catteau's writing: but his work contains, nevertheleſs, a very ſenſible and entertaining account of Sweden and its inhabitants; animated with that ſpirit of liberty which lately burſt forth ſo ardently, where it was little expected.

Art. 66. *Conſtitutions of a Society to ſupport Men of Genius and Learning in Diſtreſs*; and to aſſiſt the Widows and Children of thoſe who have any Claims on public Gratitude or Humanity, from literary Merit or Induſtry. 8vo. 6d. L. Davis, &c.

For the particulars of this benevolent plan, we refer to the pamphlet,—which is ſold for the benefit of the fund.

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* 'See his Eſſay on the Degeneration of Animals.'

† See Rev. *New Series.* Vol. II. p. 574.

Art.

Art. 67. *Prophecies delivered by a Deſcendant from the Oracle of Delphos,* of the future Lives and Deaths of the following diſtinguiſhed Perſonages. (See Title-page at Length, which we will not tranſcribe.) 4to. pp. 56. 2s. 6d. Prieſt. 1791.

Strange, low, literary Billingſgate abuſe of many public and well-known characters, from the K. on the Th——, to the mock-monarch of a theatre.

SINGLE SERMONS.

Art 68. *Preached before the Lords Spiritual and Temporal,* in the Abbey Church of Weſtminſter, January 31, 1791, being the Anniverſary of King Charles's Martyrdom. By William, Lord Biſhop of Cheſter. 4to. pp. 19. 1s. Rivingtons.

"Who knows (ſays Mr. Walpole, in his preface to the "Hiſtoric Doubts,") if Pompey had ſucceeded, whether Julius Cæſar would not have been decorated as a martyr to public liberty? At ſome periods, the ſuffering criminal captivates all hearts, at another the triumphant tyrant. Auguſtus, drenched in the blood of his fellow-citizens, and Charles Stuart falling in his own blood, are held up to admiration. Truth is left out of the diſcuſſion, and odes and anniverſary ſermons give the law to hiſtory and credulity." Formerly this was much more the caſe than at preſent. The character of Charles begins to be fairly appreciated; and thoſe paſſions which dictated the ſervice appropriated to the commemoration of his ſufferings, having ſubſided, an awkward duty is hereby impoſed on the dignified rulers of our eſtabliſhed church. If Charles I. be vindicated, what are the doctrines of the Revolution? If his conduct be cenſured, what becomes of his martyrdom? The hypocriſy, and ſubſequent tyranny, of Cromwell are no juſtification of the reign of the monarch whom he beheaded; nor is this unfortunate prince entitled to our veneration, becauſe the diſorders which he occaſioned, were, in the end, through Divine Providence, made ſubſervient to the improvement of our civil government. The events of this period, fairly conſidered, hold out a very uſeful leſſon to magiſtrates on the abuſe of power; and to the people, on the miſery of civil commotions: but if we violate the truth of hiſtory, by inveſting Charles with a peculiar ſanctity of character, we indirectly reflect on thoſe who oppoſed him; and we deſtroy one half of the moral application.

We can perceive little uſe in the continuance of theſe anniverſaries; excepting it be, that they afford the right reverend biſhops an opportunity of declaring their ſentiments as the heads and guardians of the eſtabliſhment. Separatiſts may gather from them the complection of the epiſcopal bench. From this ſermon now before us, preached by Dr. Cleaver, the Biſhop of Cheſter, they may learn the attachment of our prelates to the doctrines and liturgy of the church; their admiration of its conſtitution; and their reſolution to preſerve thoſe fences which the wiſdom of their anceſtors have drawn round it. The Right Rev. Preacher endeavours to prove, that reaſon, religion, the wants of nature, and the juſt exerciſe of our moral affections, render a ſtate of ſociety neceſſary to our well-being;

being; that it is the deſign of revelation to ſtrengthen every government, calculated to produce happineſs, by enforcing the due means under the ſanction of divine authority; that a religious eſtabliſhment, raiſed on the foundation of the Apoſtles, muſt have a peculiar force in the ſupport of our civil conſtitution; and that theory and experience ſhould teach us, that they cannot be ſeparated but by the ruin of both.

Far be it from us to controvert the leading poſitions in this ſermon, preached before the Lords Spiritual and Temporal; we ſhall take the liberty, however, of diſcuſſing the propriety of one or two incidental expreſſions.

In p. 17, the Biſhop of Cheſter aſſerts, *that the eſtabliſhment of the church muſt fall with the liturgy.* If this be true, we have, without intending it, been recommending the fall of our eſtabliſhed church; for we have often ſpoken in favour of a reviſal of the Book of Common Prayer: but as Dr. Cleaver has offered only a naked aſſertion, we muſt continue to think that a reformation of the liturgy, by leſſening the ground of diſſent, would rather increaſe than diminiſh the ſtrength of the eſtabliſhment. In all his Majeſty's dominions, there are not, perhaps, a thouſand people who approve of the Athanaſian creed; could the expunging of this, for inſtance, weaken the power and ſtability of our eccleſiaſtical conſtitution? We cannot ſuppoſe that the exiſtence of the eſtabliſhed church depends on a rigid tenaciouſneſs of every article of the ancient doctrine: for we conceive that the church ſupports the doctrine, not that the doctrine upholds the church.

Being, no doubt, a firm believer of the doctrines contained in the liturgy, the Right Rev. Preacher might be deſirous of preſerving them from the rude touch of theological reformers: but, in the ſubſequent paragraph, we fear that his partiality to his own ſyſtem has betrayed him into an unfair repreſentation of the oppoſite. 'The doctrines, (ſays he,) which the Socinians are moſt eager to explode, comprize nearly all that can intereſt the hopes and fears, and therefore all that can influence the practice of a Chriſtian.' p. 18. We notice this paſſage,—not to offer any arguments in favour of Socinianiſm, as a doctrine founded in ſcripture,—but to vindicate it from an aſperſion which does not belong to it, even allowing it, as a ſyſtem, to be ever ſo erroneous. As the Socinian admits the divine miſſion, the miracles, and the reſurrection, of Chriſt, as well as the moral government of God, and the exiſtence of a future ſtate of rewards and puniſhments, he certainly, notwithſtanding he may have rejected ſome of the doctrines of Revelation, has not exploded all that can intereſt the hopes and fears, and of courſe influence the practice, of a Chriſtian. Such unqualified aſſertions it is our duty, as critics, to notice; and we lament to find them in publications of this kind, where, more eſpecially, orthodoxy ſhould appear united with charity.

Art. 69. In the Cathedral Church of St. Columb's, Auguſt 1, 1789, in Commemoration of the Deliverance of Derry in 1689. By the Rev. G. V. Sampſon, A. B. 8vo. pp. 26. Printed at London-Derry. 1790.

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The ſiege of London-Derry, and its liberation, form a memorable æra in the Britiſh as well as in the Iriſh annals; and it was ſurely well judged publicly to celebrate its hundredth anniverſary. How much do theſe kingdoms owe to the revolution which was at that time happily effected!

A note prefixed to this diſcourſe obſerves;—'Compoſitions deſigned for *the many*, in the hour of popular exultation, appear with diſadvantage to *the few*, who feel no ſhare in the public enthuſiaſm. The author is aware of this truth, when he requeſts the reader to keep in view the time, place, and circumſtances, in which this ſermon was delivered.'

This appears modeſt and ſenſible: the diſcourſe is popular, animated, and, at the ſame time, directed to the moſt uſeful purpoſes. It warmly recommends piety toward God, and humanity, moderation, and charity, toward man, together with that courage which is founded on ſuch principles. Mr. Sampſon ſeems to be an earneſt advocate for candour and liberality; yet, in reading one part, we cannot ſay that we were wholly deſtitute of the apprehenſion, that his ideas on theſe ſubjects were under a reſtraint; and that he might imagine ſome *conformity of modes and opinions* to be more requiſite than reaſon, truth, and religion demand: but, perhaps, in this idea we may have been miſtaken.

Art. 70. *The Conſequence of the Character of the* Individual, *and the Influence of* Education *in forming it.* Preached at the Pariſh Church of St. Peter's, Caermarthen, October 10, 1790, for the Benefit of a Sunday Shool. By Charles Symmons, B. D. 8vo. pp. 40. 1s. Williams.

We ſhall not preſume to aſſert that Mr. Symmons has profited by the ſtrictures which we made on his former publications: but impartiality will allow us to remark that he has profited by ſomething, as he is certainly improved as a writer. His ſtyle is more chaſte; and as his judgment matures, we have no doubt of his deteſting, equally with ourſelves, the tinſel ornaments and falſe glitter of language. In the ſermon before us, there is nothing objectionable, but much that is commendable. Mr. Symmons, (from Luke i. 46.) has ſtated the importance of education in general, and of the poor in particular; and he has alſo judiciouſly replied to the objections which have been urged againſt the eſtabliſhment of Sunday ſchools. The great object of every juſt ſyſtem of education he conſiders to be—'to familiarize the mind to the love of truth, temperance, and juſtice; to open to the eye of the mind the genuine ſource of moral obligation, and to blend religion with the heart; to plant, in ſhort, the virtuous purpoſe in the boſom, and to protect and foſter its growth with the dews of heaven, till it riſes to yield its fruits before the throne of God.'

Such being the great end of education, a preacher cannot be better employed than in urging its importance, and in exhorting perſons of all ranks to uſe every endeavour to inſtil the principles of virtue into the infant mind. Old offenders, ſuch as have long been habituated

habituated to vice, it is almoſt impoſſible to reclaim: the only method, which promiſes to be ſucceſsful, of diffuſing a ſenſe of virtue and decorum among the lower claſſes of ſociety, is *to train up their children in the way they ſhould go.* Sunday ſchools are of importance in this view; and we hope to be excuſed, if we take this opportunity of hinting to magiſtrates, that they ought to be very cautious how they commit young offenders, who have been drawn by ſome preſſing temptation to a trifling violation of the laws, to priſons filled with hardened and unbluſhing villains. Aſſociated with ſuch company, repentance is prevented; and what was deſigned as a puniſhment, becomes the ſource of future and more flagrant crimes.

The importance of a virtuous poor ſhould point out, to every pariſh, the neceſſity of extending the benefits of education to the offſpring of the lower claſſes of people.

CORRESPONDENCE.

*** It is with much regret that we inform *Alcander*, that the rules of our corps will not permit us to comply with his requeſt.

††† We have not forgotten the work mentioned by H. B. It only waits its turn among our other numerous arrears.

‡‡‡ Y. Z. writes concerning a ſecond volume of poems by the Rev. Luke Booker. We have ſeen no advertiſement of it, nor does our collector know where it is to be had.

‖*‖ If we were to grant the deſire of a correſpondent without a ſignature, who wiſhes for ſome farther information, on a particular point, from Mr. *Speechly*'s late book on *the Vine*, it would occupy more ſpace than we can afford, and than he ſeems to imagine.

‡*‡ The letter from Oſtend is tranſmitted to the gentleman to whom it related; who has not yet returned it.

ERRATA in our laſt REVIEW.

P. 246. l. 15. *for* 'ſketch,' *read* ſtretch.
247. l. 21. *for* 'Sir William Greſham,' *read* Sir Thomas Greſham.
287. l. 12. *for* 'fuſtly,' *read* fuſty.
302. l. 31. *for* 'the Rev. Mr. Shillito,' *read* Lieutenant Shillito.
345. l. 15. *for* 'render,' *read* renders.

APPENDIX

TO THE

FOURTH VOLUME

OF THE

MONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

ART. I. *Nova Acta Academiæ Scientiarum Imperialis Petropolitanæ*, &c. *i. e.* New Tranſactions of the Imperial Academy of Sciences at Peterſburgh. Vol. II*. With the Hiſtory of the Academy to the Year 1784. 4to. pp. 400. Peterſburgh. 1788.

NOTWITHSTANDING the munificence and the apparent zeal for ſcience diſplayed in founding and adorning the academy of Peterſburgh, it may hitherto be compared to a greenhouſe, in which exotics are kept alive by artificial warmth, and preſerved by the ſkilful culture of the foreigners under whoſe care they were imported. In ſuch circumſtances, they certainly do honour to the liberality and taſte of thoſe who are at the expence of preſerving them: but they are of little ſervice in adorning and fertilizing the country. To become uſeful in this reſpect, they muſt be naturalized to the ſoil, and be made objects of national culture: but, before this can be effected, the ſoil itſelf muſt be improved, and the poſſeſſor muſt have the liberality of mind to ſacrifice the little intereſts of the moment to extenſive future advantages. Before the ſciences can acquire a permanent and general eſtabliſhment among the Ruſſians, many obſtacles muſt be removed: but ſome of theſe are ſo immediately connected with the political circumſtances of the people, with the mode of government, and with its influence on the national genius and character, that their entire removal can ſcarcely be expected from the ſovereign, to whoſe generous

* For vol. i. ſee Rev. New Series, vol. ii. p. 526.

protection the academy of Peterſburgh owes its preſent luſtre. Every circumſtance, however, which can be conſidered as auxiliary to this valuable end, reflects honour on its author, and muſt give pleaſure to thoſe who wiſh well to the intereſts of knowlege. For theſe reaſons, we conſider the inſtitution of public lectures in the Ruſs language, on the ſeveral branches of ſcience, as the moſt important event related in the hiſtorical part of this volume; in which we alſo find an account of the erection of an elegant and commodious building for the uſe of the academicians, and of the honour paid to the memory of the illuſtrious EULER by the Princeſs *Daſchkaw* *; who publicly placed a marble buſt of this excellent man, on a column erected in the middle of the new academical hall.

In this part of the work, we find nothing farther, that ſeems worthy of notice, except two letters from M. ŒPINUS. The firſt of theſe relates to an improvement in the conſtruction of the microſcope. He obſerves, that every repreſentation of an object, which is produced by rays of light paſſing through a tranſparent, or along the ſides of an opake, object, directly to the eye, is leſs perfect than thoſe repreſentations which are ſeen by means of rays that, falling firſt on the object, are thence reflected to the eye. Repreſentations of the former kind ought never to be preferred, excepting when the intention is accurately to examine the internal ſtructure of tranſparent, or the exact contour of opake, objects. Every optical inſtrument, therefore, with which objects can be ſeen only by means of direct rays, muſt be very imperfect: but as the focal diſtance, as well as the aperture, of thoſe magnifiers which have the greateſt power, is very ſmall, this is a defect incident to all microſcopes hitherto known, whether ſingle or compound; and the mirror, uſed to throw the light of the ſun on the object, is but an incomplete, and often very inconvenient remedy; as this light is too glaring and unſteady to afford a diſtinct repreſentation without offending the eye. A microſcope, in order to exhibit a repreſentation by means of reflected light, muſt be ſo conſtructed, that its object may be viewed at the diſtance of ſix, ſeven, or eight inches from the object glaſs, and that the aperture of this be larger than that of the eye. Such a microſcope muſt indeed be much larger than thoſe commonly uſed: but this the author juſtly obſerves, is no great inconvenience; as it is not the inſtrument, but the object, which muſt be moved. An achromatic microſcope, which M. ŒPINUS has conſtructed, is about three feet in length, and magnifies the diameter of the object from ſixty to ſeventy times its natural ſize: the aperture

* This lady *preſides* in the Peterſburgh academy.

of

of the object glaſs is an inch in diameter, and its diſtance from the object is ſeven inches. A more particular deſcription of its conſtruction he reſerves to another opportunity, and contents himſelf, for the preſent, with obſerving that, with reſpect to the clear, diſtinct, and luminous manner in which it exhibits objects, it is much ſuperior to any that he has ever ſeen. He had not yet tried it as a ſolar microſcope, but he thinks that, as ſuch, it would be greatly preferable to the common ſort.

The ſecond letter relates to Dr. Herſchel's diſcovery of a volcano in the moon; which, M. ŒPINUS tells us, ſerves to confirm a theory that he publiſhed at Berlin, in 1781, and in which he aſcribed the irregularities of the moon's ſurface to volcanos. He acknowleges, however, that M. *Lichtenberg* of Gottingen, and M. *Beccaria*, formed ſimilar conjectures about the ſame time: but he informs us that, after the publication of his theory, he found this opinion to be of a much older date; as it is maintained by the celebrated Robert Hooke, in the ſixtieth chapter of his *Micrographia*, which was printed in London, in the year 1655.

MATHEMATICS.

Two Memoirs concerning Tractory Curves. By M. EULER.

By a tractory curve, or tractrix, M. EULER means that which is formed by a weight faſtened to one end of a thread, lying on a horizontal plane, while the other end is moved along any line, either ſtraight or curved: this line he calls the directrix, on the form of which the nature of the curve depends. He obſerves, that the ſolution of this problem ſeems rather to belong to mechanics, than to geometry; yet it has generally been attempted by means of the latter, and on an hypotheſis contrary to the true principles of motion, by ſuppoſing the weight to be drawn by an infinite number of ſucceſſive attractions in the direction of the thread. This would be true, if the motion of the weight were ſtopped and renewed at the end of every inſtant of time, and were always in the ſame direction: but as it is continually changing, it is evident that the motion of the weight cannot be accurately aſcertained by this hypotheſis, in thoſe caſes only excepted, in which the friction of the weight, againſt the ſurface of the plane, is infinitely great, or its velocity infinitely ſmall.

M. EULER ſolves the problem by the differential calculus; he firſt inveſtigates the moſt ſimple caſe, viz. that in which the directrix is a right line; even this produces a tranſcendental curve: he then proceeds to the general ſolution, or to find the equation of the tractory, when that of its directrix is given:

but this leads to an equation which cannot be reſolved, unleſs the curve deſcribed by the weight be known; and this may be found mechanically.

Stopped by theſe difficulties in his inveſtigation, the author applies his inquiries to that caſe, in which the directrix is a circle. For the particulars of this calculation, we muſt refer our readers to the memoir; and ſhall only obſerve, that the equation, found by the curve deſcribed, is of that form, which is called the differential equation of Riccati, and baffles all our ingenious mathematician's endeavours to ſolve it.

The memoir is concluded by a mechanical ſolution of the firſt caſe, in which the directrix is a right line; the elements, on which this inveſtigation is founded, are the time, the velocity, the friction, and the tenſion of the thread, though the latter is afterward exterminated from the calculus: hence ariſes a differential equation of the ſecond degree, which, if the friction be $=0$, makes the tractrix an inverted cycloid, generated by a circle, the radius of which is equal to the length of the thread: but, if the friction be made infinite, the equation will become that of a common tractrix; which our author conſiders as a proof, that the curve, deſcribed by the tractory motion, does not coincide with that found by geometrical inveſtigation, unleſs the friction be infinite.

In the ſecond memoir, M. EULER treats of compound tractory curves, in the generation of which the thread is loaded with two or more weights, in different points of its length. This inveſtigation is curious rather from its difficulty, than from its utility; for it leads to differential equations, which, though of the firſt degree, the author gives up as unreſolvable; and he obſerves, that this memoir affords a ſtriking inſtance of the difficulties, which ſometimes occur in the ſolution of problems, that, ſuperficially conſidered, appear very eaſy.

Concerning the Tranſformation of the Diverging Series $1-mx+m(m+n)x^2-m(m+n)(m+2n)x^3+$ &c. *into a continued Fraction.* By the ſame.

In order to facilitate this transformation, the ingenious mathematician makes $mx=a$ and $nx=b$; and thus changes the expreſſion to $1-a+a(a+b)-a(a+b)(a+2b)+$, &c.: he then ſuppoſes $a=A$, $a+b=B$, $a+2b=C$, &c.: hence $S=1-A+AB-ABC+$&c. and

$$\frac{1}{S}=\frac{1}{1-A+AB-ABC+\&c.}=1+\frac{A-AB+ABC-\&c.}{1-A+AB-ABC+\&c.}=1+\frac{A}{P}$$

$$P=\frac{1-A+AB-ABC+\&c.}{1-B+BC-BCD+\&c.}=1+\frac{b-2bB+3bBC-\&c.}{1-B+BC-BCD+\&c.}=1+\frac{b}{Q}$$

Proceeding

Proceeding in a ſimilar manner, $Q=1+\frac{B}{R}$, $R=1+\frac{2b}{S}$, $S=1+\frac{C}{T}$, $T=1+\frac{3b}{U}$, and ſo on till at length,

$$S=\cfrac{1}{1+\cfrac{A}{1+\cfrac{b}{1+\cfrac{B}{1+\cfrac{2b}{1+\&c.}}}}} \qquad =\cfrac{1}{1+\cfrac{a}{1+\cfrac{b}{1+\cfrac{a+b}{1+\cfrac{2b}{1+\cfrac{a+2b}{1+\&c.}}}}}}$$

This transformation of diverging ſeries, M. EULER juſtly recommends as the moſt certain, and perhaps the only method of finding, or, at leaſt, of approximating, its ſum; as it is evident that, when reduced to ſimple fractions, theſe will alternately be greater and leſs than the real value, and muſt therefore make continual approximations to it. By a very ſimple method, for which we muſt refer to the memoir, the terms of this continued fraction are reduced to the half of their number.

This memoir cloſes with an inquiry into the analyſis, by which Lord Brounker diſcovered the continued fraction that bears his name. The author thinks it probable that his Lordſhip did not purſue the tedious and difficult method of Wallis: but that he deduced it from the ſeries of Leibnitz $1-\frac{1}{3}+\frac{1}{5}-\frac{1}{7}+\&c.$ The method, by which this deduction may be made, is here given.

Concerning the Method of finding the Sums of Series, of which the Terms have alternate Signs. By the ſame.

This memoir contains the ſolution of three problems: the firſt is to find the ſum S, of the ſeries $X-X'+X''-X'''+\&c.$; in which X is ſuppoſed to be a function of x, and X, X', X'', X''' &c. the values of this function, when $x+1$, $x+2$, $x+3$, &c. are ſubſtituted for x. From theſe data, the ſum is eaſily found, by the differential calculus, to be $S=\frac{1}{2}X+\frac{\alpha\partial X}{\partial x}+\frac{\beta\partial\partial X}{\partial x^2}+\frac{\gamma\partial^3 X}{\partial x^3}+\&c.$; and the only queſtion is to diſcover an eaſy method of determining the coefficients α, β, γ, &c.

For this purpoſe, M. EULER inveſtigates the ſeries $s=\frac{1}{2}+\alpha t+\beta t^2+\gamma t^3+\&c.$, obſerving that, if the ſum S of this ſeries can be aſſigned, the coefficients α, β, γ, &c. may alſo be aſcertained; as they are the ſame with thoſe contained in the former equation. From this inquiry, reſults the equation $s(1+e^t)=t$

which he transforms into $vv-\frac{1}{4}=\frac{\delta v}{\delta t}$, whence $v=s-\frac{1}{2}=\alpha t+\beta t^2+\gamma t^3$ &c.: but, that only the odd powers of t may be ſubſtituted for v, in the ſeries, he puts $v=At+Bt^3+Ct^5+$&c. whence, by ſubſtituting the values of vv & $\frac{\delta v}{\delta t}$ inſtead of theſe expreſſions, it becomes eaſy to determine the coefficients A, B, C, &c. and, by theſe means, to aſcertain α, γ, ε, &c. In order to point out the law of progreſſion of theſe coefficients, the author introduces the numbers, known by the name of their inventor, *James Bernoulli*, which he expreſſes by the letters a, b, c, &c.; and thus he finds, for the ſum, the following expreſſion:

$$S=\tfrac{1}{2}X-\frac{(2^2-1)}{2\cdot 3}\cdot\frac{a}{2}\cdot\frac{\delta X}{\delta x}+\frac{(2^4-1)}{2.3.4.5.}\cdot\frac{b}{2}\cdot\frac{\delta^3 X}{\delta x^3}-\frac{(2^6-1)}{2.....7}\cdot\frac{c}{2}\cdot\frac{\delta^5 X}{\delta x^5}+\&c.$$

In a ſecond ſolution of the ſame problem, the author inveſtigates a function T, ariſing from the function S, by ſubſtituting $x+\frac{1}{2}$ for x; and here he finds

$$T=\tfrac{1}{2}X+\frac{\alpha\delta^2 X}{\delta x^2}+\frac{\beta\delta^4 X}{\delta x^4}+\frac{\gamma\delta^6 X}{\delta x^6}+\&c. \qquad \S\ \frac{\gamma\delta^6 X}{\delta x^6}$$

and determines the coefficients α, β, γ, &c. by the ſame method as in the firſt ſolution.

The two other problems relate to the ſums of the following ſeries;

$$S=n^x X-n^{x+1}X'+n^{x+2}X''-n^{x+3}X'''+\&c.$$

$$S=1.2.3...xX-1.2.3..(x+1)X'+1.2.3...(x+2)X''-\&c.$$

Solution of three Problems in Spherics. By M. Nicholas Fuss.

Theſe problems require the conſtruction of a triangle, on a given baſe, and between two great circles of the ſphere, with the following conditions: Firſt, That the angle at the vertex be the greateſt poſſible; ſecondly, That the ſum of the two ſides, containing this angle, be the leaſt poſſible; and, thirdly, that the area of the triangle be *a* maximum.

The inveſtigation of the firſt problem leads to a cubic equation; and the author lays down the conditions under which this will admit of three ſolutions, which he finds by triſecting the angle: if the two great circles are at right angles with each other, the equation will be only a quadratic.

The ſecond problem, though apparently very eaſy, yet, when conſidered in the common method, leads to equations very difficult to be ſolved; theſe the author has avoided, by varying the vertex of the triangle along an infinitely ſmall arc.

The

The third, though, at firſt view, it ſeems more difficult, is eaſily ſolved by the ſame expedient.

Concerning the Projection of the Sphere on the Surface of a Cone. By F. T. SCHUBERT.

This memoir contains nothing new: the projection of maps, on a conic ſurface, expanded into a plane, was recommended by Mr. Patrick Murdoch, in the Philoſophical Tranſactions, vol. L. part ii. *, and has been practiſed by Schenk, Mayer, Senex, Buache, Vaugondy, Bonne, and other geographers. The particular method, here adviſed, is the ſame with that of M. *Bonne*, deſcribed in the twenty-third book of M. *De La Lande*'s Aſtronomy, § 3883.

Concerning the Projection of the Sphere, with reſpect to the Area of the Countries repreſented. By the ſame.

This academician informs us, that he has conſtructed a map of the Ruſſian empire, in which the meridians and parallels interſect each other at right angles, and the latitudes are made equal to their ſines: but, in ſuch a projection, it is evident that, in high latitudes, the degrees of latitude become ſo ſmall, and thoſe of longitude ſo large, that the figure of the country is diſtorted, and it is difficult to delineate and meaſure the areas with any tolerable accuracy. In order to remedy this inconvenience, M. SCHUBERT obſerves, that the proportionality of the areas on the map, to thoſe on the ſphere, may be preſerved, without making the latitudes equal to their ſines; and he recommends their being taken equal to their ſine multiplied by a certain factor m, the value of which muſt be determined by the latitudes contained in the map. Thus, if the higheſt latitude of the country, to be projected, be a, the loweſt, b, and the mean latitude, $n = \frac{a+b}{2}$, m will be $\frac{\cdot\ a-b}{\text{col: n}(\text{ſin. a} - \text{ſin. b})}$. By this factor, the area of the country meaſured muſt be divided. The value of the factor m, as here calculated, is,

For the whole ſphere, - -	m= 1,57
Nova Zembla, - - -	13.
Sweden and Norway, - -	5.
Ruſſia, - - - -	4.
Great Britain and Ireland, - -	3.
Poland and Pruſſia, - -	2,75
Germany, - - -	2,5
France, - - -	2.
Italy, Spain, Hungary, and Turkey in Europe,	1,75

* See Monthly Review for 1759, vol. xxi. p. 112.

PHYSICO-MATHEMATICAL CLASS.

Diſſertation on the Motion of a Thread perfectly Flexible. By M. L. EULER.

This learned academician here obſerves, that, though the theory of the equilibrium and motion of flexible, as well as of elaſtic threads, has been completely inveſtigated, yet the formulæ, for determining this motion, have hitherto been of little uſe; becauſe no method has yet been diſcovered of defining it, except in thoſe caſes, in which the thread is ſuſceptible of an infinitely ſmall reciprocal or oſcillatory motion. This defect, he ſays, muſt not be aſcribed to the mechanical theory, but ſolely to the imperfection of analyſis; for he acknowleges that he has not been able to ſolve even the moſt ſimple caſe of this problem, which is to determine the motion of a thread, perfectly flexible, and not influenced by any force, in the ſame place.

In order to inveſtigate theſe difficulties, M. EULER conſiders the caſe of a flexible thread, on which any moving forces whatever act, in the ſame plane: he expreſſes the form which the thread aſſumes after a certain time t by the relation of two co-ordinates x and y, and making ds the element of the curve for the above inſtant of time, he ſuppoſes two forces Pds and Qds, parallel to the co-ordinates, to act on the thread. Theſe forces P and Q will depend alſo on the time, t, and the co-ordinates x and y will be functions of s and t.

As his attempt, however, to find a general ſolution, is defeated by unreſolvable equations, he contents himſelf with ſolving three particular problems. In the firſt of theſe, he ſuppoſes the normal forces $=0$, and inveſtigates the tangent forces requiſite to produce the motion in queſtion: in the ſecond, he reverſes this inquiry; and, in the third, he aſcertains the normal and tangental forces requiſite to produce ſuch a motion of the thread, that the tenſion, in all its parts, may be $=0$.

Explanation of a Difficulty relative to the Figure of the Earth. By the ſame.

It is well known that Huygens, who computed the figure of the earth, by comparing the centrifugal force with gravity, found that the diameter of the equator was to the axis, as 578 to 577; whereas, by the meaſurement of degrees, this proportion is diſcovered to be as 201 to 200. This error in the former calculation, the author obſerves, ariſes, not from ſuppoſing our globe to be uniformly denſe, but ſolely from regarding gravity as tending directly toward the centre of the earth. We muſt therefore allow, not only that every particle is attracted toward the centre, but alſo that there are lateral forces, the direction of which is perpendicular to that of the central. From the hypotheſis of univerſal gravitation,

by

by which the ſeveral particles reciprocally attract each other, it is evident that ſuch forces muſt exiſt, and ought to be taken into the computation: but to determine them is impoſſible, unleſs we were perfectly acquainted with every particular, with reſpect to the ſtructure, as well as the figure of the earth. M. EULER here conſiders this theory in a general view: he makes the central force, acting on any given particular, a function of the diſtance from the centre; and he ſuppoſes the lateral force to depend, not only on the diſtance from the centre, but alſo on the angle, which the equatorial diameter forms with a line drawn from the given particle to the centre; this force, therefore, vaniſhes with reſpect to particles under the equator, and in the axis. He then computes the figure of the earth on the principles of the equilibrium of fluids: but as this calculation cannot eaſily be abridged, and as it is, after all, merely hypothetical, we muſt refer thoſe who may wiſh to examine it, to the memoir itſelf.

On the Gyratory Motion of a Body faſtened to an extenſible Thread. Second Memoir. By M. JAMES BERNOULLI.

Of M. BERNOULLI's former memoir on this ſubject, we gave an account in the Appendix to our ſecond volume, New Series, page 535, to which we refer. He now conſiders the caſe of gyratory motion in a vertical plane, in which, beſide the centrifugal force of the body and the retractive power of the thread, that of gravity alſo, which continually acts on the body, muſt be taken into the account: but here the complicated form of the differential equations that occur, obliges him to have recourſe to an indirect method of obtaining the equation of the curve required, which he deduces from the principles eſtabliſhed in the former memoir. From theſe, he concludes that, as the thread is alternately extended and contracted, the curve here ſought muſt alſo conſiſt of an infinite number of epicycloids, each of which has its maximum and minimum: but, as the velocity and the effect of gravity is continually varying, theſe parts of the curve cannot, as in the former caſe, be equal to each other; the ordinates, however, will here, as they were in the firſt caſe, be infinitely ſmall in proportion to the arcs which form their abſciſſæ; though the arc, which conſtitutes the baſe of each part of the curve, will alſo be infinitely ſmall; on this account, he conſiders the gyratory velocity and the action of gravity as conſtant during each infinitely ſmall diviſion of time and ſpace. Calculating on theſe principles, the academician obtains the equation of an epicycloid infinitely produced: but this is the equation of only an infinitely ſmall part; in order, therefore, to find an equation of the whole curve, which ſhall comprehend all its parts, he ſubſtitutes the variable,

variable, for the conſtant values, of the gyratory velocity and the action of gravity: but this equation is ſo complicated, as to be quite unmanageable. On inquiring into the value of the greateſt and leaſt ordinates, and that of the arc which conſtitutes the baſe of each epicycloid, in the higher and lower parts of the curve, he finds that theſe ordinates and arcs are leaſt in the higheſt parts; that they grow larger as the body deſcends to the loweſt points; and decreaſe as it aſcends to the higher. He alſo obſerves that the epicycloids are the moſt eccentric at the bottom, and the leaſt ſo at the top, of the curve, in which they are, in ſome caſes, ſo much flattened, as to coincide with the immoveable circle, which conſtitutes their baſe. This happens when the initial velocity of the body is equal to that which it would acquire by falling through half the length of the radius; in which caſe, the centrifugal force becomes equal to the centripetal, and, ſuppoſing the motion to commence in the higheſt point of the curve, there can be no extenſion of the thread.

The calculation neceſſary to aſcertain the time, in which the body deſcribes any given arc, is prolix and intricate; a number of infinite ſeries occur, which, however, readily converge, and are all evaneſcent; excepting one, which refers to ninety degrees. This ſeries is more or leſs convergent, as the initial velocity of the body is greater or leſs. The author, having found its ſum by approximation, points out the law of its progreſſion; by means of which, it is eaſy to aſcertain the time that the body takes to deſcribe any arc that is a multiple of ninety degrees. This he illuſtrates by an example, in which he ſhews that, if a body begins to revolve with a velocity equal to that, which it would acquire in falling through the length of the radius, this muſt be two feet ſeven inches, of Paris meaſure, in order to its performing the revolution in a ſecond of time.

On M. De la Grange's Inquiry concerning the Attraction of Elliptic Spheroids. By M. KRAFFT.

Of this problem, Mr. Maclaurin has given an excellent ſynthetical ſolution, in his diſſertation on the ebb and flow of the ſea; and, in the Memoirs of the Berlin Academy for 1773, an analytical inveſtigation of it was publiſhed by *M. De la Grange*, who determined the poſition of the particle attracted by means of a radius vector, inſtead of the three orthogonal co-ordinates commonly employed in the analytical ſolution of this kind of problem, and obſerved that the latter method is productive of differential equations, which it is very difficult to integrate. Theſe difficulties, however, M. KRAFFT's patience and perſeverance have enabled him to conquer; and he gives a ſolution of the problem, the reſults of which coincide with thoſe found by *M. De la Grange*.

PHYSICS.

Reflections on the comparative Antiquity of the Rocks and Strata, which compoſe the Shell of our Globe. By M. J. J. FERBER.

The ſtudent of geology contemplates rocks and mountains with a view very different from that of the mineralogiſt: the latter is ſatisfied if, by the obſervation of external characters, or by means of chemical analyſis, he can aſcertain the ſeveral genera, ſpecies, and varieties of the foſſil kingdom; whereas the former ſurveys theſe objects on a larger plan, obſerves the relative diſpoſition of foſſils in the womb of the earth, and endeavours to analyſe the ſtructure of the globe itſelf.

The mere mineralogiſt, ſays this author, who ſhould imagine that mountains of granite or marble were, in all their parts, as pure and homogeneous as the ſpecimens in his cabinet, would be unable to recogniſe ſome of theſe rocks amid a chain of mountains; or to comprehend the order, according to which they are arranged in the vaſt repoſitories of nature; where nothing is more common than to find, in the ſame quarry, ſpecies and varieties, which, in our cabinets, we carefully ſeparate. If, for inſtance, we examine a mountain of granite, we find a mixture, not only of all the varieties of this rock, but alſo maſſes of gneiſs, of ſchiſt, or of porphyry: theſe maſſes are indeed very ſmall in proportion to the mountains, and ought to be conſidered as parts of the ſubſtance of the granite, and as formed, together with this, by the ſame operation of nature: but though theſe ſmall heterogeneous maſſes may be conſidered as coeval with the granite which contains them, it by no means follows that the porphyry, the gneiſs, or the ſchiſt, which either forms ſeparate rocks, or conſtitutes thoſe thick ſtrata that in ſome mountains are found to cover the granite, is of equal antiquity with this fundamental rock.

The ſame accidental heterogeneity, which is obſerved in mountains of granite, is alſo found in thoſe of ſchiſt and gneiſs, in which we ſometimes ſee ſmall maſſes of granite, or of porphyry. Theſe local anomalies may have been all owing to a common cauſe; for, if we ſuppoſe the ſchiſt and gneiſs to have been in a ſtate of fluidity and diſſolution, the earths, of which they are compoſed, may have been ſo differently combined, as to have produced theſe varieties. This academician, however, thinks it more probable that the ſchiſt and gneiſs proceed from the decompoſition of pre-exiſting granite; the groſſer parts of which, having undergone little alteration, were again agglutinated under the form of granite, or of porphyry, and encloſed by an aggregation of the ſmaller parts, which, becoming argillified, produced gneiſs and ſchiſt.

With

With reſpect to veins of granite, obſerved in rocks of ſchiſt, M. FERBER is of opinion that their origin is poſterior to that of the ſchiſt in which they are found; and that they are owing to decompoſed fragments of more elevated mountains of primitive granite, brought thither by torrents, and there conſolidated and petrified; or, perhaps, parts might be detached from the primitive granite, while yet in a ſoft ſtate, which, being thrown into the fiſſures of the ſchiſtous rock, were there agglutinated and cryſtallized.

The ſubſtance of calcareous rock is not leſs heterogeneous than that of the mountains already mentioned: the water, by which it was depoſited, was mixed with a large proportion of ſiliceous and argillaceous earths and other heterogeneous matter. This, ſays the author, confirms the opinion that marble and other calcareous rocks are of a later origin than thoſe of granite and ſchiſt. The pureſt marble is not free from mixtures of this kind; in that of Carara, cryſtals of quartz are often found; the white marble of Dicentin contains a conſiderable proportion of manganeſe; and the Cipolino has regular ſtrata of mica; which are probably owing to the decompoſition of a pre-exiſtent gneiſs or ſchiſt. M. FERBER mentions ſeveral other inſtances of this kind, and ſuppoſes that the heterogeneous ſubſtances were formed at the ſame time with the calcareous rock: but we muſt not, he ſays, hence conclude that all the ſand, argil, or manganeſe, of which the ſubſtance of other mountains conſiſts, is coeval with theſe ſtrata of calcareous rock, or marble; yet thus, adds he, do they reaſon, who, from ſome maſſes of granite found within a rock of ſchiſt, conclude that this is not leſs ancient than granite itſelf.

It is from the predominant ſpecies of rock, and not from accidental varieties, that mountains muſt be denominated and claſſed. Nature ever remains true to her principles, when ſhe operates on a large ſcale: theſe we muſt keep in mind; and not imagine that ſhe departs from them, whenever an object occurs, which to us appears extraordinary, merely becauſe we have not properly examined it.

M. FERBER thinks that we may eaſily account for mountains of granite containing ſmall maſſes of porphyry. Veins of argil and bole are often found in granite; and, if particles of feltſpar happen to be intermixed with the bole, and this be hardened, porphyry will be formed. In the ſame manner, may its exiſtence in mountains of gneiſs and ſchiſt be explained, as theſe alſo abound in feltſpar: with reſpect to ſchiſt, as it is formed from decompoſed fragments of granite, or perhaps from a ſecond decompoſition of gneiſs, it is highly probable that ſome

ſome feltſpar may have remained undecompoſed, and have been mixed with the maſs, while yet in a ſoft ſtate.

In whatever way we account for the formation of theſe mountains, we muſt allow that nature has a faculty of producing feltſpar, or any other kind of ſtone, whenever, with a due proportion of its conſtituent ingredients, the circumſtances neceſſary to its production are combined. Argillaceous rocks are by no means void of the elements of feltſpar; and the fluid ſtate, in which they once were, was favourable to its cryſtallization: nor is there in all this any thing repugnant to the laws of nature; for we daily behold her performing ſimilar operations. The author's concluſion is, therefore, that rocks of the ſame denomination may be very different with reſpect to antiquity; and that the geologiſt muſt diſtribute rocks, of the ſame genus, ſpecies, and variety, into different claſſes, according to their comparative antiquity.

On the muſcular Fibres of the Heart, ſixth Diſſertation; with an Explanation of two Anatomical Plates. By M. C. F. Wolff.

For the ſubjects of M. Wolff's preceding diſſertations, we muſt refer to the Appendix to our ſecond volume, New Series, p. 536. He here reſumes his reſearches; and this memoir, like the foregoing, bears all the marks of the moſt ſcrupulous exactneſs, and indefatigable attention. In his introduction, he informs us that as his former deſcriptions, both of the external and internal fibres of the heart, were all taken from one individual, he now gives an account of them as they occurred in the diſſection of another; in order to diſtinguiſh accidental varieties from what is eſſential. The minuteneſs, not to ſay prolixity, with which he treats the ſubject, prevents us from entering into any particular account of his diſſertation: we ſhall, however, mention one obſervation, that occurred in diſſecting the heart here deſcribed and delineated, which was that of a very robuſt young man; in this he found the apex divided into two points, the one belonging to the right, the other to the left ventricle: there are three muſcles, which the author calls *faſciculi terminales*, originating in the lower ſurface of the left ventricle, near the extremity, and paſſing obliquely, between the two apices, to its upper ſurface. When theſe muſcles are ſtrong, they muſt, ſays the anatomiſt, by their continual action, occaſion a conſiderable cleft between the extreme points of the ventricles, which will project, and form two apices. As this diviſion depends on the ſize and power of theſe muſcles, M. Wolff conſiders it as eſſential to the perfect ſtructure of the heart; though the *faſciculi terminales* are often found to be but faintly marked; and, conſequently, the two apices of the ventricles are united in one obtuſe point.

At the ſlow rate, in which the author proceeds, this ſubject will take up many more memoirs; for in the preſent, he deſcribes only the external muſcles of the right ventricle, and reſerves thoſe of the left for his next diſſertation.

Chemical Analyſis of the Water of the Neva at Peterſburgh. By J. G. GEORGI.

Strangers, on their arrival in Peterſburgh, are generally attacked with a diarrhœa, which has been aſcribed to the water of the Neva: but this water appears, from the experiments here related, to be remarkably pure and good; and M. GEORGI thinks that this indiſpoſition may be owing to an *extractum vegetabile paludoſum*, mixed with an animal gluten; with which the water is ſometimes, though very ſlightly, impregnated, and which perhaps may affect the health of thoſe, who are not accuſtomed to it.

Deſcription of ſeveral uncommon Marine Animals. By M. P. S. PALLAS.

In this memoir, fifteen ſea animals are deſcribed and illuſtrated with plates: among theſe are five new ſpecies of the *nereis* or *ſcolopendra marina*; the remainder are the *ſerpula ſpirillum*; the *aſterias origactis*; the *limax tetraquetra*; the *lepas carioſa*; the *pholas teredula*; the *chiton amiculatus*; the *helix coriacea*; the *aſcidia ſquamata*, *aurantium*, and *globularis*.

Obſervations communicated to the Academy. By M. P. CAMPER.

Profeſſor CAMPER's principal deſign, in this memoir, was to acknowlege that, in conſequence of attentively comparing foſſil bones with the ſkeletons of animals, he was at length convinced that ſeveral ſpecies muſt have been utterly deſtroyed by the revolutions, which have taken place in the ſurface of our globe. This opinion, which he had once rejected, is here illuſtrated by obſervations on ſome foſſil ſkulls of the biſon and buffalo, deſcribed by M. *Pallas*, to whom the memoir is addreſſed. Concerning the foſſil ſtag's or elk's horns and ſkulls, diſcovered in Ireland, he obſerves that they muſt have belonged to a ſpecies now extinct; and, with reſpect to that gigantic animal, which the Ruſſians call the mamont, the ſkulls of which are ſaid to have been found in North America, and the grinders in various countries of Europe, he expreſſes his opinion that theſe parts belong to two different ſpecies, both which are extinct.

ASTRONOMY.

Under this claſs, we find two memoirs by M. STEPH. RUMOUSKI; in which, by comparing the obſervations of the laſt tranſit of Mercury, made by different aſtronomers, he endeavours to aſcertain the exact moment of conjunction, and the latitude of the planet: but he lays the greateſt ſtreſs on an obſervation

vation made at Bagdad, which, according to the *Connoiſſance des Temps*, is 2 hours 48′ 18″ eaſt longitude from Paris; becauſe, on account of the greater height of the ſun, the ingreſs of the planet could there be moſt accurately diſtinguiſhed: from the time which Mercury took in paſſing over the limb of the ſun, he eſtimates its ſemidiameter to be 4″ 77.: the true time of conjunction, reduced to the meridian of Paris, he calculates to have been 17 hours 22′ 4″, and makes the correction of M. *De la Lande*'s tables to be +3′ 16″ 7 for the latitude, and +23″ 5 for the longitude, of Mercury.

The remaining articles conſiſt of aſtronomical and meteorological obſervations and tables, for which we muſt refer to the volume itſelf.

Art. II. *Reize na Guinea en de Carabiſche Eilanden*, i. e. A Voyage to Guinea, and to the Caribbee Iſlands. By P. E. Isert, M. D. Phyſician General to the Daniſh Settlement in Africa. Tranſlated from the German. 8vo. pp. 420. Dordt. 1790.

We have been diſappointed in our endeavours to procure the original of this work; which appears, from the tranſlation before us, to be worthy of notice. It contains much inſtructive and entertaining information, and confirms our opinion that none are in general better qualified for travels of this kind, than phyſicians; becauſe their profeſſional education and habits are more friendly to the ſtudies of natural hiſtory and philoſophy, than thoſe of any other claſs of men.

Dr. Isert relates his travels in a ſeries of twelve letters, which bear every internal mark of having been written, while the impreſſion of what he ſaw was recent on his mind. In the firſt of theſe, he gives an account of his voyage from Copenhagen, and of his arrival, toward the cloſe of the year 1783, at Fort Chriſtianſburg, ſituated on the banks of the river Volta, which the Danes purchaſed from the Portugueſe, in 1660. He found his countrymen engaged in a war with the Augnaers, a nation, or rather tribe, dwelling on the oppoſite ſide of the river; and he was ordered to repair to the camp, which lay at a place called Ada. In obedience to this command, he performed a journey of above thirty leagues, in a hammock, faſtened to a pole, and carried on the ſhoulders of men: in this work, the negroes are ſo expert, that eight of them will carry a man along a level road ten German, or about ſixty Engliſh miles, in twelve hours. The camp conſiſted of an irregular aſſemblage of negroe huts, made of long graſs and of palm leaves, which each tribe conſtructed in its peculiar faſhion, and

on

on a ſpot ſeparated from the reſt. Here Dr. ISERT, like the ancient poets, takes occaſion to deſcribe the dreſs and manners of the ſeveral nations that had joined the ſtandard of the Danes, who had taken arms in order to protect the inhabitants of Ada, among whom they had formed a ſettlement.

"*Qui bello exciti reges, quæ quemque ſecutæ,*
Complerint campos acies."

Concerning theſe particulars, we ſhall only mention that the negroes, who live near the coaſt, have entirely laid aſide the uſe of the bow and arrows, and are all armed with muſkets, with which they are furniſhed by the Europeans. The events of the war are related in the third and fourth letters; from which we learn that, after ſeveral battles fought, on both ſides with great bravery, the Danes and their allies obliged their enemies to agree to conditions of peace.

The fifth letter is filled with miſcellaneous information concerning the appearance of the country, the negroe villages, and the produce of the ſoil. The Danes, when they concluded the above war, ſtipulated that they ſhould be allowed to build a fort at Quitta, a negroe town, ſituated between a branch of the Volta and the ſea; this place is repreſented as very advantageous, on account of the wealth of the inhabitants in cattle, which afford a plentiful ſupply of freſh proviſions, and from the abundance of game, of fiſh, and of excellent water. The manner, in which the laſt is procured, is ſomething ſingular: a pit, eight or ten feet deep, is dug in the ſand on the ſhore, about a hundred and fifty paces from the ſea: this ſoon becomes filled with water, which oozes into it, and is perfectly clear and freſh; ſuch a pit, however, cannot be uſed above two or three days; for after this, the water, collected in it, will be brackiſh. This proceſs appears the more extraordinary, as the ſea-water on the coaſt is very ſalt; and the author could not diſcover any thing like abſorbent earth on the ſhore, which might be ſuppoſed to imbibe the ſaline particles.

In the ſixth letter, we have a variety of intereſting particulars relative to the trade on the coaſt, and to the manner in which it is carried on. The ſeventh gives an account of a voyage to Whidah, which, we are told, is a moſt beautiful and fertile country, bleſſed with frequent ſhowers, and enjoying a perpetual ſpring. The Engliſh and French forts have large gardens, laid out in walks of orange trees, and abounding with a variety of fruits: with theſe, the latter ſupply their ſhips on their departure from the coaſt to the Weſt Indies; and this refreſhment contributes not a little to preſerve the health of their crews and cargoes. The ſuperſtition of the Whidah negroes, and the worſhip which they pay to a kind of ſnake, are here

deſcribed at large: but all this is ſo well known from the accounts of former writers, that we ſhall not detain the reader with any particulars concerning it.

In the eighth letter, Dr. ISERT deſcribes the manners of the negroes in the vicinity of Chriſtianſburg. Among other particulars, he mentions their remarkable attachment to their children, and relates an affecting inſtance of it, to which he was witneſs. One of them, being involved in debts which he was unable to pay, acknowleged to his creditor that he had nothing left to ſatisfy his demand, except his own perſon, of which he might diſpoſe as he thought fit: the latter took the poor fellow at his word, and ſold him to the Danes. During his confinement at the fort, where he was ſhut up with other ſlaves, till a ſhip ſhould ſail for the Weſt Indies, his ſon formed the affectionate and noble reſolution of delivering him from ſlavery. The parental tenderneſs of the old man, who choſe rather to forfeit his own liberty and endure the hardſhips of perpetual ſlavery than to ſell his child, which, by the laws of his country, he might have done, prompted the latter to this heroic exertion of filial duty: he came to the fort, accompanied by ſome of his relations, and inſiſted on being accepted inſtead of his father: this was granted, and the ſcene, which took place on their meeting, was ſuch as muſt have melted any heart, excepting that of a dealer in ſlaves: it was the conteſt of the nobleſt and moſt benevolent affections: the father, with grief and reluctance, accepted the freedom which was forced on him, and the generous youth ſurrendered his limbs to the chain, with apparent pleaſure. The benevolent author of the work before us, deeply affected with this intereſting ſcene, repreſented it to the Danſh governor, who generouſly advanced the money to pay the debt; on which the young man was releaſed, and happineſs was reſtored to this worthy family.

The ninth letter relates to the hiſtory of the various ſettlements on the coaſt, the manners and cuſtoms of the Europeans there, and the diſeaſes to which they are liable. We are here told that, among the Danes, it is cuſtomary to contract a kind of temporary marriage with the women of the country. When an European arrives, his firſt care is generally to provide himſelf with a ſable helpmate; and, when he has found one to his liking, he muſt apply to the council for leave to cohabit with her: this is always granted, on condition that he pays into a fund, called the Mulatto bank, a ſum equal to his ſalary for half a month, and engages to depoſit an equal ſum in this fund, on his leaving the country. The wages of this concubine are fixed at one dollar per month, if a negroe, and two dollars, if a mulatto woman; for theſe ſhe has a legal claim on her keeper;

and, if he ſhould refuſe to pay it, the council would ſequeſter his income for this purpoſe: but he may diſcharge her whenever he pleaſes. The children, reſulting from theſe connections, are all baptized and inſtructed in the Chriſtian religion: the boys, when ten years of age, are enliſted in the King of Denmark's ſervice, and, as ſoldiers, receive a pay of eight dollars per month: the girls, and all thoſe whoſe parents cannot take care of them, are maintained by the mulatto bank, till other proviſion can be made for them. We cannot help highly praiſing the wiſdom of theſe regulations, as they are the means of preventing thoſe evils which would reſult, either from prohibiting all commerce with the ſex, or from leaving it, and its conſequences, entirely to the wanton caprice of irregular paſſions.

Dr. ISERT does not think the climate ſo unhealthy as it is generally repreſented; and he ſays, that the Europeans ſuffer more from their own imprudence, and want of attention to a proper diet, than from the inſalubrity of the country.

The tenth letter is one of the moſt intereſting. It contains an account of a viſit which the author paid to the chief of the Aquapims, a Negroe nation, inhabiting the mountains about thirty miles from the ſea. By this prince, whoſe name was Attiambo, he was received in a very friendly manner; and he found the reports, with which he had been terrified concerning the perfidy of the inland people, totally falſe. On the contrary, he ſays, he obſerved that their character and diſpoſition improved, in proportion as they were farther removed from the coaſt, and had leſs connection with the Europeans. The houſes of theſe Negroes were compoſed of ſtakes, lined with clay: they are only one ſtory high, but are divided into ſeveral apartments, which are kept very neat and clean. The country is beautifully diverſified, and full of wood; ſome of the trees are of an amazing bulk; he found one, the trunk of which was forty-five feet in circumference: but as it bore neither flowers nor fruit, and he could not procure any of its leaves, he could not aſcertain its ſpecies. Palm-trees, which ſupply the inhabitants with oil and wine, are found here in great abundance. The mountains conſiſt chiefly of granite and gneiſs; though quartz and ſchiſt are alſo found in them: but the author did not diſcover any calcareous rock. The ſoil is a rich clay of various colours, intermixed with black mould; and it is ſo fertile, that agriculture does not employ above three or four weeks in a year. The air is much cooler than on the coaſt, and appears to be very ſalubrious. The chief vegetable food of the inhabitants is the fruit of the Piſango tree, or *Muſa Paradiſiaca*, and yams, which are here much better than in the

Weſt Indies. Their drink is the palm-wine, which they have two methods of procuring: one way is, to root up an old tree, which they imagine will grow no longer, and to bore a large hole in its ſtem, out of which the liquor runs into the pots placed to receive it. In this manner they obtain very little wine during the firſt four days: but in each of the eight or ten days following, the tree will yield from ten to fifteen quarts. The other method is, to cut off the head of the tree, and to make a longitudinal inciſion in the trunk: the wine procured in this way is of a better quality, but much leſs in quantity, than can be obtained in the former proceſs.

A father of a family ſends either his children or his ſlaves every morning to the woods, to fetch a quantity of this liquor ſufficient for the conſumption of the day: the author, in his walks, frequently met theſe girls, carrying each a pot of palm-wine on her head. With a generous and frank ſimplicity, worthy of the golden age, they always preſſed him to drink; and would kneel before him, that he might, with a reed, ſuck the liquor out of the pot; nay, if ſeveral of them were together, they would contend for this honour, each aſſerting that her wine was ſweeter and better than that of her companions. It has the appearance and taſte of *Muſt*, and, when freſh, is very cooling and pleaſant: but, if kept above two days, it becomes acid and heady.

In the eleventh letter, the author gives an account of his voyage to St. Cruz, in a ſlave-ſhip. After they had been for two days at ſea, theſe miſerable wretches roſe on the crew; and Dr. Iſert happening to be in their apartment at the time of their inſurrection, was with great difficulty reſcued out of their hands, after he had received ſeveral wounds. He expreſſes a juſt abhorrence of this inhuman trade, which, we think, every good man muſt wiſh to ſee aboliſhed:—but alas! men who are accuſtomed to conſider things in a commercial and political view, are too apt to overlook the intereſts of humanity, and to conſider the miſery and ſufferings of their fellow-creatures as of no importance, in compariſon with the ſplendid advantages which they propoſe to themſelves.

In the beginning of this century, the Danes purchaſed the iſland of St. Cruz from the French, to whom they paid one hundred and ſixty thouſand dollars for it. It is the chief of the Daniſh ſettlements in the Weſt Indies, and is ſaid to contain three thouſand white inhabitants, and twenty-four thouſand Negroes and Mulattoes. There are two towns, Chriſtianſtad and Frederickſtad; the one on the eaſtern, the other on the weſtern ſide of the iſland: the former, which is the capital, is regularly built, and conſiſts of ſeveral ſtreets: moſt of the

houſes are of wood, covered with ſhingles; though there are ſome of brick two ſtories high. The Engliſh and Dutch have their reſpective churches as well as the Danes, and there is a large chapel for the Hernhutters or Moravians. The harbour, which is ſmall, and of which the entrance is very dangerous without a good pilot, is defended by a ſmall fort, with a garriſon of a hundred and twenty men.

The country is a plain, with a few little hills interſperſed: theſe are left for wood and paſture land, and the remaining part of the iſland is devoted to the culture of ſugar and cotton; for cacao, coffee, and indigo do not thrive here, on account of the great droughts, as the more mountainous iſlands, which lie to windward, deprive this of rain. The ſugar of St. Cruz is deemed much ſuperior to that of the French colonies; the export of it is eſtimated to be, on an average, ſixteen millions of pounds annually, excluſively of a conſiderable quantity ſmuggled to foreign countries: the yearly produce of cotton is ſuppoſed to be one thouſand bales: this commodity is greatly improved ſince M. *Van Rohn*'s travels in South America, where he collected above twenty different ſpecies: among theſe, that of Spaniſh Guiana, and another, with red leaves, are deemed the beſt kinds, with reſpect both to fineneſs and colour. The ſugar harveſt in general begins in January, and ends in May: but, in ſome plantations, they make ſugar the whole year round. The ſoil is chiefly a yellow or red clay, and, in ſome places, a rich mould: it is, however, very ſtony, and, in moſt parts of the iſland, the ſolid rock is not more than two feet diſtant from the ſurface; for theſe reaſons no plough can be uſed, and the trenching-work muſt be performed by hand. This laborious buſineſs is the taſk of the wretched Negroes, of whoſe cruel treatment by their barbarous drivers and managers, the author gives an account that muſt inſpire every humane reader with grief and indignation.

The twelfth letter contains a ſhort account of the other Daniſh iſlands, and of the author's voyage to Guadaloupe and Martinico. On this paſſage, he ſailed in ſight of Crab Iſland, ſo called from the abundance of theſe animals which are there found. This is conſiderably larger than St. Cruz: but, from the jealouſy of the European powers, is yet uncultivated. The Spaniards had formerly ſome plantations on it: but from an apprehenſion of their government, that theſe planters might carry on a ſmuggling trade, they were compelled to leave the iſland, and were removed to Porto Rico. The Engliſh ſettled there in 1718: but the Spaniards, who, like the dog in the manger, would neither reap the advantage of this country themſelves, nor ſuffer others to derive any benefit from it, attacked

tacked theſe new ſettlers, murdered ſome, and carried others away with them to Porto Rico. Since this, the Engliſh, the Danes, and the Spaniards, have made uſe of this iſland in common for the purpoſes of wooding, watering, and fiſhing. The author tells us that his countrymen flattered themſelves with the hopes that ſome treaty in their favour might take place between the courts of London and Madrid; in which caſe, many of the inhabitants of St. Cruz would remove, with their families and ſlaves, in order to form plantations in Crab Iſland, which is remarkably fertile, and has plenty of excellent freſh water.

The iſland of Guadaloupe is ſuppoſed to contain about twelve thouſand Whites, and ſixty thouſand Negroes and Mulattoes. Baſſeterre, which is the capital, is regularly built, and has ſome handſome houſes. Point à Pierre is alſo a neat town, and is remarkable for its harbour, which is ſaid to be the beſt in the Weſt Indies: it is large enough to afford ſhelter to a thouſand veſſels, and merchant ſhips can lie cloſe to the quay on which the warehouſes are built. Each of theſe towns had its theatre, or rather opera-houſe, the performers in which were maintained at the king's expence. The principal article of cultivation here is ſugar: but it is of an inferior quality, which is aſcribed to the moiſture of the ſoil: there are ſome eſtates on which coffee and cotton are planted together. On this iſland is a volcano, which often throws up ſmoke, and in its vicinity a great variety of mineral productions are found.

St. Pierre, in Martinico, where the author landed, is a town of conſiderable trade, very regularly built; the houſes are moſtly conſtructed of a grey pumice ſtone, or lava, which is found on the ſtrand; and the high-ſtreet is, according to Dr. Iſert, above an Engliſh mile in length. It is ſuppoſed to contain nearly two thouſand houſes, and thirty thouſand inhabitants, the Negroes included. From this town, the Doctor made an excurſion to Piton, the higheſt mountain in the iſland; which he conjectures, for he had no barometer with him, is about twelve hundred toiſes above the level of the ſea: it is of a conic form, and its ſide makes, with its baſe, an angle of about ſeventy degrees: but the ſummit is almoſt always inveſted with clouds, ſo that the ſurrounding country cannot be ſeen from it. On his return from this expedition, the author found his ancle very much ſwelled and inflamed; and, on examination, diſcovered that this was occaſioned by a *Dracunculus*, or *Gordius-medinenſis*, which he gradually extracted: it was about five feet in length, and about the thickneſs of a ſtraw: he imagines that he muſt have brought this from Gui-

nea; and if ſo, he muſt have had it for eight months about him, before it produced any inconvenience.

In this iſland there are yet ſome Caribs, who live in the woods, without having any intercourſe with the Creoles and Negroes, and retain their old cuſtoms. The manner in which they celebrate their marriages is ſingular, and ſeems expreſſive of ſorrow rather than of joy; they dance round the bridegroom with a dejected air, and to a melancholy ſong, which is more like a funeral dirge than an epithalamium.

The air in Martinico is not unhealthy, though remarkably moiſt: this circumſtance occaſions a perpetual ſpring, and renders the iſland very fertile. Its population is calculated at fifteen thouſand Whites, and eighty thouſand Negroes and Mulattoes; among which there are two thouſand free, and five hundred *Marons*, or runaway Negroes, who live in the mountains, and ſubſiſt chiefly by theft. The annual exports are ſaid to be thirty millions of pounds of ſugar, moſt of it ſingly refined, three millions of pounds of coffee, eight hundred thouſand pounds of cotton, and forty thouſand pounds of cacao.

Theſe letters are followed by a Meteorological Journal, kept by the author, from July 2d, 1783, to June 30th, 1785. From this it appears, that, on the Coaſt of Guinea, the weather is leſs variable than in higher latitudes. The ſky is generally ſerene, except in what is called the Harmantan ſeaſon, when it is ſometimes cloudy. During this part of the year, which is from December to February, there is a fog ſo thick, that one cannot ſee an object at the diſtance of a hundred paces: but the air is at the ſame time ſo dry, that the mercury, in M. *De Luc*'s hygrometer, roſe to the top of the tube; and on opening this, a quantity ran out, which, had the tube been long enough, would have filled it three inches higher, and would have correſponded with a hundred and ſeventy degrees of the ſcale. In conſequence of this drought, together with the exceſſive heat, moſt people are troubled with a cough; which, however, is of ſhort continuance, and may be prevented by frequently ſprinkling the apartments with water. The weight of the atmoſphere undergoes little or no variation; for the barometer appeared fixed at the height of twenty-nine inches and a half, Engliſh meaſure. The wind generally blows from the weſt, being ſouth-weſt during the day, and north-weſt in the night: when it rains, the wind is moſt frequently eaſt: but no ſooner does the rain ceaſe, than it veers back to its old quarter. The ſhowers of rain here are very violent, but ſeldom continue for above two hours: they are always accompanied with ſqualls of wind, and thunder and lightning. It ſeldom

dom happens that there are more than twelve of theſe ſhowers in a year.

The heat of the atmoſphere on the coaſt, near the river Volta, the banks of which conſiſt of a white ſand, and of marſhy grounds, is exceſſive. In the month of March 1784, a thermometer, which hung in the ſhade, indicated 93½ degrees of Fahrenheit's ſcale; and, on being expoſed to the ſun, roſe to one hundred and thirty-four degrees. This heat was much greater than what Adanſon had obſerved in Senegal, in the year 1734, when the mercury ſtood at one hundred and ſeven degrees.

There is in this volume nothing worth mentioning concerning natural hiſtory: but we are informed, in the preface, that this ſubject is reſerved for a ſeparate work, the firſt part of which is publiſhed under the title of *Prodromus Floræ Auſtralis:* but whether it will ever be completed, is uncertain; for we are ſorry to add, that the ingenious author is no more.

ART. III. *Untwerp tot eene algemeene Characterkunde*, &c. i. e. A Plan for the Study of General Character; or Principles propoſed to reduce it to a regular Science. By W. A OCKERSE, Miniſter of the Calvaniſtic Church at Wyk by Duurſtede. 8vo. 2 Vols. Utrecht. 1788 and 1790.

THAT adage of our poet, *The proper Study of Mankind is Man*, contains a truth which no one will diſpute. This ſcience comprehends the knowlege of *ourſelves*, and of *others:* that is, of all with whom our intereſts are intimately connected: of all, whom we may either injure or benefit, and from whom we muſt receive good or evil. Every ſtudy, therefore, which leads to this knowlege, is important; and every obſervation which preſents us with a clue to direct us through its intricacies, demands our attention. Theſe conſiderations, together with the pleaſure and improvement which we have derived from the peruſal of the treatiſe before us, encourage us to recommend it as one of the foremoſt in this important department of philoſophy: but as it would be an unreaſonable preſumption in us to wiſh or expect, in works of this nature, that the Engliſh reader ſhould apply himſelf to the original, ſimply from our *imprimatur*, we will lay before him as competent a view of the plan and execution, as the richneſs of the materials, and our contracted limits, will permit. The general obſervation of M. OCKERSE, that character conſiſts in thoſe peculiarities which diſtinguiſh man from man, is equally applicable to diſtinguiſh *authors*; we ſhall accordingly endea-

vour to introduce this treatiſe to our reader's acquaintance, by pointing out ſome of its moſt ſtriking features.

In a very ſenſible introduction, the author ſtates the difficulties of the taſk which he has undertaken, laments the few opportunities that his profeſſional character affords of knowing the world at large, and claims the public indulgence; while his love of truth, and apprehenſions of his own errors, induce him to challenge criticiſm: He then proceeds to remark, that the knowlege of characters, conſidered as a ſcience, is yet in its infancy; and he propoſes to point out the manner in which it ſhould be treated. As the following paſſage contains the ſentiments that are the baſis of his work, we ſhall lay it before our readers:

'That the ſcience which teaches the knowlege of mankind, and the inveſtigation of characters, is important and extenſive, no one will deny: but were I to ſubjoin that it is, in a great meaſure, a *new* ſcience, the propoſition might be doubted; and yet the little progreſs which has hitherto been made in this branch of knowlege would fully juſtify the aſſertion. All that we poſſeſs, conſiſts in detached thoughts, ſingle characters, common-place truths, and bold conjectures. I know not of any ſyſtematic rules that have been laid down, to enable us to acquire this knowlege; and the *empiric* parts of the ſtudy remain in the utmoſt confuſion. The characters with which the Greek and Roman poets have furniſhed us, however beautiful, incline to the *groteſque*, or exceed the boundaries of nature. Of all theſe writers, *Horace* alone is the man of my choice, when he does not aſſume the courtier, but ſpeaks the undiſguiſed language of friendſhip. The characters of *Theophraſtus*, are the only remains of ancient philoſophy in this branch. They are the more valuable on this account: but they are few in number, ſhort, general, or rather indiſcriminate.

'Modern times, with other branches of philoſophy, have alſo received the knowlege of character: but it is ſtill blended with the ſtiffneſs, and abſtraction of the ſchools, which ſucceeded to the ages of barbariſm. The purſuits of ſcience always receive their complection from the temper of the times. When all men philoſophized, the inveſtigator of character catched the infection. He indulged to abſtruſe ſpeculations which led him aſtray from the road of experience; and he diſcovered very few truths, becauſe he did not ſearch for human nature in human nature itſelf. He conſulted the labours of his head, more than the workings of his heart.

'There is another defect both in ancient and modern writers on character, which muſt be noticed. They have not delineated a *whole*, but exhibited by piece-meal: each virtue or vice has been ſketched apart; whereas, in reality, they are more or leſs blended in the ſame perſon. This relates to *morals*, rather than *character*. Man is ſo complicated a Being, that the knowlege of his particular virtues or vices *ſeparately*, does not give his character. Theſe are ſo intermixed, that many actions are performed which appear totally

inconſiſtent

inconſiſtent with either the one or the other, ſeparately conſidered. The *whole man* muſt be contemplated; and every individual muſt be traced, ſtep by ſtep, to be able to pronounce, *this is the man.*'

To be prepared for the inveſtigation of character, it is neceſſary to ſtudy human nature at large, and the variety of peculiarities which belong to it. No individual can be known, without the knowlege of theſe particulars. To delineate character, is to ſeize thoſe heterogeneous traces which deviate from the general harmony of nature. This author, therefore, in his firſt ſection, contemplates *man*, and inquires what are the common attributes of humanity, and what conſtitutes eſſential difference. Under this laſt particular, he examines the effects of difference in temperament, ſex, age, ſituations reſpecting country, profeſſions, &c.

In the next ſection, he ſtates more circumſtantially what is implied in the ſcience of character. This he defines to be the *power of diſcriminating what excluſive peculiarities there are in each man, or claſs of men.*

'Every one is a philologiſt by nature; and every one is alſo a diſcerner of character: the only difference is in the degrees and purity of this knowlege. The infant on the lap is not deſtitute of it, but learns, through its means, to diſtinguiſh its mother or its nurſe. As ſoon as we meet any perſon, we form ſome opinion concerning him. This may be erroneous: but ſtill the firſt impreſſion ought to be kept in remembrance: it generally contains the principles of truth. Although all men, however, poſſeſs ſome power of diſcernment, yet all are not equally qualified to proſecute this knowlege to any great extent. The qualifications requiſite, are *natural penetration, ſenſibility, a warm imagination, and ſome degree of genius.* All that have excelled in this ſcience, were men of genius; witneſs *Pope, Shakſpeare, Nitmyer, Lavater.* The above qualifications muſt be accompanied with attention, obſervation, and addreſs to direct the converſation in a ſuitable manner, that the party may not be alarmed by any ſuſpicion of your object. Every man is influenced by ſelf-love. Inquire what is his leading paſſion, and what are the means which he prefers, as conducive to render him rich, powerful, reſpectable, or whatever may be his favourite purſuit. The peculiar propenſity is ſometimes detected by ſurprize. In trying ſituations, and in unexpected occurrences, the maſk will fall off, and ſhew the man, both to himſelf and to his neighbour. Attention to minuter circumſtances, where the ſubject is off his guard, will diſcloſe much. It is thus that the politician, the magiſtrate, and the lover, learn the inward ſtate of the mind. Every *original* author manifeſts his character in his writings. What an influence have the underſtanding and the heart on the ſtyle! How many favourite thoughts, ſingular opinions, particular virtues or foibles, whether he means to diſcover them or not, are diffuſed over the pages of every man who writes from the heart.'

In

In the following ſection, under the title of *truths*, or *probabilities*, M. Ockerse ſubmits ſome particular rules to the attention of his readers, which he conſiders as maxims conducive to the ſcience. On theſe he very ſenſibly enlarges: but we can only ſelect a few, and reduce them to the form of *axioms*.

In the inveſtigation of character, we are to recollect that the moſt depraved retain ſome remains of goodneſs:—that temptations have, in many caſes, a ſtronger influence on a good head, than on a *bad* one. The vileſt have their moments of compaſſion. 'I have known,' ſays he, 'the wicked ſhed tears at diſtreſs, while good people have been unmoved.' Men are not ſo falſe of heart, as is generally ſuppoſed. They are inconſiſtent; and this gives their conduct the air of falſehood; and this inconſiſtency often ariſes from a weakneſs of diſpoſition; from the want of reſolution to oppoſe, and from the deſire of being every man's friend.—The vehemence with which every vice is reprobated, is no proof that the exclaimer is exempt from it. The preſumption is rather againſt him. The moſt mild and moderate, are generally the moſt free from the crime that is cenſured.—To bluſh at the perception of any thing ſhameful, is a moſt excellent token. The man that is ſhameleſs, cannot be ſuppoſed to have any other reſtraint. The man of virtue bluſhes at being praiſed.—Strong and frequent aſſeverations ariſe from a conſciouſneſs that we do not deſerve to be believed. When a friend or lover expreſſes his affection in an extravagant and rhodomontade manner, all his love ſits on his tongue: his heart is as cold as death. Of this he is conſcious; and it is in this manner that he ſeeks to repair the defect, like the *ſcanty* ſhopman, who exhibits all his goods at the window to conceal the emptineſs behind.—The ſudden ſtarts of converſation are to be obſerved: they frequently indicate what is the favourite object.—Much laughter is a ſign of levity; never to laugh is no ſign of virtue. A compoſed earneſtneſs, occaſionally tempered with innocent vivacity, is an ornament to a man. A man of ſenſe has a ſmile or laugh to himſelf: but, on the other hand, he enjoys nothing, where the multitude laugh the loudeſt. The fair ſex are more riſibly diſpoſed than men; and they laugh much more gracefully.—Sudden ſilence and a downcaſt-eye manifeſt *ennui*.—The *man* who looks at you with a half concealed eye, has no friendly intentions. This may be the effect of *modeſty* in a *woman*.

Theſe and ſeveral others are the poſitions laid down, by the author. Many of them, it is true, are commonly known: but it was requiſite to collect them together in a plan of this nature, and they are repreſented in a ſtriking point of view.

Being

Being thus prepared, the author proceeds to his *general plan*, which he introduces in the following manner:

'If it were my deſign to delineate characters, real or imaginary, I could eaſily, through the aid of borrowed knowlege, give to my work a more voluminous and reſpectable appearance: but I ſhould diſcover in myſelf, and impart to others, but a very ſmall portion of real knowlege in the ſcience: for I ſhould only repeat the ideas of thoſe authors who have already excelled in characteriſtic repreſentations. My principal object is not to exhibit characters as they exiſt, but to point out in what manner, and by what means, characters are to be diſcovered and examined; how they are to be formed or adjudged.

'It is probable that, in the developement of this theory, ſome ſhort ſketches will be intermixed, that may ſerve to elucidate my ſubject: but the grand taſk which I have impoſed on myſelf, is to analyſe the principal characters that already exiſt; to examine ſeparately their conſtituent principles, and to arrange them in their reſpective claſſes; and thus deſcend, in a regular gradation, from more numerous to more circumſcribed, from larger to ſmaller bodies, and from general to particular characters.'

To give the reader a more accurate idea of the author's plan, we will here ſubjoin a ſhort ſketch of the order in which he propoſes to treat the ſubject.

The firſt claſs. The character of this age, or of mankind in general, in the preſent day, and at the period immediately preceding the preſent age.

Second claſs. National character. Under this head, he propoſes firſt to examine what it is that generally conſtitutes the national character of a people; and what are the circumſtances required, to be able to know and to judge of it; and afterward to give a ſpecimen of national characteriſtics, which will be chiefly confined to *Europe*, as being that part of the world with which we are moſt acquainted, and where our intereſts are chiefly centered. This will be ſucceeded by a ſketch of the moſt ſtriking features in the author's countrymen, the Dutch.

Third claſs. Characters of ſmaller communities. The firſt deciſion in this claſs will be devoted to courts, cities, and the ruſtic ſtate: the ſecond to *domeſtic* characters.

Fourth claſs. Characters that are formed from different ſituations and employments of life: ſuch as trades and profeſſions, a ſtate of poverty and affluence; particular forms of religion; courſe of reading, &c.

Fifth claſs. Diſtinction of character ariſing from diſtinction of ſex.

Sixth claſs. Diſtinctions ariſing from the different periods of life: the influence of infancy, youth, manhood, and advanced age, on the ſame individual.

Seventh

Seventh claſs. Perſonal characters: in which, ſpecimens of a good, a bad, a mixed, a verſatile, character, &c. are to be given.

In order to bring his principles to the teſt, and to collect and unite his obſervations as it were in one central point, M. Ockerse farther propoſes,

'To trace the divers particulars which were aſſembled in ſome one preceding character, to their original ſources; to point out in what manner theſe particularities were borrowed from more general characters; and to ſhew that ſuch particularities may be deduced, without deſtroying the individuality around which they were collected. By this proceſs, it will appear, that the poſſeſſion of the true principles of the ſcience, will enable the proficient to anatomiſe other characters in a ſimilar manner.'

This is the plan, and ſuch is the arduous taſk, which the author propoſes to himſelf. He ſeems duly ſenſible of the difficulties that attend it; and he expects that numberleſs errors will be detected in the progreſs of the execution. Theſe he ſolicits the learned world, at once, to pardon and to point out to him, for future correction.

The remainder of the firſt volume is devoted to the character of the preſent age. M. Ockerse, however, chiefly confines his obſervations to *Europe*. The other parts of the world, he obſerves, either by retaining ſavage manners, or by being depreſſed by the iron hand of deſpotiſm, perpetuate the ſame character through ſucceſſive ages. It is in Europe alone, or in countries where European manners are exerting their influence, that a remarkable change is to be perceived. He then examines, and enlarges on, the cauſes which have conſpired to induce this change in European manners; and traces the effects of liberty, commerce, learning, forms of government, Chriſtianity, faſhion, influence of the female ſex, &c. &c. On faſhion, he enlarges in the following ingenious and enigmatic manner.—We give the paſſage, in order to relieve, in ſome degree, the dryneſs of the preceding ſkeleton, and as one ſpecimen among the many which might be produced of the author's vivacity.

'There is a thing in the world that demonſtrates how far the union of whim to ingenuity may be extended. It is more changeable than the wind; leſs permanent than the rapid current. It loves inſtability, and exiſts by perpetual change. It is a female invention; the ſource of many branches of commerce, and the ſtrongeſt ſinew that binds together the different inhabitants of Europe; and, what is ſtill more ſtrange, by theſe perpetual changes, profeſſedly with the deſign of perpetual improvement, it returns, in a circle, to the point from which it ſtarted. This wonderful thing has acquired a name from its favourite patrons, and is called *La Mode*. France has obtained, by univerſal conſent, founded on her ſuperior

ſuperior qualifications, the excluſive right of being the legiſlative power in *modes*, and will perhaps retain the right as long as ſhe exiſts; for we muſt allow that France peculiarly merits this pre-eminence; which would not fit, with half the grace, on any other nation. She knows the ſecret of giving a certain air of novelty, to what is moſt antiquated, and to render agreeable what is naturally deformed: which is the very food that nouriſhes the *mode*. A Frenchman will perſuade you that the neweſt faſhion far exceeds any of the preceding; and thus decoys you on, until the faſhions of former ages ſhall be adopted with greater rapture than was enjoyed by their firſt inventors.'

For the author's account of delineating the character of the preſent age, recourſe muſt be had to the work itſelf, as the ſubject will not admit of a ſummary view. The following paſſages will, however, convey ſome idea of his ſentiments:

'No period has diſtinguiſhed itſelf by the falſe glare of ſplendour, more than the preſent. The elegancy of our dwellings, the unſubſtantial finery of our dreſs, the brilliancy diſplayed in our moſt common intercourſe, all conſpire to ſtrike a diſtant and ſuperficial ſpectator. He will be induced to imagine that the world, which formerly exhibited numberleſs ſpecimens of modeſt and ſubſtantial wealth, was created anew to become the palace of terreſtrial divinities; and this ſuperficial obſerver will naturally conclude that we are much greater, much richer, and much more powerful, than our anceſtors: but a cloſer examination will diſcover to us, that the modern world is only an enchanted palace, whoſe value depends on the heated imagination of the ſpectators, and where real worth is far inferior to that of the former age. The whole art of the preſent day is to *make a figure*. The means employed for this purpoſe, are in themſelves trifling and inſignificant: but we are perfectly ſatisfied if they impreſs the ſenſes. Art, manners, modes of living, all muſt be devoted to a ſplendid ſhow; and it is by this that we attempt to conceal our real weakneſs and poverty. Stately ceremony, which frequently borders on incivility, is deemed a moſt excellent accompliſhment, as often as it is ſubſervient to our pride and vanity. Gay dreſs, and domeſtic extravagance, a large portion of affectation, united with a moderate knowlege of muſic and dancing, are deemed ſufficient to attract univerſal attention and admiration.

'It muſt be confeſſed that the preſent age is more enlightened and more poliſhed than any of the preceding: but it is not on theſe accounts more learned, more wiſe, nor more reformed. The errors and the vices of former periods are either retained, exchanged for others, or increaſed under more attractive forms. The diffuſion of knowlege, and of poliſhed manners, ſerves only to throw a falſe colouring over our vices and irregularities. We are better acquainted with our faults than our anceſtors were, and we can better aſcertain our diſtance from perfection. Alas! why does human nature, which has advanced ſo many centuries in age, ſtill wear the appearance of a playful child! How many hundred years will ſtill

be requiſite to teach us the ſimple truth, that moderation, equity, and virtuous affections, are the only means to render us great and happy?'

There is ſcarcely any attempt more difficult, than that of giving a faithful repreſentation, or accurate likeneſs, of any one age in particular. As in contemplating the portrait of an individual, every man thinks himſelf a judge, and being accuſtomed to conſider the original in ſome one point of view, will diſcover more or leſs of a reſemblance in the portrait, as it approaches or recedes from the image in his mind, ſo will every man be diſpoſed to judge of the delineation of character, by his own predilection. Perhaps our ideas of the preſent day, compared with any preceding period, may be too flattering: but we ſincerely hope that the diſſatisfaction of M. OCKERSE, at our not having made a progreſs in moral improvement, proportionate to our ſuperior knowlege, has induced him to undervalue the progreſs which we have made. Granting that the frivolity, ſhow, and extravagance of the preſent time, exceed what any former age diſplayed, yet we experience, ſurely, ſome truth in the maxim, *Ingenuas dediciſſe artes emollit mores:* our minds are certainly more free from meditated cruelty; and our hands are more pure from the ſtains of human blood.

The contents of the firſt volume have occupied much of our attention, as we were ſolicitous to communicate to our readers the particulars of a plan propoſed as the foundation of what may be termed a new ſcience. The ſecond volume contains ſtill more intereſting matter, treated in a more maſterly manner. *Creſcit eundo.* The favourable reception which the firſt publication experienced, manifeſtly animated the author to excel himſelf.

According to the order laid down, it was natural to expect that M. OCKERSE would immediately enter on the analyſis of national characters: but he found the materials increaſe ſo much under his hands, that this ſecond volume is ſolely devoted to the pre-requiſites; and the portrait is reſerved for a future publication. Its pages are filled with a very judicious inveſtigation of the three following inquiries: *What are we to underſtand by national character? What are its conſtituent principles? How, and by what means, can we render ourſelves qualified to know and appreciate a national character?*

The author's general idea of national character is, 'that particular diſpoſition, that union of good and bad qualities, which ſhines through the predominant manners and cuſtoms of a country; which remains, notwithſtanding the changes and degeneracies that it may have experienced; is diffuſed over the

the community at large; and pervades every rank and ſmaller circle; ſo that no other people ſhall poſſeſs the ſame to an equal degree of ſtrength nor extent.' The purport of the ſecond queſtion is illuſtrated by the following query: 'From what ſources has Europe derived its general character? and what cauſes have been able to operate, and do in general operate, on a people, to give to that character the diſtinctions and limitations obſervable in it?' Under this ſection, he takes for his text the maxim of the *Chineſe Spy*, *Quand on ſait les grandes revolutions des empires, on connoit bientôt le génie & le caractère des peuples, qui les compoſent* *. In his comment on this text, he gives a very intereſting ſummary of the leading events which have taken place in the hiſtory of Europe, from the remoteſt period; and traces, with a pen that would reflect no diſgrace on a *Monteſquieu* or a *Robertſon*, the influence which the leading events in the European hiſtory have had on its manners. In his anſwer to the third query, he is very ample in defining the requiſite qualifications. We ſhall tranſcribe the following paſſage, for the benefit of a numerous generation of modern travellers; who, like the generation of old, *ſeeing, ſee not; hearing, hear not; neither do they underſtand.*

'Among other advantages, it is abſolutely neceſſary to reſide for ſome time among the people whom they may wiſh to deſcribe. This is unqueſtionably the beſt manner of obtaining the moſt authentic and moſt extenſive knowlege of every thing that belongs to the genius of a people. This genius muſt be ſeen, obſerved, and ſtudied, in its own ſphere of action. The traveller, forgetting that he is a ſtranger, muſt explore its manner of operating in every department, in public worſhip, in courts, in politics, among citizens, in domeſtic life, in learning, in ambition, in commerce, in public ſpectacles and amuſements, in morals, in manners, in converſation, and in a thouſand other particularities, which can preſent themſelves to a reſidentiary *alone*. It is neceſſary to converſe with perſons of every claſs, and particularly with the fair ſex; whoſe converſation, in all poliſhed countries, is the model by which the genius and diſpoſitions of a people are imperceptibly formed. To theſe requiſites muſt be added a due ſhare of accurate obſervation, fine perception, lively imagination, ſound judgment, a competent knowlege of languages, of hiſtory, and of the incidents of mankind, together with a ſocial, affable, courteous, and accommodating temper! qualifications which are ſeldom united in the ſame perſon: but without which the greateſt traveller may ſpend years in a country, and not be able to treat us with any thing worthy of notice; much leſs to preſent us with facts which ſhall enable us to form an eſtimate of its true character.'

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* *When we are acquainted with the great revolutions of ſtates, we ſoon perceive the genius and character of the people who compoſe them.*

M. Ockerse

M. Ockerse manifeſtly required the encouragement of the literary world, to animate him to perſevere in the execution of his plan; and therefore he choſe to publiſh in detached ſpecimens: but this mode, in ſubjects of taſte and genius, is liable to ſome inconveniencies. What is ſent forth into the world cannot be recalled, nor can the order of the arrangement be changed; though the acquiſition of ſubſequent ideas might render it deſirable. To this cauſe we muſt attribute the too great ſimilarity between the pre-requiſites to the eſtimation of general character, mentioned in the firſt volume, and thoſe advanced in the ſecond. It is manifeſt, that in re-conſidering the ſubject, the author perceived he had been too ſuperficial; and that more ample rules were requiſite. He expreſſes his hopes, that he ſhall be able to complete the work in another volume: but, as Sterne expreſſes it, let no man ſay, "*Come, I will write a duodecimo.*" The remainder of the ſubject is copious and important; and we ſhould be ſorry if a ſtudied brevity were to induce the author to ſuppreſs any pertinent obſervations, or prove injurious to his ſtyle.

Art IV. *Guide des Jeunes Gens*, &c. i. e. *A Guide to Youth of each Sex*, on their Entrance into active Life, &c. &c. By M. Retz, M. D. Phyſician in Ordinary to the King, &c. 2 Vols. 12mo. about 350 Pages in each. Paris. 1790.

The *deſign* of this elegant little preſent to the riſing generation, is to direct the affections of the heart, to form the judgment, to improve the taſte, and to be the guardian of their health. The *plan* is, to give a ſeries of diſquiſitions on ſubjects which the author thinks beſt calculated to promote his deſign. Theſe are given in an alphabetical arrangement; and he attempts to keep up ſome kind of connection between the different ſubjects, by references. The references are made by printing in Italic characters, all ſuch words as are occaſionally introduced in any particular diſſertation, that form titles to other diſquiſitions. The ſubjects are, *Actions*, *Age*, *Ame*, *Amitié*, *Amour*, *Amuſement*, *Art*, *Bal*, *Bel-eſprit*, *Bonheur*, *Celebrité*, *Chaſteté*, *Cœur*, *Colléges*, *Converſation*, *Divorce*, *Douceur*, *Education*, *Eloquence*, *Enfans*, *Eſprit*, *Eſtime*, *Etudes*, *Exercice*, *Fermeté*, *Gloire*, *Grandeur*, &c. &c. In the *execution* of this plan, the author diſcovers a knowlege of the world, and a ſolicitude to protect young minds from the evil that is in it. His thoughts in general are juſt, and flow with facility. In ſhort, he has a *pretty* pen. The ſubject, the ſentiment, and the execution, deſerve to recommend the work to our numerous French boarding-ſchools for young ladies, as a ſubſtitute for ſome

ſome of thoſe intoxicating romances, which throw the young things into a delirium of tenderneſs, and make them exclaim, —we have known inſtances of the kind,—*Oh, how I wiſh I had ſomebody to fall in love with!* Since we have accidentally touched on the ſubject, we ſhall ſelect the article *Amour*, as a ſpecimen of M. RETZ's manner:

'Love. What is termed love, in the preſent day, is an ardent deſire, which aſſumes the name of *a tender ſentiment*. It is an honourable pretext to ſolicit ſomething that is not ſo honourable. It is the ſeducing error of the young, the ſerious occupation of women, the wreck of men, the regret of the aged, and the real ſecret of Nature to perpetuate her works.

'Noble and well formed minds are alone ſuſceptible of a pure, diſintereſted, elevated paſſion. To love a beautiful and virtuous woman, requires a taſte for what is beautiful and honourable. To pleaſe her, we muſt reſemble her. A lover is not courageous, ſenſible, humane, generous, becauſe he loves; he loves becauſe theſe qualities are innate; and it is with the maſk of theſe qualities that men ſeduce the female who has not a ſufficient degree of patience to put them to the trial.

'Genuine affection is the lot of a few. It requires too many qualities to be general. It demands too much conſtancy for the volatile, too much ardour for the ſedate, too much reſtraint for the turbulent, too much delicacy for the ſimple, too much enthuſiaſm for the cold and icy, too much activity for the indolent, too much deſire for the philoſopher, too much ſelf-denial for the libertine.

'Genuine love demands a conſiderable degree of elevation and energy of ſoul; generoſity, ſenſibility, and rectitude of heart; a warm imagination; and inviolate attachment to the principles of virtue and honour. It cannot exiſt in the boſom of luxury and pleaſures, in the midſt of tumult, and the diſtractions of numerous and polite aſſemblies. It requires ſimplicity of manners, and retired life.

'In times of happier manners, when the ſex was *adored* by the men, they reſpected themſelves, and endeavoured to render themſelves worthy of the religious homage that was paid to them. Their eſteem was the recompence of courage and virtue. The deſire of pleaſing them exalted the imagination, and was productive of heroes: but voluptuouſneſs and ſenſuality have degraded us. We are no longer gallant; we are depraved. Since they are no longer conſidered as divinities, the ſex is become too *human*; their influence on the character of men is now as pernicious as it was formerly beneficial. To ſoft illuſions, to the enthuſiaſms of love, ſucceed facility of enjoyment, followed by quick diſguſt. *Philoſophy* and debauchery take place of that heroic gallantry which conſtituted love and virtue.

'Formerly, as it was more difficult to pleaſe one woman, than it is now to ſeduce many, the reign of moral affection prolonged the power of *paſſion*. By reſtraining, directing, and fanning the paſſion with deluſive hopes, deſires were perpetuated, while they

preſerved their force. Love could not be *made*, it was an *impulſe*; it was even the child of innocence, and was nouriſhed by the ſacrifices which it made, inſtead of being extinguiſhed by voluptuous gratifications.

'True love mingles *reſpect* with the paſſion. If it was placed on mental qualities alone, the ſenſes would be without energy; if placed ſolely on the charms of *perſon*, the *head* would be vacant. A genuine lover is equally ſtruck with the virtues and with the attractions of his miſtreſs.

'If we be deprived of love, what remains? For libertines, there is gallantry, its perpetual counterfeit; to the honeſt and feeling heart, tenderneſs; to *all*, the pleaſure of friendſhip, leſs voluptuous than the pleaſures of love, but mingled with fewer pains.

'It is too generally thought, that illicit amours may be purſued by a young man, without any pernicious conſequences: but this is a fatal error. To what misfortunes does not criminal indulgence expoſe our youth? Remorſe, ſhame, the loſs of the eſteem, not merely of the virtuous, but even of the vile accomplices of his pleaſures, plunge his exiſtence into a ſea of ſorrows.

'A woman who has yielded to the impulſe of deſire, ſeeks in vain to be indifferent to her ſituation, or to vindicate her errors to herſelf. In vain ſhe attempts to believe that there are ſome paſſions which it is not in the power of human nature to conquer. In vain ſhe ſeeks to efface the idea of criminality, by the perpetuity of her paſſion, by its exceſs, &c. Every one that falls a victim to the paſſion, has a diſordered imagination, which ſometimes repreſents the folly committed as a *virtue*, and the repentance which it occaſions, as a *duty*. Alas! leſs exertion is required to ſubdue the criminal paſſion, than is often employed to keep it alive.'

The reader will perceive in the above extract, much truth and good ſenſe, conveyed in delicate and agreeable language.

ART. V. *Sur la Peine de Mort*, &c. *i. e.* Concerning Puniſhment by Death. By J. JALLET, Curate, and Deputy from the Province of Poitou. 8vo. Paris. 1790.

THIS little treatiſe contains the ſentiments of its author on a very important queſtion, which has been agitated by the members of the National Aſſembly,—concerning either the lawfulneſs, or expediency, of inflicting the puniſhment of death in criminal caſes. M. JALLET maintains, with much force of argument, and eloquence of diction, the negative of the propoſition.

To proportion puniſhments to the nature of the crime, to avoid the exceſs of ſeverity on the one hand, and a dangerous lenity on the other; to chaſtiſe ſo as to prevent crimes by the influence of example, and to reſtore the culprit to ſociety by reſtoring him to virtue; theſe, he maintains, are the principles which ought to direct the legiſlature in its eſtabliſhment of

penal

penal laws. He argues, with great force and pertinency, against that extreme severity of punishment, which has so long disgraced every code of penal laws in Europe; and which is frequently more atrocious and unjust than the crimes that it punishes. Nor will he admit the necessity or right of inflicting judicial death in any case whatever, even in that of *murder*. He enlarges on the absurdity of depriving the community of *another*, or, where there are accomplices, of *several* of its members, because an act of violence has already deprived it of *one*. 'A law, which, by enfeebling society, militates against its interest; a law which either equity or humanity prompts to suspend, evade, or mitigate, must be *absurd* in its principle; and to vest the power of pardoning in any hands whatever, is a satire on that code which renders such an act of violence an act of necessity.' He insists, with much energy, on the pernicious influence which the frequency of public executions possesses over the minds of the populace; and he observes, that experience demonstrates their inefficacy, since they not only render the heart obdurate, but the concourse of persons assembled on such occasions, present stronger temptations to a thievish disposition, than the solemn scenes afford motives for reformation.

Our readers will perceive, from the above slight sketch, that the general sentiments of this very humane and sensible author perfectly coincide with those of *Baccaria*, M. *Pastoret**, and other writers on the penal laws, and also with the Imperial Code †, which totally excludes human sacrifices: but the argument by which he maintains his *thesis*, that, *in no case whatever, is it lawful to take away the life of a malefactor*, having novelty and ingenuity, united with humanity, to recommend it, we cannot refrain from giving the paragraph entire.

He assumes the doctrine advanced as the basis of the new constitution in France, that the sovereign possesses no other powers, than those conferred by the nature of social compact: that the object of this compact is to unite the wills of individuals, to form one general will; the strength of individuals, to compose the public strength, and rights of individuals to establish common rights, so that the property of each should be protected by the whole, through the medium of the laws:—but property is of two kinds, natural and acquired; the first, *life* and *liberty*, are the claims of nature; the other arise from the exercise of man's intellectual and corporeal powers.

'Between these two kinds, (M. Jallet observes,) there is an essential decisive difference relative to the question before us: it is, that man has a right to alienate his *acquired* property, but those properties

* See Appendix to Vol. iii. of our New Series.

† See Vol. lxxviii. p. 105. for a particular account of this Code; derived

derived from *nature*, are inalienable. Recollect, Gentlemen, your own maxims. You have declared that the principle of ſovereignty reſides in the nation: but you have not ſhewn on what this principle is founded; it is on the individual and primitive liberty of man. Nations are free and independent, becauſe they are compoſed of men whom nature has rendered free and independent. No contract, no preſcription, can deprive nations of their ſovereignty; becauſe this having the natural liberty of man for its baſis, is as inalienable as liberty itſelf. It is therefore a law of nature, that no one has a right to alienate his liberty; much leſs can he alienate his own life. He may unqueſtionably diſpoſe of his acquired properties; they are *his*. Life and liberty are not *his*: acquired properties are not *himſelf*: but theſe are. Man, by ſubmitting to a ſocial compact, places his natural property under the protection of the ſociety. It is to preſerve, not to deſtroy, life and liberty, that he ſeeks the advantages of the law. It is a depoſit, not an *alienation*. Wherefore have legiſlatures thought themſelves entitled to paſs ſentence on the body of a ſuicide, if it be not on the maxim, that no man has a right to diſpoſe of his own life? yet this right, which is not found in the individual, they imagine to be poſſeſſed by the community; without reflecting, that no right can belong to a community, which was not originally enjoyed by the individual. The power of the ſovereign to diſpoſe of the life of any one, in certain caſes, could only be founded on a law in which all have acquieſced: but ſince no man can diſpoſe of his own life, he cannot acquieſce in ſuch a law; and without this conſent, what power has the ſovereign to enact it?'

The above argument ſeems, at firſt view, to militate with equal force againſt the puniſhment of the priſon: the author admits its force, ſo far as to diſavow the right to inflict *perpetual* puniſhment for any crime whatever. He concludes, from the above principles and deductions, that the puniſhment of death ought not to be inflicted in any caſe whatever—that no puniſhment ought to be perpetual—that every chaſtiſement being corrective, no indelible mark of ignominy ought to be inflicted.

How far theſe principles can be reduced to practice, the experiment which is now making in the Emperor's dominions will ſhew in due time. If the legiſlature cannot urge, in every caſe where death is pronounced on an offender, the plea of *abſolute neceſſity*, it is chargeable with the crime of murder; it becomes a greater aggreſſor than the party extirpated. No humane breaſt can derive conſolation, under ſuch a charge, that it is guilt ſhared, and *diluted* by being ſhared among numbers: nor can this mode of reaſoning be conſiſtent with theſe very laws that the legiſlative power has enacted, which do not conſider a crime as the leſs atrocious, for its being committed by a large number of accomplices; and which do not allow that the guilt of each accomplice is mitigated, becauſe it is ſhared by each member of the whole body.

Art.

ART. VI. *Mémoire qui a remporté le premier Prix, &c. i. e.* Memoir that gained the firſt Prize on Feb. 23, 1790, on the following Queſtion propoſed by the Royal Society of Medicine, *viz.* to determine, by a comparative Examination of their Phyſical and Chemical Properties, the Nature of the Milk of Women, that of Cows, Goats, Aſſes, Sheep, and Mares. By Meſſ. PARMENTIER and DEYEUX, Members of the College of Pharmacy, &c. Paris. 1791.

THE *profeſſed* object of philoſophical reſearches, is to diſcover principles which ſhall be ſubſervient to the uſes of man. Without this object, every inquiry is but the amuſement of children. With much ſatisfaction, therefore, we contemplate every inſtance where ſuch purſuits are more immediately applied to the purpoſes of life; and where facts, which theory may have ſuggeſted, and which experiments have confirmed, are propoſed as the baſis of future inquiries, or as the rules of uſeful practice. The memoir under conſideration is of this kind. The queſtion itſelf is important, both to the huſbandman, and to the medical practitioner; as it excites to inquiries which relate to an eſſential article, both of food and of regimen. It is, probably, for this laudable reaſon, that the reſult of experiments made by theſe two ingenious gentlemen, is publiſhed at ſo early a period, and that it is not reſerved until the appearance of the memoirs of this learned ſociety at large.

The memoir is pretty extenſive. The experiments, and the remarks on them, are too many to ſuffer either an enumeration or an abridgement: we ſhall therefore limit ourſelves to ſome few of the more leading facts; and to ſuch obſervations as appear to us the moſt ſtriking for their novelty and uſefulneſs.

Omitting the introductory obſervations, which enumerate the general properties common to milk, known by every chemiſt, we ſhall immediately point out the peculiarities of each ſpecies mentioned above.

Cow's milk. The animals, whoſe milk was the ſubject of examination, were of the ſame age and ſtrength, were fed in the ſame ſtable, and all other circumſtances were as ſimilar as it was poſſible to make them, excepting their food. Some were fed, for the ſpace of *fifteen* days, with the leaves of *maïs*, or *Turkey* wheat; others with *cabbage*; others with ſmall potatoes; and others with common graſs. The milk of the former was very ſweet; that of the ſecond, was the leaſt agreeable to the taſte; that of the third and fourth, was the moſt *ſerous* and inſipid.

On diſtilling 8 lbs. of each of theſe milks ſeparately, the authors found that each yielded about 8 ounces of a colourleſs

fluid. The odour of the milk taken from cows that were fed with cabbage, was by far the ſtrongeſt; the ſmell of that from the cows who had eaten *graſs* was moſt aromatic; and this fluid was totally inodorous from the milk of thoſe whoſe food had been potatoes and Indian wheat. Leaving this diſtilled aqueous fluid for the ſpace of a month, it became, in each ſpecimen, troubled, viſcid, and yielded a fetid ſmell. It was, in general, obſerved, that the fluid from cabbage, degenerated firſt: but repeated experiments manifeſted that this was not always the caſe. On expoſing the fluids to a water bath of 25 degrees, (Reaumeur's thermometer,) a filament aroſe, and they were clarified. The reſiduum of the milk being expoſed to an open fire, yielded firſt a tranſparent fluid, yellow and fluid oil, an acid, volatile alkali, a thick black empyreumatic oil, and toward the cloſe of the proceſs, a quantity of inflammable gas. The remainder was a coal, containing a fixed alkali, with muriatic acid.

Theſe gentlemen obſerve, that the more volatile ſubſtance which flies off and occaſions the particular odour, is peculiar to *animal* bodies; and although, from its volatility, it eludes every inquiry into its ſpecific nature, yet there is reaſon to imagine that it is a conſtituent part of the milk; and, conſequently, not deſtitute of utility. Hence they conclude, that it is not adviſable to *boil* the milk employed either for common food, or for regimen. It was in the volatile part alone, that effects of the different kinds of food were perceptible. By the more fixed parts, no diſcrimination could be made, whether the animal had fed on mild, aromatic, medicinal, or poiſonous herbs.

The following remark furniſhes an uſeful hint both to *huſbandmen* and *nurſes:* By the ſudden change of food, though it were from an inferior to a more nutritive kind, the quantity of milk has always ſuffered a conſiderable diminution, and ſeveral days were requiſite to reſtore the former abundance.

Cream. The differences ariſing from the diverſity of food, did not manifeſt themſelves either by letting the creams ſtand until a green efflorescence was formed of a cheeſy nature, and which, with the addition of ſalt, could be eaten as cheeſe; nor by *diſtillation:* but, by being agitated for the ſpace of half an hour in oblong bottles, they formed a *ſemi butter*, with marked diſtinctions. That from the cows fed with *maïs*, was inſipid, very firm, and of a light colour:—from cows fed with *potatoes*, equally inſipid, of ſimilar colour, but ſofter and more pinguidinous: *cabbage* gave a ſtrong taſte: common paſturage yielded the greateſt plenty of the moſt delicate cream, both in flavour and colour.

Butter.

Butter. The authors inſtituted ſeveral experiments to aſcertain whether *butter* really *exiſts* in the *cream*, and is merely ſeparated by agitation, or by the art of churning; or whether this proceſs effectuates a chemical *change*. They are inclined to the latter opinion; becauſe they found that the ſeparation of the particles of butter could not be produced in any other manner. Cream, left in the milk, yields fat cheeſe, but not butter. The oily parts do not riſe into butter by expoſure of cream to heat, nor by boiling it. The application of acids by ſeparating the cheeſy matter blended with the cream, inſtead of facilitating, retards the fermentation of butter. Half an ounce of oil was mixed with four ounces of cream: this was gently agitated and expoſed to moderate heat; part of the oil ſwam on the ſurface, without uniting with the buttery particles in the cream; the other part rendered the formation of butter more difficult, and its conſiſtence ſofter. Thus, whether ſolvents were applied to attach the buttery or cheeſy particles of the cream, agitation was ſtill neceſſary, and the change into butter was rendered more difficult.

The colour of butter depends, in part, on the nature of the food employed, and partly on artifice; our authors enumerate the vegetable juices which are beſt adapted to the purpoſe. The natural colour is according to the ſucculent and aromatic nature of the paſture.

The *rancidity* of butter is found to proceed entirely from the coagulable, or cheeſy matter which is mixed with it. The quantity of this mixture is increaſed by the œconomical method of warming the milk in order to increaſe the quantity of cream, and by letting the cream remain for too long a time before it is churned. Thus the cream that riſes without the aid of warmth, and that is formed into butter while perfectly freſh, will yield the moſt delicate kind, and may be preſerved for the longeſt time.

The *pellicules* that riſe on the ſurface of ſkimmed milk, on expoſure to the open air, manifeſted themſelves to be a portion of the coagulable or *cheeſy* ſubſtance. When this was totally ſeparated, the fluid remaining, was whey, incapable of coagulation, &c.

By boiling this cheeſy ſubſtance, which was ſeparated by means of acids, together with fixed foſſile alkali, a *volatile* alkali was diſengaged. Meſſ. P. and D. think that this is generated by the proceſs; and they imagine, according to the theory of *Lavoiſier*, that the fixed alkali, acting on the coal and oil contained in this cheeſy ſubſtance, diſengages the mephitic and inflammable air, the combination of which is ſuppoſed to form the volatile alkali.

The *ſerum.* This, by filtration, became perfectly limpid. The application of ſome fixed alkali, or aerial volatile alkali, depoſited a ſediment, which was a portion of the cheeſy ſubſtance diſſolved in diluted acid of the whey. The ſalt, found in the ſerum, was the ſugar of milk, and the acid termed by *Scheele* the *ſachlactique.* Contrary to their expectations from the report of other chemiſts, they did not find any fixed alkali in the ſerum. Their obſervations induce them to conclude, that the conſtituent parts of the whey are the ſaccharine particles, and a ſmall portion of the cheeſy ſubſtance. Other ſalts are merely accidental.

Having thus, by a variety of experiments, inveſtigated the nature of milk in general, and the peculiarities of its conſtituent principles from their experiments on cow's milk, theſe aſſiduous inquirers proceed to analyſe various other ſpecies, and to inveſtigate the ſpecific differences which are apparent in that of other females. Omitting every detail, and paſſing over every proceſs in ſilence, we ſhall confine ourſelves to the report made by Meſſ. P. and D. in conſequence of their experiments.

Woman's milk. Their firſt experiments were made on that taken from a woman four months after her delivery. They obſerved that, after the cream had riſen, the other part appeared of a more perfect white; and that neither vinegar, nor diluted mineral acids, were able to coagulate it, which is attributed to a ſuperabundance of ſerum. From ſubſequent experiments, made on milks taken from twenty nurſes at different periods, they confirmed the remarks of other chemiſts, that the quantity of cheeſy ſubſtance increaſes according to the age of the milk, and that it becomes more eaſily coagulable by acids. Expoſure to heat does not increaſe its coagulability. The cream could not be changed into perfect butter: but it formed a viſcid unctuous ſubſtance. The *ſweetneſs* of this milk to the taſte, is rather to be attributed to the developement of the ſaccharine particles, than to their ſuperior quantity. It is extremely difficult to aſcertain the relative proportions of the different parts of milk in the human ſpecies, as they not only vary in different ſubjects, but in the ſame ſubject at different times. Meſſ. P. and D. remark, that theſe changes are frequently obvious to the ſight.—The following narrative is worthy of the notice of every phyſiologiſt:

'A nurſe, aged about thirty-two years, who was ſubject to nervous affections, frequently furniſhed milk for examination. We were one day ſurprized that the milk, which we had procured in the morning, was colourleſs, and almoſt tranſparent. In two hours, a ſecond quantity was viſcid as the white of an egg; ſoon after, it became

became whiter, but it was not before the evening that it had acquired its natural ſtate. We examined the milk of this woman four days ſucceſſively, without obſerving any remarkable change: but on the fifth day, the milk was as at the preceding period; and we learned that ſhe had been attacked, in the night, with hyſteric fits. During two months, ſimilar appearances and variations took place, which always correſponded with the ſtate of her health.'

Theſe gentlemen ſuggeſt the hint, that a due attention to ſuch changes, might, in ſome caſes, furniſh a diagnoſtic to the practitioner, in conjunction with the other ſecretions.

Aſſes' milk,—in colour, taſte, and conſiſtence, reſembles woman's milk: but a chemical analyſis manifeſts the following peculiarities. The odour of the diſtilled vapour is ſcarcely perceptible; and though it does not appear to contain any thing in ſolution, yet it depoſits a ſediment ſimilar to the lymph of cow's milk. All the acids coagulate this milk, but in a ſingular manner. The coagulum does not exhibit one uniform maſs, but diſtinct *floculi*. The cream is not abundant, and is changed, with difficulty, into a ſoft butter, which ſoon becomes rancid. The ſaccharine particles are in ſmall quantities, and are very frequently mixed with *muriatic ſelenites*, and common ſalt.

Goat's milk. The cream is thick and agreeable to the taſte. The milk may be preſerved longer than any other ſpecies, when expoſed to the atmoſphere; and the ſkim on its ſurface will, of itſelf, be changed, by time, into palatable cheeſe. The butter is firm, eaſily formed, does not readily become rancid, and is of a good flavour. The butter-milk contains a large portion of cheeſy ſubſtance, which readily coagulates. The ſugar is not in ſo large a proportion as in the two preceding.

Sheep's milk. It is difficult to diſtinguiſh this milk from that of a cow. Its cream eaſily ſeparates by ſtanding. It is yellow, of an agreeable flavour, and affords much butter: but it is not ſolid, and ſoon becomes rancid, till the acids, &c. coagulate it. From the characteriſtic properties of the two kinds of milk, it is not difficult to perceive wherefore a due mixture of goats' and ſheeps' milk, is ſuppoſed to make the beſt kind of cheeſe.

Mare's milk. This is leſs fluid than that of women, or of aſſes, but more inſipid. It requires a ſmaller degree of heat than any other, to excite ebullition; it is not difficult to coagulate—the diſtilled water does not eaſily degenerate—the oily particles are ſmaller in quantity than in any of the preceding; the cheeſy matter is alſo but in ſmall proportions, and yet difficult to ſeparate. Its cream cannot be worked into butter—the whey contains about the ſame proportion of ſugar with the whey of cows' and goats' milk.

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From the above particularities, it is eaſy to perceive that this ſpecies of milk is in itſelf much leſs nutritive than that of any other animal. If, therefore, it be better adapted to invalids or convaleſcents, its ſuperior effects muſt be aſcribed to its being more conſonant to the debilitated powers of digeſtion.

The memoir cloſes with ſeveral pertinent remarks, from which we ſhall merely ſelect the following. To augment the quantity, and to improve the quality, of milk, the animals ſhould be well fed, their ſtalls ſhould be kept clean, and the litter frequently renewed: they ſhould be milked at ſtated hours, and not drained: great attention ſhould be paid to the breed; as inferior cattle are as expenſively maintained, as the moſt valuable ſpecies. If it be the object to continue the quantity or quality of the milk, no change ſhould be made in the food: but if the milk be deſtined for the ſick or convaleſcents, it may be improved by a due mixture of medicinal herbs; and a proper choice of aromatics may give additional flavour to that which is deſtined to be manufactured into butter or cheeſe. Nurſes ſhould be circumſpect in the article of diet, and continue invariably in the uſe of that which is the moſt nutritive and antiputreſcent, &c. &c.

ART. VII. FLORENTII JACOBI VOLTELEN *Oratio*, &c. *i. e.* An Oration delivered in the Univerſity of Leyden. By F. J. VOLTELEN, on his retiring from the Office of *Rector Magnificus*. 4to. pp. 45. Leyden. 1791.

IT is ſomewhat mortifying to the cautious experimental philoſopher, who examines his ground and meaſures every ſtep in his purſuit of ſcience, to obſerve that the men, who boldly ſoar in the regions of enthuſiaſm, ſhould attract the attention and admiration of the multitude, while he is left almoſt ſolitary with his facts and inductions! It is humiliating that, after ſuch inceſſant pains have been taken, to free the mind from ſuperſtition, with all its horrors, to diſpel charms, annihilate evil dæmons, exorciſe *exorciſts*, and break the conjuror's wand, that the warm imagination of a few adventurers, ſhould be able ſo ſpeedily to recal them; and thus expoſe the preſent age, that boaſts of its ſuperior light and knowlege, to be again overrun with legions of fancied beings and fancied powers! Shall the *ignis fatuus* of a ſwampy ground, be always preferred to the riches of aſſiduous cultivation?

Theſe reflections naturally preſent themſelves, when the duties of our office oblige us to advert to the ſubject of *animal magnetiſm*: which has, of late, engaged ſo much of the attention of learned and unlearned, gentle and ſimple, in different parts of

Europe; and which, we learn, is making conſiderable progreſs among our neighbours, the *Dutch*.

This ſubject Profeſſor VOLTELEN has diſcuſſed at the particular deſire of ſome friends, in the oration before us; and it is treated with as much preciſion, as the narrow limits, and the declamatory ſtyle, of a public harrangue, would admit. The plan and object of this little treatiſe is to prove that modern magnetiſm is no other than a revival of the myſtic doctrines of *Van Helmont* and *Paracelſus:* that it is propagated partly by impoſture, and partly by enthuſiaſm in its teachers; and moſt abundantly by the credulity of their ſcholars:—that the few inſtances of real effects produced, and of the numbers of caſes which are to be aſcribed to deluſion, or exaggeration, cannot be explained on the principles advanced, by animal magnetiſts; ſince there are no proofs of the exiſtence of ſuch a fluid, nor is there any relation between its ſuppoſed nature and the effects produced:—that convulſions, ſomnambuliſm, and increaſed quickneſs in ſome of the mental powers, have been occaſionally known, where animal magnetiſm was totally unknown; and that it is infinitely more rational to aſcribe them to a peculiar irritability of nerves, to changes produced by diſeaſes, to the force of imagination, &c.—cauſes which we know do exiſt, and to have exerted their powers in an aſtoniſhing degree,—than to have recourſe to a cauſe, whoſe exiſtence is a mere *ſuppoſition*; and alſo an *extravagant* one; and he concludes with an earneſt caution to medical ſtudents, not to be ſeduced by the wild enthuſiaſm of the preſent day, from their application to thoſe ſtudies, which, by teaching the true principles of the healing art, can alone be productive of permanent honour to themſelves, or of extenſive utility to their fellow-creatures. It will be the leſs neceſſary to give a circumſtantial account of this performance, as the principal facts which it contains, have been laid before the Engliſh reader at different periods *. The immediate cauſe of Dr. *Meſmer*'s precipitate retreat from Vienna, is not generally known. It was this: the Doctor aſſerted that he had perfectly cured a ſinging girl who was born blind, by his magnetic power: although the Profeſſors *Stork* and *Barthius* had exhauſted all their art in vain. In a public exhibition of the effects of his art, the girl ſeemed to diſtinguiſh colours with great accuracy, which made no ſmall impreſſion on the ſpectators, and raiſed the fame of *Meſmer* to the higheſt pinnacle: but, unfortunately, at a ſubſequent examination, when

* See Review, vol. lviii. p. 513, for ſome account of magnetic cures performed at Vienna. Vol. lxxii. p. 536, for a particular examination of Dr. *Meſmer*'s doctrine. Vol. lxxiii. p. 39, for a deſcription of the machinery employed.

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the Doctor was *not preſent*, ſhe was diſcovered to be as blind, as at the hour of her birth. The late Empreſs, convinced of the impoſture, ordered him to leave the city within the ſpace of twelve hours.

However we may oppoſe every explanation given by the advocates for animal magnetiſm, as being highly unphiloſophical and abſurd; yet it is univerſally acknowleged that, in the midſt of much empyriciſm, colluſion, credulity, and exaggeration, effects of a very extraordinary nature are occaſionally produced by ſome of their manœuvres. The regular practitioner has more than once felt his obligations to bold and ſanguine *irregulars*, for the diſcovery of very active medicaments. By yielding, though with reluctance, to the facts, and by inveſtigating the nature of the medicine, and the caſes in which it was ſalutary or pernicious, the former has frequently reſcued a dangerous weapon from the hands of the unſkilful, and has given it a very important place in the *Materia Medica*. We are convinced that the obſtinate denial of every effect from animal magnetiſm, has afforded an occaſion of triumph to the abettors of magnetiſm, and has increaſed the number of their proſelytes; as the admiſſion of facts of which they had ocular demonſtration naturally prepares the multitude, who are not able to diſcriminate, for a firm belief of the *principles* on which it is pretended that theſe facts are founded; and thoſe principles being *viſionary*, they are farther prepared to credit every extravagant aſſertion that is made of their influence. It appears to us, from the above conſiderations, very deſirable that ſome ſpeculative philoſopher, collecting together a competent number of well atteſted caſes, or effects ſuppoſed to be produced by animal magnetiſm, on different ſubjects, in different circumſtances, and in their various degrees, ſhould attempt a more ſyſtematical and philoſophical inveſtigation of the proximate cauſes. This might enable him to favour the world with a more regular and conſiſtent theory of ſympathy, and of the influence of the imagination; and would, perhaps, throw conſiderable light on the animal and intellectual powers of man.

ART. VIII. *Vier Verhandelingen*, &c. *i. e.* Four Diſſertations, in Anſwer to the Queſtion propoſed by the Directors of the Stolpian Fund *. 4to. pp. 122. Leyden. 1790.

IF the acquiſition of new diſcoveries in ſcience were the ſole object in ſelecting ſubjects for public diſcuſſion, we could not pronounce the directors of the Stolpian fund very happy in

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* See Review, vol. lxx. p. 583.

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the choice of their queſtion: but utility muſt alſo be conſulted; and this may render it adviſable to recall the attention of mankind to fundamental truths; which, though too firmly eſtabliſhed to be openly ſubverted, ſeem in danger of being undermined, not by the diſcovery of new arguments, but by the revival of old hypotheſes under a new form. This appears to be the apprehenſion of ſome, concerning the immortality of the ſoul, as a philoſophical doctrine connected with the ſcience of morals; which they imagine to be conſiderably weakened by thoſe who are endeavouring to reſtore, with ſome modifications, the opinions of the Stoics concerning the principle of virtue. This hypotheſis is adopted by many in the German univerſities; who are ſaid to involve it in ſuch deep ſhades of metaphyſical obſcurity, that it is difficult to form thoſe accurate and definite ideas of their ſentiments, which are neceſſary, in order to combat them with ſucceſs. With a view to theſe philoſophers, we imagine this queſtion was propoſed; it is ſtated in the following terms: *are there moral actions, our natural obligation to which cannot be proved without admitting the immortality of the ſoul?*

The firſt anſwer to this queſtion is a Latin diſſertation by the victorious candidate, M. LEWIS HENRY JAKOB, *Profeſſor of Philoſophy in the Univerſity of Halle.*

This gentleman introduces his ſubject by expreſſing the pleaſure which the queſtion afforded him, as it ſuggeſted a new demonſtration of the immortality of the ſoul, that is not liable to thoſe exceptions, which have been made againſt arguments founded on its nature; of which, it has been ſaid, our knowlege is too imperfect, to ſupport any hypotheſes built on it. If this queſtion, ſays he, be anſwered in the affirmative, it will follow that they, who believe the natural obligation of theſe duties, muſt alſo believe the immortality of the ſoul. With a view to eſtabliſh this proof, he thinks the queſtion may be diſcuſſed to greater advantage, if thrown into the following form. "Are there moral actions, the obligation to which reaſon indicates to mankind: but to the performance of which it cannot, conſiſtently with its own principles, perſuade them, if the immortality of the ſoul be denied." Or, "Are there duties, the certainty of which is ſo neceſſarily connected with the immortality of the ſoul, that the one cannot be denied, without alſo denying the other?"

Having thus ſtated the queſtion in the manner moſt ſuitable to his deſign, the Profeſſor propoſes, firſt to explain the nature of the obligation of duty, and then to enquire into the neceſſary connection between the certainty of duty and the truth of the ſoul's immortality.

Under

Under the former of theſe heads, the Profeſſor obſerves that the definition of duty muſt be deduced ſolely from reaſon: but reaſon, abſtracted from the other powers of the ſoul, is nothing more than the faculty of conſtituting and knowing laws; and thoſe laws which impoſe on all who are endued with reaſon, a certain neceſſary rule of action, are called *duties*. Reaſon not only derives from itſelf the knowlege of laws, but alſo comprehends that power, by which we determine the will conformably to them; which conſtitutes the ſupreme excellence of human nature, and, without which, there could be no duties. Reaſon, as it is the ſource of laws, can never act inconſiſtently with itſelf, can never impoſe contradictory laws; if therefore the will were never influenced but by reaſon, no contrariety could take place: but there are, in human nature, motives oppoſite to reaſon, and which reaſon ought to ſubdue: hence ariſes that peculiar kind of neceſſity, which is called *obligation*.

The cauſes, or motives, by which the will is determined, the Profeſſor diſtributes into three claſſes; ſome are abſolutely neceſſary, as the divine laws; others are comparatively ſo, as perturbation of mind, habit, natural diſpoſition, and whatever are occaſioned by external objects; others again are voluntary; and to this claſs our author refers reaſon, and the laws which it deduces from its own nature, and impoſes on itſelf. In theſe cauſes, there is indeed a kind of neceſſity: but this is not produced by perturbation of mind, nor by external objects, but is only that *obligation* which reaſon impoſes on human nature.

In ſtating the connection between duties and the immortality of the ſoul, the Profeſſor enters into a diſcuſſion concerning the ſeveral kinds of connection and contrariety: but the conceſſion, for the ſake of which this is introduced, appears to us inconſiſtent with that neceſſity of connection, on which the argument is founded. He aſſerts that there are quieſcent cauſes, without which, though they are themſelves nonefficient, nothing can be effected. It is, for inſtance, not neceſſary that a teacher of elocution ſhould make mention of the air, becauſe the air does not conſtitute the orator: but ſhould he deny the exiſtence of air, he muſt alſo deny that of the art which he profeſſes. Thus, ſays our author, the obligation of every duty may be demonſtrated without mentioning a future ſtate, but not by one who denies the immortality of the ſoul: or, to uſe his own words, *omnium officiorum obligationem poſſe demonſtrari ab eo puto, qui de ſtatu animi poſt mortem* non memoraverit; *ab eo fieri poſſe qui animum eſſe immortalem* negaverit; *mihi non eſt perſuaſum*. Surely this reaſoning is very inaccurate, and the inſtance, adduced to illuſtrate it, is by no means a caſe in point;

point; becauſe the exiſtence of the air can never become a motive to perſuade a perſon to ſtudy or practiſe the art of oratory. If the obligation of every duty can be demonſtrated without mentioning a future ſtate, there muſt be other principles on which it is demonſtrable; and this doctrine, however uſeful in a practical view, is no longer neceſſarily connected with it; to argue otherwiſe, would be to maintain a theſis truly Hibernian, by affirming that a thing is abſolutely neceſſary, without which we may occaſionally do very well.

From this kind of *neceſſary* connection, the author endeavours to ſhew that, if the immortality of the ſoul be denied, all obligation muſt entirely ceaſe; not only with reſpect to thoſe duties, which require us to renounce all views of temporal happineſs, but alſo with regard to every other duty; becauſe the connection of virtue with felicity, in this life, is not ſo neceſſary and certain as to conſtitute a principle of natural obligation, which muſt be the unchangeable and univerſal dictate of reaſon, independent of all external circumſtances.

Such are the chief heads of this diſſertation; in which Profeſſor JAKOB has by no means anſwered thoſe expectations, which his magnificent promiſe, of a new and unexceptionable demonſtration of the immortality of the ſoul, had excited. Of ſuch high importance do we deem the doctrine in queſtion, that we are always ſorry, when obliged to ſpeak unfavourably of any arguments, which are adduced in its behalf: but by recommending thoſe as new, forcible, and concluſive, which do not appear ſo to us, we ſhould betray the cauſe that we wiſh moſt to ſupport. We cannot help obſerving that the queſtion itſelf is very inaccurately ſtated; for the immortality of the ſoul has, ſtrictly ſpeaking, no connection with it: all that can be neceſſary to demonſtrate the natural obligation of man to moral actions, is a future ſtate of retribution: but this does by no means include that immortality, which ſome have attempted to prove from the nature of the ſoul. The ancients indeed often uſed the word immortality in a very indefinite ſenſe: but as indefinite terms are highly unſuitable to philoſophical ſubjects, we cannot allow their example to have, in this reſpect, any authority. Beſide, the arguments here offered, as far as they are valid, are by no means new. The want of a neceſſary and conſtant connection between virtue and the means of happineſs, in this life, has been juſtly conſidered, by almoſt every writer on morals, as a reaſon for expecting a future ſtate of retribution. The Profeſſor has indeed endeavoured to give his argument an air of novelty, by the pompous metaphyſical apparatus, with which he has thought fit to introduce it: but this is rather cumberſome

ſome than advantageous; and, inſtead of rendering it more perſpicuous, only ſerves to involve it in obſcurity. Even his definitions do not give us clear and diſtinct notions: in thoſe of duty and obligation, he does not, with ſufficient preciſion, determine the ſenſe in which we are to underſtand the word *reaſon*; than which, with reſpect to metaphyſics, there cannot be a more vague term. Equally uncertain does he leave us of the principle of obligation: for though he tells us that reaſon *is the faculty of making and knowing laws, which laws it derives from itſelf*; he explains neither its mode of acting, nor the principles on which it acts.

The ſecond eſſay on this queſtion is by the Rev. DANIEL FREDERIC HAUFF, of Ludwigſburg in Suabia. This gentleman has given his arguments in the form of a Latin dialogue, in which he has not unſucceſsfully imitated the ſtyle and manner of Cicero. It is a very elegant piece of compoſition; in which the ſubject is philoſophically diſcuſſed, without any affected diſplay of metaphyſical abſtraction; which, when not abſolutely neceſſary to elucidate, only ſerves to perplex.

The third anſwer is a diſſertation, in Dutch, by M. ALEXANDER BENJAMIN FARDON. It has great merit; and we muſt confeſs that, in our opinion, this and the preceding are both much ſuperior to that which obtained the prize.

M. FARDON begins with diſtinguiſhing between rational and moral actions; the former are thoſe which, according to the common and natural courſe of things, tend to promote the happineſs of thoſe who perform them; whereas moral actions have a relation not only to this, but alſo to other conſequences, connected with them by a ſuperior Being: theſe actions are good or bad, not merely as they promote, or prevent, happineſs in this life, but alſo as they are conformable or contrary to the will, either revealed or conjectured, of a ſuperior Being, who takes cognizance of them, and will remunerate them.

Obligation he defines to be the neceſſity of doing, or refraining from, any action, in order to obtain a certain good, or to avoid a certain evil; it is that neceſſity which ariſes from the relation of means to the end; in this we are, in general, left to our free choice, without farther reſponſibility; and if we do not think the end worth attaining, we are at liberty to reject the means:—but natural obligation is that to reject which we are not left thus free, and from which we cannot diſengage ourſelves, by any voluntary privation of ſuffering, without being reſponſible to a ſuperior, and becoming liable to conſequences, the magnitude of which we have no means of eſtimating.

From theſe definitions, it is eaſy to diſcern the ſcope of this diſſertation; in which the author ſhews the inſufficiency of all thoſe motives to virtue, which are founded on temporal good, excluſively of future reſponſibility; and maintains that actions performed merely from theſe motives, whatever good they may produce, are not moral, but merely rational; and that the neceſſity of performing them does not amount to natural obligation. He obſerves that, unleſs reſponſibility be admitted, no precept of virtue can be more than a counſel, unſupported by any authority, which it may indeed ſometimes be adviſable to follow, but which, in many caſes, may be rejected with impunity, and, in ſome, from motives of prudence.

On the conduct of thoſe who neither wholly reject, nor fully believe, a future ſtate of retribution, our author makes ſome excellent obſervations; which prove that he has ſtudied men, as well as books, with more than common attention.

The fourth diſſertation, which is written in Latin by the Rev. LEWIS GEORGE BEKENN, of Varel, in the dutchy of Oldenburg, does not give a direct and ſatisfactory anſwer to the queſtion. This author obſerves that, to thoſe who conceive natural obligation to be founded on a deſire of happineſs, the immortality of the ſoul is a doctrine abſolutely neceſſary: but he contends that, though there are ſeveral arguments which render the truth of this doctrine highly probable, none can be found ſo evident and concluſive as to compel the judgment to a full aſſent, and produce univerſal conviction. He therefore rejects the deſire of happineſs as the principle of natural obligation; and thinks this founded on a certain ſupreme rule of right, which the Deity has implanted in our minds, and with which, whether the immortality of the ſoul be believed, or denied, we are equally obliged to comply:—but, if this be admitted, the queſtion, at the head of the diſſertation, muſt be anſwered in the negative. M. BEKENN evades this concluſion, and finiſhes very abruptly, with ſaying that the doctrine of immortality is neceſſary to reconcile the ſupreme rule of right with that deſire of happineſs, which is natural to man.

On looking over the mottos to thoſe anſwers, of which the directors of the Stolpian fund acknowlege the receipt, we have reaſon to think that the eſſay, entitled ZENO, which we reviewed in our laſt Appendix, page 514, was one of them. It is certainly not inferior to any in this collection; and we do not heſitate to eſtimate its value, as much beyond that, to which, (on what account we cannot conjecture,) the prize was aſſigned.

Art. IX. *Lecturis*, &c. *i. e.* Propoſals addreſſed to the Literary World. By HENRY ALBERT SCHULTENS, A. M. Profeſſor of Oriental Languages, in the Univerſity of Leyden. Leyden. 1791.

THIS ſheet, which we received from the learned Profeſſor, contains his propoſals for publiſhing the works of MEIDANIUS, an Arabic grammarian, who lived in the twelfth century. This writer collected, from the moſt approved authorities, ſix thouſand proverbial and metaphorical expreſſions; of which he gave, not only a grammatical, but alſo an hiſtorical and philological explanation, tracing them to their ſource, deſcribing the cuſtoms, manners, and opinions, to which they allude, and relating the incidents, whether real or fabulous, to which they refer. In doing this, he diſplays ſo much learning, knowlege, and taſte, that his work, with reſpect to its utility in illuſtrating other authors, as well as to its own intrinſic merit, may be conſidered as one of the moſt valuable monuments of Arabic literature.

An edition of this work was projected by Dr. Pococke, and alſo by Reiſke; who both beſtowed much time and attention in the tranſlation and elucidation of it. Of the former, Profeſſor SCHULTENS publiſhed a ſpecimen in the year 1773. By the kindneſs of the truſtees of the Bodleian library, and by that of the univerſity of Harderwyk, he has been favoured with the uſe of the papers left by theſe great men, and has ſpent upward of ſeventeen years in collating manuſcripts, and in collecting materials for this publication.

The Profeſſor's account of his plan we ſhall inſert in his own words:

'*Conſtitui cuique proverbio, adjectis vocalibus deſcripto, et Latine reddito, ſubjungere Latinam enarrationem, partim Pocockii, partim meam, utramque ex Meidanio ductam, ſed, ubi opus fuerit, ex pluribus ſcriptoribus, veluti Gienhario, Phiruzabadio, Ibn Doreidi, Zamachſchario, Ibn Mocri; Nuweirio, Damirio, Haririo, aliiſque, illuſtratam et locupletatam; in qua enarratione, cum omnino ſpectandum ſit ad commoda eorum, qui Arabice non intelligunt, ne, propter nimiam doctrinæ ſupra captum poſitæ oſtentationem, eam legere faſtidiant, tum ab altera parte non committam, ut ea nitatur ſola fide interpretis, aut peritorum de ea judicium ſubterfugere videar; ſed potiora quævis loca Arabice adſcribam, nihilque, quod non per ſe clarum ac certum ſit, in medium proferam, niſi indicatis non tantum, verum etiam reclusis fontibus, unde illud hauſerim.*'

This edition, printed with new types on the beſt paper, is intended to be publiſhed in three volumes large quarto, each containing about 920 pages. To thoſe, who ſend their ſubſcriptions to the Profeſſor, before the firſt of November next, the price of the work will be ten Dutch ducats, or about four pounds ſixteen ſhillings ſterling; one-third of which muſt be

paid on the delivery of each volume. He will begin to print, as ſoon as the ſubſcriptions are ſufficient to pay the expence of the publication; and he ſays that, if this reaſonable hope of encouragement ſhould not be realized, his diſappointment will be alleviated by the conſciouſneſs that he has at leaſt *exerted* his utmoſt endeavours to be uſeful to the learned, in that department of literature, which has been intruſted to him.

ART. X. *Diſcours et Mémoires*, &c. *i. e.* Orations and Memoirs, by the Author of the Hiſtory of Aſtronomy. 8vo. 2 Vols. pp. 450 in each. Paris. 1790.

WE have peruſed this collection with pleaſure, as the pieces contained in it diſplay the ſame philoſophical turn of ſentiment, and elegant ſtyle of compoſition, which we have admired in M. BAILLY's larger works. The firſt volume chiefly conſiſts of, what the French call, *Eloges*; a ſpecies of compoſition to which we are not very partial, and which requires great merit in the ſubject, and great judgment in the orator. We cannot, however, refuſe our approbation to the diſcourſes before us, which confirm our eſteem for the philoſophical and literary abilities of their ingenious author.

The firſt of theſe orations is an eulogium on *Charles* V. of France; in which M. BAILLY paints the character of this monarch in very lively, but, we believe, juſt colours; and, with great eloquence, enlarges on thoſe parts of his conduct, which induced hiſtorians to give him the title of *the wiſe*.

The ſecond eulogium is on *P. Corneille*; in which the author conſiders this ſublime Bard as the legiſlator of the French theatre; and as the model which formed the taſte of the nation, and was imitated by ſucceeding writers in every department of literature. When either Shakſpeare, or *Corneille*, is the ſubject, critics are very apt to enter into a comparative view of their merits: in this, each nation generally accuſes the writers of the other, of partiality to their countryman; and the charge is ſeldom entirely without foundation. We are ſorry that we cannot, in this reſpect, acquit M. BAILLY; who glances at Shakſpeare with an indirect contempt, which we muſt aſcribe to his imperfect knowlege of the writings of our great dramatic poet. M. BAILLY has evidently founded his cenſure on the authority of Voltaire's criticiſms; from which, in his notes to this diſcourſe, he has given large extracts: but that, in many reſpects, Voltaire either did not underſtand, or choſe to miſrepreſent, Shakſpeare, has often been fully proved. We mean not to enter into a queſtion, in which our judgment may be ſuſpected of a ſecret bias, from

the national partiality which we have juſt reprobated; and in which, even contrary to our intention, we may not perhaps be entirely free from its influence: nor is there any neceſſity to depreciate the merits of one poet, in order to do juſtice to thoſe of another. There are, however, ſome circumſtances, which we would recommend to the attention of foreigners, who are ſo ready to degrade Shakſpeare by an invidious compariſon of his genius with that of *Corneille*. Let them remember that the former lived and wrote about half a century before the latter; a difference of time which, in the infancy of taſte and learning, becomes a conſideration of ſome importance: to this we may add, that *Corneille* poſſeſſed the advantage of a more liberal education, and a more intimate acquaintance with the ancient dramatic poets and critics, than, it is probable, Shakſpeare ever enjoyed. Theſe circumſtances ought to be weighed in eſtimating the magnitude of genius; for that muſt be allowed the higheſt praiſe, which, with the leaſt aſſiſtance, forces its way through the greateſt difficulties:—but where ſhall we find a tribunal competent to determine concerning the merit of their reſpective works, which ſhall not be charged with partiality? If the number of ſuffrages were to decide the matter, the majority would doubtleſs be in favour of *Corneille*. From the univerſality of the French language, and the general diffuſion of French manners and taſte, the beauties of *Corneille*'s muſe are felt and admired by numbers in every country of Europe: but, in order to compare the two poets, the critic muſt be equally verſed in the language of each; and, if we make this the principle of our ſcrutiny, how many are the voters who muſt be rejected as unqualified! The Engliſh language is now perhaps more cultivated by foreigners, than in former times, and our authors become more generally known: but though a man may be able to read Engliſh proſe with tolerable facility, to pick out the meaning of a modern didactic poem, or even to reliſh ſome of its beauties, he is not therefore qualified to ſit in judgment on a poet ſo original as Shakſpeare; whoſe excellencies are peculiar to himſelf, and will not make that forcible impreſſion on a foreigner, who muſt, in ſome meaſure, conſtrue as he reads, and which will atone for the bold violation of thoſe unities, that he has been accuſtomed to conſider as eſſential to dramatic poetry. There have been ſeveral Engliſh critics, as well verſed in the writings of *Corneille*, as moſt of his own countrymen: but that very few foreigners are competent judges of Shakſpeare, is evident from the manner in which ſome of his plays have been tranſlated and acted on their theatres.

In

In contemplating *Corneille* as the model of ſucceeding writers, M. BAILLY conſiders his works as the ſource of that eloquence which was generally cultivated in the reign of Lewis XIV.; and for which even the clergy became ſo eminently diſtinguiſhed. He does not indeed ſuppoſe that theſe *holy men* condeſcended to ſtudy the tragedies of the poet; though, by the way, ſome of them employed their time much worſe, in fomenting a ſpirit of bigotry and perſecution: but he obſerves that, though they might never have read his works, they were compelled to yield to the impulſe which he had given to the natural taſte. 'The light of genius,' he adds, 'though leſs rapid, is not leſs penetrating, than that of heaven. A great man comprehends every thing within the ſphere of his influence. *Corneille* acquired his reputation by forming the dramatic taſte of his countrymen: but his influence was not confined to the theatre: he improved not only the people who applauded, but alſo the divines who condemned, his pieces; and inſpired even *Bourdaloue*, when he mounted the pulpit to anathematize them.'

The ſubject of the third diſcourſe is *Moliere*. It contains many very juſt obſervations on the genius and writings of that excellent comic poet: but we cannot help thinking that M. BAILLY ſets too high a value on ſome of the minor plays of this author, which may be conſidered rather as farces, than as comedies; and, in which, perhaps, he conſulted the taſte of the populace, rather than his own.

We come next to an excellent eulogium on the Abbe *De La Caille*; from which we might have extracted ſome intereſting particulars: but we find that the moſt important of theſe have been already laid before our readers *.

The fifth eulogium is that of *Leibnitz*; in which the author gives a general view of the opinions and purſuits of that truly great man; and diſplays his own knowlege and judgment: but ſtill, the avowed panegyrical intention, and declamatory ſtyle, of this kind of compoſition, appear to us as ill calculated for the diſcuſſion of philoſophical ſubjects, as a priſon would be for aſtronomical obſervations.

The eulogium on Captain *Cook*, the next in order, is an elegant diſcourſe; in which M. BAILLY gives a free ſcope to that generous and truly philoſophical ſpirit of philanthropy, that becomes the citizen of the world; and confers the greateſt honour on thoſe by whom it is cultivated.

The laſt of theſe orations is on *Greſſet*; and will be intereſting to thoſe, who are acquainted with the productions

* See Review, vol. lv. page 540.

of this poet; whoſe moſt admired work was an elegant trifle entitled *Vert Vert*, or the Nunnery Parrot *. He alſo wrote a few comedies; one of which, *Le Méchant*, has conſiderable merit.

Beſide the above articles, the firſt volume of this collection contains ſome of M. BAILLY's official ſpeeches as *Maire* of Paris; and a diſcourſe which he delivered on being admitted to a ſeat in the French academy. Agreeably to the cuſtom of this very complaiſant ſociety, it is a panegyric on his predeceſſor, the Count *de Treſſan*, a man of no great note in the literary world. He was the tranſlator of Arioſto into French proſe, the author of a few romances, and of a very fanciful ſyſtem of philoſophy, in which he ſuppoſed electricity to be the univerſal principle †.

In the ſecond volume, we find a letter to M. *Le Roi*, concerning the faculties of animals. M. BAILLY's opinion on this ſubject coincides with that of the Abbé *de Condillac*. He thinks that ſome animals have not only memory, but alſo imagination, and even reaſon, though in a degree far inferior to man; and we confeſs that there are ſome phenomena, for which, without admitting this ſuppoſition, we are at a loſs to account. Mr. Pope diſtinguiſhes the elephant by the epithet of *half-reaſoning*, and yet ſuppoſes it to be directed merely by inſtinct; which, however near reaſon, is, according to him, eſſentially different from it:—but is not his opinion, which has been very generally adopted, founded on our predilection for a ſuppoſed diſtinction, that flatters our pride, rather than on a careful and accurate examination of facts? In thoſe actions, and in that part of its œconomy, in which a young animal exactly imitates all the individuals of its ſpecies, without ever having ſeen any model, which it can be ſuppoſed to copy, we readily grant that it is directed by inſtinct: but when, in conſequence of a change of circumſtances, it varies, with propriety, from the mode of acting common to its ſpecies, we cannot deny that it ſeems to have ſomething ſuperior to inſtinct, by which it is enabled to combine ideas, and to make concluſions. M. BAILLY mentions ſome facts concerning the beaver and elephant, which ſeem to ſhew that theſe animals are endued with ſuch a faculty: but an inſtance, which he adduces, of the ſagacity of a monkey, that belonged to one of his acquaintance, deſerves peculiar attention. Some walnuts being placed within the ſight, but beyond the reach, of this animal, after ſeveral fruitleſs attempts to get at them, he

* See Review, vol. xx. page 225.

† See Review, vol. lxxiv. page 518.

[illegible]

ſnatched a napkin from a ſervant, who happened to paſs by him, and, with this, ſwept them forward till they were within his reach: his contrivance alſo to crack them, by letting a ſtone fall on them as they lay on the ground, indicated no ſmall degree of ingenuity. One day, this contrivance failed of ſucceſs; it had rained, and the ground being ſoft, the walnuts ſunk into it: but the ſagacious monkey ſoon removed this obſtacle, by laying a piece of tile under the nut. Theſe circumſtances ſhew ſuch contrivance, and ſuch a juſt adaption of the means to the end, as cannot be explained without allowing the animal to poſſeſs, at leaſt in ſome degree, a faculty analogous to that, which ſuggeſts, even to the moſt ignorant of mankind, the invention and application of mechanical powers, in order to effect that, for which their perſonal ſtrength is inſufficient.

This ingenious author appears very careful to obviate any ſuſpicion of not making a ſufficient diſtinction between the brute animals and man; and obſerves that the former have memory, imagination, and ſome degree of invention, only when immediate circumſtances compel them into action; whereas man has theſe faculties at all times, and can exert them at pleaſure, even in the abſence of thoſe objects which excite his natural appetites: but is this obſervation accurate and philoſophical? If an animal be indued with theſe faculties at any given time, we ſee no reaſon to ſuppoſe that, excluſively of accidental privation, it may not poſſeſs them at all times; and, if this be the caſe, the exertion of them muſt depend on its volition. To ſay that it exerts theſe faculties only when ſolicited by appetite, or terrified by danger, is not eſtabliſhing a diſtinction between brute animals and mankind; for theſe alſo require motives of apparent advantage to excite and determine the exertion of their rational powers; and all difference in the nature of the motive muſt depend on the various degrees of intellectual capacity and improvement: but why ſhould we be thus anxious to eſtabliſh ſuch a diſtinction? In allowing that ſome animals may be endued, in a certain degree, with the faculties here aſcribed to them, we are ſtill mindful of the vaſt difference, in the extent of theſe faculties, between them and mankind; nor can we ſee that any have a right to take offence at the concluſion, excepting ſuch as exhauſt their inventive powers on the gratification of their appetites, and confine the application of their rational faculties to the attainment of objects not more important than thoſe which called forth the latent ingenuity of M. BAILLY's monkey.

The remaining articles of this volume have been publiſhed before, under the ſanction of the Royal Academy of Sciences;

and have already been noticed in our Review. Theſe are, *the Report of the Commiſſioners charged with the Examination of Animal Magnetiſm* *; *and the Reports of the Committee appointed to examine the Plan of a new Hotel Dieu* †.

ART. XI. HENRICI CONSTANTINI CRAS *Oratio de dicto Ciceronis*, &c. *i. e.* An Oration on the Aſſertion of Cicero, *that Law is founded, not in mere Opinion, but in Nature*. By HENRY CONSTANTINE CRAS, J. U. D. Profeſſor of Civil Law; delivered in the Academical School of Amſterdam, on his being appointed Profeſſor of the Law of Nature and of Nations. 4to. 54 Pages. Amſterdam. 1790.

THIS is an elegant and judicious diſcourſe, which well deſerves the attention of thoſe civilians, who, from their extravagant prejudices in favour of the Roman code, are apt to undervalue natural law, and to conſider the ſtudy of it as of little or no importance in the education of an advocate. Without depreciating the former, the Profeſſor proves that all its excellence muſt depend on its being built on the latter; which is the foundation of all ſocial order, and the ſource from which the ancient legiſlators derived their beſt inſtitutions. An intimate acquaintance with the law of nature is therefore forcibly recommended to thoſe of every liberal profeſſion; and its utility is ſhewn by well ſelected arguments, and by the examples of the moſt celebrated men. The manner in which the learned Profeſſor conſiders this ſubject, diſcovers a very liberal and philoſophical ſpirit; and his ſtyle of compoſition diſplays his claſſical erudition and taſte in a very advantageous light.

ART. XII. PAULI VAN HEMERT *Oratio*, &c. *i. e.* An Oration on the Wiſdom of Chriſt and his Apoſtles, in accommodating, as much as poſſible, their Diſcourſes and Writings to the Notions and Capacity of the Jewiſh People; delivered in the Church of the Remonſtrants in Amſterdam, by the Reverend PAUL VAN HEMERT, on his being choſen Profeſſor of Philoſophy and Literature in that Society. 8vo. 68 Pages. Amſterdam. 1791.

THIS oration deſerves great praiſe, as an elegant ſpecimen of its author's familiarity with the Latin language: but it more particularly demands our attention on account of the ſubject; which, though not abſolutely new, is of great importance; and is well worthy the inveſtigation of liberal and

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* See Review, vol. lxxiii. p. 38.

† See Review, vol. lxxviii. p. 619.

judicious

judicious critics; becauſe, if the opinions here maintained be well founded, they will tend to obviate many objections, which, though they do not immediately affect the truth of our religion, are of conſiderable detriment to its intereſt; as they are at leaſt ſo ſpecious, that they are more eaſily ſilenced than anſwered:—but alas! what ſome reſpect and recommend as rational Chriſtianity, is condemned as heretical and impious by others, who love to ſee the goſpel decked out with the myſtic ornaments of the Levitical ſanctuary; and who reprobate as ſacrilegious, every attempt to ſeparate it from thoſe Jewiſh notions, which lie at the foundation of moſt theological ſyſtems; and without which, theſe viſionary fabrics would ſoon diſſolve, and leave Chriſtianity ſo plain and reaſonable, that every ſenſible man would be aſhamed of acknowleging himſelf an unbeliever. Between theſe two oppoſite parties, we ſhall not preſume to decide: but ſhall confine ourſelves to a ſhort ſurvey of what is advanced in the diſcourſe before us.

Profeſſor VAN HEMERT ſets out with obſerving that, as the great art of teaching conſiſts in ſuiting the mode of inſtruction to the capacity and habits of the learners, we cannot but allow that Chriſt, the wiſeſt and beſt of all teachers, muſt have been conſtantly attentive to this rule. His diſciples and hearers were moſtly of the loweſt ranks of people; who, in every country, are ignorant and prejudiced: but more groſsly ſo in a nation, in which the ſtudy of human literature and philoſophy was conſidered as impious and profane; and therefore rejected with the utmoſt contempt and averſion. That theſe were the ſentiments of by far the greater part of the Jews, this author proves by the authority of Joſephus. Our Saviour was born and lived among thoſe of inferior rank; and, from the aſtoniſhment expreſſed in John, vii. 15. it appears that he had not had an opportunity of cultivating even thoſe ſtudies, which were in vogue among the teachers of his nation. Neither he nor his apoſtles ever affected to diſclaim the title of illiterate, which was aſcribed to them by their countrymen. This is evident from the language and ſtyle of the New Teſtament; which ſhew that its writers knew no more of Greek than what they might have acquired in their intercourſe with the populace; who ſpoke a very corrupt dialect, full of barbarous Hebrew idioms. Even thoſe who are commonly ſuppoſed to have had a better education, as the evangeliſt Luke, and the apoſtle Paul, choſe, for wiſe reaſons, to ſuppreſs theſe advantages, and to conform to that vulgar dialect which was moſt familiar to the people, and therefore beſt underſtood by them.

After

After conſidering the ſtyle and language of the New Teſtament, the author proceeds to ſhew that in the matter, as well as in the manner of our Saviour's inſtruction, there was an evidently intended condeſcenſion to the ignorance, imbecility, and prejudices, of his hearers. He more than once avoided the diſcuſſion of ſubjects, becauſe they were ſuperior to the capacity of his diſciples: the truths which he taught were plain and eaſy; and, in enforcing them, he judiciouſly avoided an accurate and philoſophical train of reaſoning, which would have been unintelligible to his audience; and made uſe only of ſuch arguments as, coinciding with their popular notions and national prejudices, muſt naturally make the deepeſt impreſſion on their minds:—but we are not hence to conclude, either that theſe notions were in themſelves juſt, or that Chriſt approved them as ſuch; ſometimes, indeed, when, to an expreſſion which he thought proper to uſe, his countrymen connected ideas which not only were falſe, but alſo interfered with the deſign of his inſtructions, he corrected their error by ſubjoining a better explanation: but whenever this was not the caſe, he freely made uſe of their opinions, without inquiring into their truth or propriety; though ſome were of ſuch a nature, that he muſt have expreſſed his diſapprobation of them, had he thought fit to examine the reaſons on which they were founded.

That our Saviour never attempted to correct thoſe errors of his countrymen, which related to opinions merely philoſophical, is abundantly evident: but there were others, that might be ſuppoſed to have a more intimate connection with religion, which, however, he did not, for wiſe reaſons, think it proper to reform; either becauſe he did not deem them of importance, or becauſe, by oppoſing them, he might have unneceſſarily irritated the minds of his hearers, and have rendered them averſe to his inſtructions. To prove this, the author refers us to the converſation of Chriſt with the woman of Samaria, and his diſcourſe with the Sadducees concerning the Reſurrection, to his anſwer to the mother of Zebedee's children, and to that which he gave to his diſciples, when they believed his appearance to be that of a ſpectre, or ghoſt.

In purſuing this ſubject, the Profeſſor juſtly obſerves that we ought to be mindful to diſtinguiſh between what is eſſential to religion itſelf, and what relates merely to theology, or the mode of teaching it. He contends that, however inflexible Chriſt and his apoſtles were with regard to the former; yet, with reſpect to the latter, what St. Paul ſays of himſelf, 1 Corinth. ix. 19—23, may be applied to his bleſſed Maſter,

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and to all his brethren. The ſtrict propriety and abſolute neceſſity of this kind of accommodation, the author juſtly vindicates by a ſurvey of the ſtupid ignorance and obſtinate prejudices of the Jewiſh nation. As proofs that our Saviour condeſcended to found his arguments even on the erroneous notions of his countrymen, when they ſuited his purpoſe and did not interfere with the eſſential doctrines of the Goſpel, Profeſſor VAN HEMERT adduces the anſwer which he gave to the woman of Canaan; (Matth. xv. 26. Mark, vii. 27;) his diſtinction of the precepts of the law into greater and leſs; (Matth. v. 19.) and his making uſe of the term *gehenna*, and of the judicial ſtyle of the Sanhedrim, in Matth. v. 22. From ſimilar prudential motives, the apoſtles and evangeliſts, as well as our Lord, adopted thoſe denominations and diſtinctions which the Jewiſh theologians had eſtabliſhed concerning the ſoul, the ſpirit, and the body; alſo concerning the different orders of angels; by the truth or the falſehood of which, the eſſential doctrines of the goſpel were not at all affected. In confirmation of this remark, the author quotes 1 Theſſ. v. 23. Coloſſ. i. 16. Epheſ. i. 21. iii. 10. Rom. viii. 38. 1 Pet. iii. 22.

We not only find many phraſes and expreſſions, of which Chriſt and his apoſtles made uſe, in compliance with the common notions of the age and country, but alſo ſome facts, in relating which, the writers of the New Teſtament conform to the popular opinions; of this nature are all thoſe paſſages which refer to demons and demoniacs; and thoſe which repreſent the devil as the principle of evil, inſtigating mankind to ſin: theſe were opinions which properly related to philoſophy, and which did not materially affect religion; as long, at leaſt, as it was believed that theſe malignant agents were under the controul of divine power, and might be vanquiſhed by good men: but, ſays the Profeſſor, the exiſtence of ſuch a malignant Being, exerting an influence over the minds of men, and impelling them to vice and miſery, is utterly inconſiſtent with the perfections of the Deity, with the wiſdom of the divine government, and with the free and moral agency of man.

The Jews had derived from the Chaldeans, a notion that the air was peopled with demons; and to this opinion we find many alluſions in the writings of St. Paul; and particularly in his epiſtle to the Epheſians.—They alſo believed that ſome of theſe demons were confined in priſons of darkneſs in the infernal world; and ſome commentators have ſuppoſed, that what the apoſtles Peter and Jude have ſaid concerning the puniſhment of angels, was borrowed from the apocryphal book of Enoch,

Enoch, which might probably have been written by ſome Heleniſtic Jew. As farther inſtances of the acquieſcence of the writers of the New Teſtament in the current, but erroneous, notions of their countrymen, the Profeſſor mentions St. John's account of the wonderful virtues of the pool of Bethesda, and what St. Luke ſays of the Sadducees in Acts xxiii. 8. in which he coincides with the popular, but exaggerated, notion of their tenets. Beſide theſe, there are many caſes in which Chriſt uſed, what logicians call, the *argumentum ad hominem*; of which there is a ſtriking example in the anſwer that he gave to the Phariſees, when they accuſed him of caſting out demons by Beelzebub.

As abſtract ideas are beyond the reach of vulgar minds, and therefore very unſuitable to popular inſtruction, our Saviour and his apoſtles, like all the early teachers of mankind, illuſtrated the happineſs of the good, and the miſery of the wicked, in a future ſtate, by ſuch figurative expreſſions, borrowed from objects of ſenſe, as were moſt likely to ſtrike the imagination of their hearers. Hence, in the parable of the rich man and Lazarus, Chriſt founded his deſcription of the future ſtate of reward and puniſhment on the notions of the Jews concerning their Paradiſe and Gehenna, which were nearly the ſame with thoſe of the Greeks and Romans concerning the Elyſian Fields and Tartarus. The ſame condeſcending attention to the capacities and opinions of his diſciples, is evident in our Lord's account of the happineſs of heaven, Luke xxii. 30. and in that of the laſt judgment.

The Profeſſor farther obſerves, that the acquieſcence of Chriſt and his apoſtles in the prejudices of their countrymen, is alſo evident in their quotations from the books of the Old Teſtament. Theſe, as their claſſic authors, the Jews cited on every occaſion: but being, like all the orientaliſts, very fond of allegory, they ſuppoſed that, beſide the obvious and literal meaning of theſe writers, which they conſidered as comparatively of little value, there was a hidden and myſterious ſenſe which referred to the Meſſiah and his kingdom. With this cuſtom, ſays our author, though in itſelf injudicious, the writers of the New Teſtament judiciouſly complied. Hence moſt of, if not all, the paſſages of the Old Teſtament, which are quoted in the New, are adduced in a ſenſe very different from their primitive ſignification, and form a kind of *argumenta ad hominem*, founded on the principles of thoſe to whom they were addreſſed.

The laſt kind of accommodation to Jewiſh prejudices, which the author mentions, is the condeſcenſion of St. Paul in adopting the puerile allegories of their rabbies concerning Sarah and Hagar, in Gal. iv. 24.; and that of the apoſtles Peter and

Jude,

Jude, in referring to a ſtory, related in ſome apocryphal book, of a diſpute between the archangel Michael and the devil, about the body of Moſes.

We cannot help regretting that, in this oration, the author was confined within ſuch narrow limits, as allowed him to do little more than ſtate his opinions, and ſupport them by general inſtances. Theſe opinions indeed are by no means new; ſeveral judicious commentators are here quoted in ſupport of ſome of them, and it would be eaſy to mention others, in whoſe works many of them may be traced. There is, however, one circumſtance, in which we muſt diſſent a little from the ſentiments of the learned and ingenious Profeſſor; who ſeems to conſider the apoſtles and evangeliſts as actuated by a wiſdom and prudence not inferior to that of Chriſt, in their conformity to the notions and prejudices of their countrymen. To us, there appears to be, in this reſpect, a very great difference. When Chriſt condeſcended to this, in caſes where the *argumentum ad hominem* was not diſtinctly manifeſted, either the notions, on which he reaſoned, were purely philoſophical, and were of no importance to religion and morals, or there was ſome circumſtance attending the occaſion, which plainly ſhewed the ſuperior wiſdom of this mode of proceeding. His conduct with reſpect to the demoniacs may be conſidered as an inſtance of the former; and his anſwer to the woman of Canaan may be regarded as an example which illuſtrates the latter part of this obſervation. When he repulſed her with that proverbial expreſſion, by which the proud and bigotted Jews expreſſed their contempt of all other nations, it was only with a view to ſet her worth in a ſtronger light; and to add force to that reproof, which he took this opportunity of addreſſing to his countrymen, by contraſting their national pride and obſtinacy, with the modeſt and candid diſpoſition of her whom they deſpiſed:—but this ſuperiority to national prejudices does not appear in the apoſtles and evangeliſts, who ſeem to have been greatly influenced by them in every thing that did not immediately relate to the eſſentials of the goſpel:—for, however illuminated we may ſuppoſe theſe firſt preachers to have been, by the extraordinary powers conferred on them, it is evident from their writings, that this divine light was confined ſolely to thoſe objects, which were inſeparably connected with the great end for which it was beſtowed; and that, with regard to their mode of teaching, as well as to their opinions on all other ſubjects, they were left to depend on their natural faculties, and on that degree of knowlege which, by obſervation and experience, they might have acquired. When, therefore, we reflect on their education and circumſtances, we cannot wonder that, in things

which did not immediately relate to Chriſtianity, their minds ſhould be ſtrongly influenced by prejudices, which they had imbibed in their earlieſt infancy.

Other reflections, which occurred to us on reading this diſcourſe, we forbear to make; becauſe, ſince its publication, we have been informed that a gold medal has been awarded to the author, by Teyler's Theological Society, for a diſſertation, in which he has very amply inveſtigated this ſubject; and of which, when publiſhed, we hope to lay an account before our readers.

ART. XIII. *Uitlegkundig Woordenboek*, &c. *i. e.* An Explanatory Dictionary of the New Teſtament. By G. HESSELINK, A. M. Profeſſor of Divinity and Philoſophy, in the Society of Baptiſts, in Amſterdam. Vol. I. 8vo. pp. 340. Amſterdam. 1790.

THE deſign and execution of this work merit our warmeſt approbation; it is an improvement on one of the ſame kind, publiſhed ſome years ago, in German, by M. *Teller*; and we cannot help thinking that a book on a ſimilar plan would be both acceptable and uſeful in England. Only the firſt volume is yet publiſhed: but in this, the Dictionary is carried down to the letter H; and as the ingenious author appears to aim at as much conciſeneſs as is conſiſtent with perſpicuity, it is probable the whole will be compriſed in three volumes of a very moderate ſize. The words are arranged according to their alphabetical order in the Dutch language; of each, the original Greek word is added, its general ſignification judiciouſly explained, the ſeveral ſenſes in which it is uſed by the ſacred writers are carefully diſtinguiſhed, and the paſſages mentioned, in which it ſtands. The author's ſentiments are liberal and moderate; and his manner is candid and impartial. He confines his obſervations to the plain and obvious ſenſe of ſcripture, and endeavours to avoid the diſcuſſion of controverſial points of theology: where his own opinion is different from that of other expoſitors, he gives it with great modeſty, and leaves the reader to make his own choice. In ſhort, every friend of rational Chriſtianity will think the world obliged to M. HESSELINK for his judicious attempt to facilitate the ſtudy of the New Teſtament. As a ſpecimen of the Profeſſor's manner, we ſhall add what he ſays concerning a certain perſonage, once greatly feared by the laity, but whoſe dominion over mankind, like the eccleſiaſtical authority, by which he was ſuppoſed to be controuled, ſeems to be now on the decline:

'DEVIL is derived from the Greek word διάβολος, which ſignifies an *adverſary, falſe accuſer, ſlanderer, betrayer.* It was ſhewn under

under the word DEMONIAC, that the Greek terms, δαιμων and διαβολος are, by our tranſlators, ſuppoſed to be ſynonymous, and injudiciouſly rendered by the word *devil*; whereas demons, according to the philoſophy of that age, were ſuppoſed to be evil ſpirits, which entering into the bodies of men, were the cauſe of violent and incurable diſeaſes: but in the writings of the New Teſtament, the word διαβολος is never uſed in the plural number to ſignify evil ſpirits, nor is there any mention made of devils. The plural of this noun occurs only three times, viz. in 1 Timothy iii. 11. 2 Timothy iii. 3. and Titus ii. 3. where it means *ſlanderers*, or *falſe accuſers*; and thus our tranſlators have, in theſe places, very properly rendered it. In this ſenſe we think the ſingular number ought to be underſtood in Epheſ. iv. 27. *Neither give place to the devil*, i. e. give not the calumniator a pretence to ſpeak ill of you: the ſame may be obſerved of 1 Timothy iii. 6, 7. and of John vi. 7. *One of you is a devil*, i. e. a betrayer. It muſt, however, be acknowleged that, by the word *devil*, the Jews meant an inviſible evil ſpirit, to whoſe agency they aſcribed the moral corruption of mankind. Thoſe who have inquired into the opinions of the ancients, have taken great pains to inveſtigate the origin of this, which, in the time of our Saviour, ſeems to have been univerſally prevalent. We certainly do not diſcover it in the Old Teſtament; for no traces of this notion are to be found in any books of the Jews written prior to the Babyloniſh captivity. They who ſuppoſe the ſerpent in Paradiſe to have been the devil, build their hypotheſis on later explanations; nor does the agent, introduced in the beginning of the book of Job, at all coincide with the common and more modern notions of the devil. In later times, the idea of a devil, or evil ſpirit, endeavouring to ſeduce mankind into vice and miſery, became very general. Concerning the truth or falſehood of this notion, we ſhall not decide: on the one hand, it is certain that its origin cannot be aſcribed to revelation: but it is equally ſo, on the other, that our Divine Maſter and his Apoſtles never thought fit to oppoſe it as erroneous.'

For ſome farther ideas on this ſubject, ſee our extract of the article DÆMON, from Bell's Pantheon, Review for April laſt, p. 439 of this volume.

ART. XIV. *Oeuvres Poſthumes*, &c. *i. e.* Poſthumous Works of the Abbé DE MABLY. Vol. I. 8vo. 350 Pages. Paris. 1790.

THE French politicians have, for ſome years paſt, occaſionally employed their pens, perhaps rather officiouſly, in cenſuring the conduct of foreign governments, and in planning conſtitutions for other nations. Such legiſlative talents may now find full employment at home; and we heartily wiſh they may have wiſdom ſufficient to eſtabliſh a conſtitution, in which order, as well as liberty, may be ſecured by equitable laws, enforced with vigour and obeyed with punctuality: for without

out theſe beſt guardians of freedom, it will be of little avail to reſtrain regal, or to aboliſh ariſtocratical power; and the humiliation of one tyrant will only pave the way for the exaltation of others:—but, whatever may be the ultimate event of the late revolution in France, the ſubject of the volume before us ſuits the prevailing taſte of the times, and will therefore be read with avidity; though the country, to which it relates, is no longer the principal object of the public attention. The chief article of its contents is, an eſſay on the government and laws of Poland; the firſt part of which was written in the year 1770, and addreſſed to Count *Wielhorſki*, then miniſter plenipotentiary from the confederates of Bar to the court of France. It contains many judicious remarks on the vices inherent in the conſtitution of the Poliſh republic, and propoſes a plan of government, which the Abbé imagined would reſtore liberty, order, and happineſs, to that diſtracted country. The ſecond part was written in the year 1771, and is taken up with replies to the objections which had been urged againſt the conſtitution that the author had propoſed. From a hint given in the preface, we are led to ſuppoſe that the eſſay was publiſhed ſoon after it was written: but as we do not find that it was mentioned in our Review, it is probable that the author's name might be ſuppreſſed, and the work not generally known: however this may be, the editors aſſure us that it has been ſo amply corrected and enlarged, that it may be conſidered as a new performance.

We ſhall not detain our readers, by entering into a particular account of the contents of this eſſay: but, as ſome of them may be curious to know what kind of conſtitution our modern Lycurgus would form for the government of Poland, in order to compare it with that which he propoſed for America *, or with that which the National Aſſembly is now endeavouring to eſtabliſh in France, we ſhall give a ſhort ſketch of his plan, ſo far as it relates to the diſtribution of the ſupreme legiſlative and executive authority.

He adviſes the confederates to begin by rendering their country entirely independent of its ambitious neighbours, and eſpecially of the Ruſſians, with whom they ought to renounce all connection, and to refuſe even benefits from a power which, in its apparent kindneſs, has no other view than to enſlave them. An alliance with the Turks, then at war with the Empreſs, he points out as the only means of emancipating Poland from the influence of the Ruſſian court. This dependence he juſtly aſcribes to the anarchy which prevailed in the republic

* See Review, vol. lxxi. p. 371.

itſelf:

itſelf; and this, he obſerves, was originally occaſioned by entruſting its kings with an extent of power inconſiſtent with the liberty of the nation; the exertion of which gave riſe to continual ſuſpicion on one ſide, and to a tenacious obſtinacy on the other; till a ſeparation, and at length an oppoſition, took place between the intereſts and views of the king and of the ſtate, by which the government loſt its vigour, and the laws their energy. The king, having the domains and dignities of the republic at his diſpoſal, was ſupported in his deſigns by all thoſe with whom intereſt or ambition had a greater influence, than the real welfare of their country: hence confederacies became neceſſary, as the only means of preventing deſpotiſm: but theſe, though they might perhaps effect the immediate purpoſe for which they were made, introduced habits of civil diſcord and violence. When the votes of the members of the diet became venal,—in order to prevent the liberty of the nation from being ſacrificed by a corrupt majority in theſe aſſemblies, the *liberum veto* was eſtabliſhed, by which any ſingle deputy could, whenever he might think fit, ſuſpend all the proceedings of government: but this expedient, adapted to preſerve the republic from regal tyranny, was productive of the equally dreadful evils of anarchy and confuſion.

As a remedy for theſe inconveniencies, the author propoſed a conſtitution, in which the executive ſhould be entirely ſeparated from the legiſlative authority; the former being confined to the king and ſenate, the latter to the equeſtrian order, aſſembled in the general diet: but this latter, inſtead of being convoked by a particular act, was to have regular and fixed terms of ſeſſion, which, together with the place in which it ſhould meet, ought to be aſcertained by the fundamental laws of the conſtitution. The Abbé would have this aſſembly conſiſt of an equal number of deputies from each of the thirty-three palatinates, or provinces of the republic, ſo that the whole ſhould not amount to more than ſeven hundred members. The perſons and characters of theſe deputies ſhould be deemed inviolable; and no man ſhould be eligible as a repreſentative before he is full thirty years of age. Each palatinate, according to his plan, ought to have only one vote, which muſt be determined by the majority of its deputies; who, for this purpoſe, muſt deliberate on the buſineſs in a ſeparate aſſembly, and afterward deliver their ſuffrage in the diet by their ſyndic or preſident. The firſt buſineſs of a new diet ſhould be to elect a marſhal, and to impoſe an oath of fidelity to the fundamental laws of the republic on each of the members. After this, the requiſitions and memorials of the king

and the ſenate ſhould be the objects of their attention: theſe ſhould be publicly read, and then referred for examination to a committee of two deputies from each province. Beſide this, the Abbé recommends the inſtitution of four committees, each conſiſting of a deputy from every palatinate, in order to examine the propoſals made by the ſeveral provinces: the preſidents of all theſe committees ſhould be nominated by the marſhal of the diet; and, when their reports are drawn up, they ought, with all the papers relative to them, to be lodged in the records of the diet, and be open to the inſpection of thoſe deputies who may wiſh for particular information concerning them. For this, he thinks, a week ſhould be allowed; after which the buſineſs may be debated in the diet, when each deputy ſhould have a right of oppoſing or defending it, as he judges proper. The deputies of each palatinate ſhould then aſſemble ſeparately, and be allowed a week to reſolve on their provincial votes; and, by the majority of theſe, the propoſal ſhould either be rejected, or ſolemnly eſtabliſhed as a law. The Abbé was very deſirous of entirely aboliſhing the *veto:* but as he apprehended this would be too violent an oppoſition to the current of national prejudice, he propoſed that the right of pronouncing this awful word, inſtead of being committed to individuals, ſhould be confined to the repreſentation of each province collectively; and that, for this purpoſe, an unanimity of opinion among its deputies ſhould be requiſite.

After laying down his plan for the conſtitution of the general diet, the author proceeds to that of the dietines, or provincial aſſemblies. To inſpire theſe with ſuch an attachment to the legiſlative diet, as ſhall produce a willing ſubmiſſion to its authority, is juſtly inculcated as an object of the firſt importance. For this purpoſe, the Abbé would conciliate their affections, by rendering them, in their ſeveral provinces, the depoſitaries of the laws; by giving them a right of propoſing to the diet, by their deputies, ſuch regulations as they conceive to be uſeful to their country; and by making them, when aſſembled, the ſupreme judicial courts in their reſpective palatinates. He would have the *anticomitial dietines*, i. e. thoſe in which the deputies to the National Aſſembly are elected, and receive their inſtructions, always meet a month before the general diet; and he recommends the diſtribution of them into committees, for tranſacting the ſeveral departments of buſineſs. If an anticomitial dietine ſhould diſſolve itſelf, before the election and inſtruction of its deputies are completed, M. De Mably thinks, that the great officers of the province ſhould be conſidered as its repreſentatives in the diet; and he imagines that

that this expedient will deter the nobles from precipitately breaking up their aſſembly, before the ends are attained for which it was convened.

The next objects of the Abbé's attention are the *poſt-comitial dietines*, or thoſe in which the deputies give their conſtituents an account of their proceedings in the diet, and preſent the new laws to be regiſtered in the provincial records. If any objections ſhould be made to theſe laws, committees might be appointed to inquire into their validity: if ſuch a ſcrutiny ſhould terminate in an unanimous rejection of the law, it ought to undergo a new examination in the next anticomitial dietine; and, if there oppoſed, the palatinate ſhould be entitled to preſent a remonſtrance to the diet: for, as the author well obſerves, the hope of obtaining, in a conſtitutional manner, a repeal, or at leaſt a modification, of unpopular acts, would calm the minds of the people, and prevent thoſe violent extremes, which might otherwiſe diſturb the peace of the republic; and by theſe means alſo, the oppoſing party, diverted by other occupations, may perhaps remit their importunity, and at length be perſuaded to acquieſce in the meaſures which they at firſt rejected: but ſhould this not be the caſe, and the province ſhould perſiſt in its rejection of an act of the diet, he thinks it would be much more adviſeable to grant an exemption, than to oppreſs one part of the republic with the united force of all the reſt. To prevent, as much as poſſible, this ſpirit of oppoſition in the poſtcomitial dietines, the Abbé recommends a limitation of the debates on theſe ſubjects to a term not exceeding five or ſix days; after which they ſhould become what are called dietines *boni ordinis*, and employed in regulating the finances and internal œconomy of their reſpective provinces.

With reſpect to the executive authority, M. De Mably juſtly obſerves that, to determine the exact degree of power with which the legiſlative body ought to intruſt its magiſtrates, and the beſt method of diſtributing this among them, is the moſt difficult as well as the moſt important problem in politics. If ever a people are free, happy, and permanently proſperous, we may with certainty conclude that it is owing to their having magiſtrates ſo limited, that they cannot themſelves violate the laws which they are appointed to put into execution, and to enforce on others. Every legiſlator, ſays the Abbé, muſt ſet out on this principle, *that the executive power always has been, and ever will be, inimical to the legiſlative.* This is indeed a natural conſequence of the author's plan of effecting an entire ſeparation between theſe two branches of government: but we cannot allow that it is, nor ought to be, an univerſal principle of legiſlation; becauſe it may, at leaſt in a great

meaſure, be obviated, as in our own conſtitution, by eſtabliſhing ſuch a judicious connection between the ſupreme magiſtrate and the other eſtates, in their legiſlative capacity, as, without rendering him independent of them, ſhall prevent an oppoſition of views and intereſts.

The author propoſed to render the crown hereditary, inſtead of elective, but to exclude females from the ſucceſſion. He ſtates at large the ill conſequences that muſt enſue from conferring it on any of the Saxon princes; and obſerves, that whoever is inveſted with this dignity, he ought to have no foreign dominions; or if he has, ſhould entirely renounce them. Such indeed are the reſtrictions on the regal power, which the Abbé lays down, that a prince, at all accuſtomed to the exerciſe of ſovereignty, would be apt to conſider them as a moſt intolerable yoke, which, notwithſtanding all his obligations to obſerve them, he might ſhake off, whenever he could find a fair opportunity. In order to render the king as harmleſs as poſſible, his revenue muſt be very moderate: nor muſt this ariſe from eſtates annexed to the crown, which ought all to be alienated, but muſt conſiſt in an annual ſalary, paid out of the public treaſury. An irrevocable law ſhould be paſſed, in order to prevent the diet from ever paying any debts which the king may contract: whatever fortune he may either ſave or acquire, ſhould not at his death devolve to his family, but to the republic, which, in return, ſhould make a decent, yet moderate proviſion, for his children: nor ſhould a prince, on mounting the throne, be allowed to devote any part of his income to pay the debts of his predeceſſor. For every office and dignity, whether civil, military, or eccleſiaſtical, the king ſhould be obliged to nominate one, out of three candidates, choſen either by the diet, or by the ſenate. His perſon ought to be deemed ſacred, nor ought he to be amenable to any tribunal for any part of his conduct: but, to compenſate for this impunity, as little as poſſible of the buſineſs of government ſhould be entruſted to him. He ought, in fact, according to our author, to be little more than preſident of the ſenate, to which the whole of the executive power ſhould be committed, and in which a caſting vote ſhould be allowed to him. The members of the ſenate ſhould be elected by the diet for a certain term, which ſhould be ſo contrived, that half of them ſhould go out of office every two years, when the diet is aſſembled to chuſe others in their ſtead. With reſpect to the grand chancellor, the grand general, the grand marſhal, and the grand treaſurer, who are ſenators in conſequence of their office, they ſhould be choſen by the diet every four years, and only act as preſidents of the four councils, into which the Abbé propoſed to divide the

the ſenate. Neither theſe, nor any other ſenators, ſhould, on any account, be continued in office longer than the term preſcribed, nor be again eligible, till after an interval of two years.

Such are the grand outlines of that conſtitution, which our Utopian legiſlator recommended to the confederacy of Bar: into his directions concerning the œconomy, or, to uſe a more faſhionable term, the *organization*, of the ſubordinate departments, our limits will not permit us to enter. The above account will, we believe, juſtify our opinion, that the Abbé was rather a theoretical than a practical politician; and a peruſal of his eſſay will convince the reader, that the worthy author, though a moſt benevolent and philanthropic philoſopher, was not free from prejudices unworthy of this character. An unaccountable averſion to every thing that bears the name of Engliſh is evident in this, as well as in his other works: he never mentions our conſtitution, excepting to condemn it; and his cenſures, being moſtly founded on miſrepreſentation, indicate either an aſtoniſhing ignorance of the nature and ſpirit of our government, or moſt unreaſonable prejudices againſt it.

Speaking of eccleſiaſtical policy, the Abbé obſerves, that it is dangerous to attempt any alteration in it, till that ignorance ſhall be diſſipated, which confounds religion with ſuperſtition; that the evident decline of the power of Rome in the ſeveral countries of Europe, ſeems indeed to promiſe a favourable opportunity for Poland to aſſert its independence, and aboliſh the tribunal of the Pope's nuncio at Warſaw: but he adds, that if the Poles believe the infallibility of the Pope, as he was informed they do, and are perſuaded that his holineſs can damn or ſave them at pleaſure, he would by no means adviſe the confederates to render themſelves odious, by precipitately attempting a reformation, which ſtupid prieſts, and the populace whom they influence, would oppoſe as impious and heretical.

The remainder of the volume is occupied by two dialogues; the one is an account of a conference which the Abbé had with Count *Wielborſki*, on the circumſtances of Poland in the year 1776: in the other, which is entitled *the Banquet of Politicians*, the author relates a converſation which happened, during dinner, at the houſe of a Poliſh nobleman; the *dramatis perſonæ* are, the maſter of the houſe, a Poliſh count, and a Saxon general: the folly, the pride, and the political prejudices, of theſe interlocutors, are ſet in a very ſtriking light, and are expoſed with ſome degree of humour.

In the preface, we are informed, that the remainder of the Abbé's manuſcripts were in the preſs, and would ſoon be publiſhed: but they have not yet reached us. According to the liſt here given, their ſubjects are the following: *An Eſſay on*

Political Diſeaſes, and their Cure; on the Corn Trade; on Viſionary Glory; on the Peace of Germany; on the Death of the Empreſs Queen; on the Formation, Progreſs, and Limits of Reaſon; on the Oracle of Apollo, or Self-knowlege; on Superſtition; on the Progreſs of the Paſſions in Social Life; on the Beautiful; on Talents.

ART. XV. *Traité complet ſur les Abeilles*, &c. *i. e.* A complete Treatiſe on the Management of Bees, as practiſed in Scyros; together with an Account of that Iſland. By the Abbé DELLA ROCCA, Vicar General of Scyros. Vol. I. 8vo. pp. 460. Paris. 1790.

THOUGH deſcended from an Italian family, the author of this work is a native of Conſtantinople; where his anceſtors have been ſettled for upward of two centuries. Hence he naturally conſiders the modern Greeks as his countrymen, and takes great pains to vindicate them from the reproach which M. *De Pauw*, and ſome other writers, have caſt on them, as being a mean degenerate race. He acknowleges that they are, in general, groſsly ignorant: but he juſtly aſcribes this to the oppreſſive yoke under which they groan, and to the barbarous ſpirit of the power by which they are cruſhed; and he maintains that, amid all their deficiency of the means of improvement, ſome traces may ſtill be diſcovered of that fertility of mind and ſtrength of genius, which characterized the ancient inhabitants of the country, and rendered them ſuperior to every other nation.

The greateſt part of the preſent volume is taken up with particulars relative to the iſland of Scyros, which, according to this account, muſt be a moſt delightful ſpot. It lies in the midſt of the Cyclades, near Delos, in 37° 22′ of north latitude, and 42° 14′ of longitude from the meridian of Ferro: its length is about fourteen, and its circumference nearly thirty-ſix, Engliſh miles. It has a good harbour, and was celebrated by Homer for its corn and wine, for its numerous herds of cattle, and for the ſalubrity of the air: the paſſage, in the fifteenth book of the Odyſſey, relating to the aſtronomical monument of the ſolſtice, which has given ſo much trouble to commentators, is explained by what this author ſays of the ſituation of the iſland; which is to the weſtward of Delos; a circumſtance, which confirms the opinion of Euſtathius, and confutes the cavils of Bochart and ſome other critics. Near to the harbour, are the remains of a city which, being expoſed to the depredations of pirates, was deſerted by the inhabitants; and, not far from this, are the ruins of an ancient temple, ſuppoſed to have been ſacred to Pan.

Scyros contains about four thouſand inhabitants, who are all of the Romiſh church; their converſion to which the author aſcribes to the pious care of the Kings of France. Lewis XIII. ſent them ſome capuchin friars; under the patronage of the late King, the Jeſuits formed an eſtabliſhment in the iſland; and theſe, on the diſſolution of their order, were ſucceeded by the Lazarites. The Biſhop has ſcarcely any other revenue than an annual penſion from the court of Rome, and what he derives from the French ſhips. In return for this ſpiritual aſſiſtance, the Scyriots take every opportunity of ſhewing the moſt affectionate attachment to their benefactors: when the latter have been attacked by pirates within ſight of the iſland, it has often happened that the inhabitants have ſallied out to defend them: even their apprehenſion of the plague will not deter them from receiving the crew of a French ſhip, and giving them every poſſible aſſiſtance. The engraving, prefixed to this volume, is the commemoration of an inſtance of their humane attention: we are told, by the inſcription under it, that on Chriſtmas day, 1788, juſt when the miſſionaries were going to begin maſs, they were informed that a French veſſel was wrecked on the coaſt; on which, the prieſt exhorted his audience to go to the aſſiſtance of their French brethren, aſſuring them that no offering could be ſo acceptable to God as this act of beneficence. The church was immediately deſerted, the people ran to the ſhore, and, by their exertions, ſaved fourteen of the crew. While we cordially approve this action, we think too well of mankind to conſider it as any thing very extraordinary. The good prieſt judged right in preferring, to ſacrifice, the relief of his countrymen and fellow catholics; we hope he would have done the ſame, had they been enemies and heretics in diſtreſs.

The climate of Scyros, like that of all the iſlands in the Archipelago, is very mild: winter is there ſcarcely perceptible, and the heats of ſummer are ſo moderated by the ſea-breezes, that they are ſeldom inconvenient; hence the trees never loſe their verdure, and the country appears to be bleſſed with a perpetual ſpring. The inhabitants are remarkably healthy, and happily ignorant of all thoſe chronical complaints, which are ſo common among us: they are never viſited by the plague, excepting when the infection is accidentally brought to them from other places.

The ſoil is ſo friendly to vegetation, that, according to our author, trees, produced from the ſeeds of Liſbon oranges, grew to ſuch a height in eight years, that their fruit, which was remarkably fine, could not be reached without a ladder. This and the neighbouring iſlands are celebrated for their

wines; and it was on this account that Naxos was ſaid to be the birth-place of Bacchus.

The author ſpeaks very highly of the character of the Scyriots; he tells us that moſt of them are endued with much good ſenſe and quickneſs of apprehenſion; they are naturally eloquent, have much vivacity of diſpoſition, and no ſmall ſhare of comic humour. He vindicates them from the charge of being fraudulent and faithleſs, which is commonly brought againſt the Greeks; and obſerves that, with reſpect to honeſty and ſincerity, the inhabitants of the iſlands are greatly ſuperior to their countrymen on the continent.

Scyros uſed formerly to be governed by an officer ſent from Conſtantinople: but as this only ſerved to expoſe the place to the inſults and depredations of the Malteſe veſſels, the Turks withdrew from the iſland, and left the inhabitants to chuſe their own governor, who is obliged to levy the tribute exacted by the Porte. He is ſtyled Epitropos, and his power is abſolute, excepting with reſpect to life and death.

In the remainder of this volume, which relates to the management of bees, the Abbé ſhews that, to much experience, he has added a knowlege of the books that have been written on the ſubject. He takes great pains to recommend this article of rural economy to the attention of the French government, by enumerating the advantages reſulting from it; and gives minute directions for the conſtruction of the hives, the preſervation of the bees from vermin, and other particulars relative to theſe induſtrious inſects, in which we ſhall not follow him, becauſe we have ſome very ſenſible writers of our own country on this ſubject, whoſe method, where it differs from that of our author, is perhaps better ſuited to that of our more northern climate.

This work will be of conſiderable extent, for the author talks of a fourth volume, in which he promiſes not only to refute M. SCHIRACH's hypotheſis concerning the queen-bee, together with M. BONNET's opinion with regard to the origin of wax, but alſo, by a ſeries of obſervations which he has himſelf made, to render the natural hiſtory of theſe inſects more complete than any writer has hitherto done.

ART. XVI. *Entomologie, ou Hiſtoire Naturelle des Inſectes.* i. e. Entomology, or the Natural Hiſtory of Inſects. By M. OLIVIER, M. D. Member of the Academy of Sciences at Marſeilles. Vol. I. 4to. pp. 220, with coloured Plates. Paris and Straſburg. 1790.

NO ſtudy is more intereſting than zoology, and to no nation is it more indebted than to the French. The elegant and entertaining manner in which the Count *De Buffon* treated this ſcience,

ſcience, rendered a taſte for it very prevalent; and, animated by his example, ſeveral writers have endeavoured to complete what he has left unfiniſhed. Among theſe, Dr. OLIVIER deſerves no ſmall ſhare of praiſe. He ſeems to have ſpared no pains to obtain all poſſible information relative to his ſubject; and though he has not the eloquence of the French Pliny, his manner of communicating knowlege is plain and eaſy.

This volume contains part of the hiſtory of an order of inſects diſtinguiſhed by the appellation of *Coleoptera*, with a general account of which it is introduced. The name itſelf is deſcriptive of the characters to which it refers, being derived from κολεος, *a ſheath*, and πτερα, *wings*; this order comprehends all thoſe inſects that have four wings, the upper part of which, called by naturaliſts, *elytra*, are hard, rigid, and opake: theſe are capable only of a lateral motion, by which they are ſo ſpread as not to prevent the free action of the interior pair; they are of very little uſe in flying, but, by their horizontal poſition, and the concavity of their lower ſurface, they contribute ſomething to the buoyancy of the animal; whoſe interior wings are very ſmall in proportion to the weight of its body, and are not furniſhed with muſcles ſufficiently ſtrong to move them with force and rapidity: hence its flight is ſhort and heavy, and it is unable to make way againſt the leaſt breath of wind. There are ſome ſpecies that have no wings beneath the elytra, which, in theſe, are immoveable, and joined by a ſuture.

This order contains a great number of genera and ſpecies, which are all perfectly innoxious to the higher claſſes of animals, none of them being either furniſhed with poiſon, nor armed with a ſting. They all undergo the metamorphoſes common to winged inſects; and there is ſcarcely a ſubſtance, whether animal or vegetable, in which ſome ſpecies or other of them may not be found. Concerning theſe circumſtances, and all that relates to their food, œconomy, and manners, Dr. OLIVIER's details are minute, and muſt be very intereſting to thoſe who are attached to this department of natural hiſtory. The Doctor is of opinion, that ſome ſpecies might be uſeful in the arts, particularly in painting and dying. In this view, he recommends the orange-coloured viſcid fluid emitted by the *meloe*, or oil-beetle, and the ſalts which may be extracted from cantharides, mylabres, and carabi: the elytra of ſome kinds, which are remarkable for the beauty of their colours, might, he thinks, be employed for rings and ſimilar trinkets. Some ſpecies have been uſed as food: the Romans, we are told, eſteemed the larvæ of the cerambyx as a very great dainty, and fattened them with flour for their tables; and the natives of

America and of the Eaſt Indies are very fond of a kind of curculio, that feeds on the tops of the palm-tree.

Dr. OLIVIER ſuppoſes that the cantharides of the ancients were not of the ſame ſpecies with thoſe commonly uſed in Europe; and he ſays that the deſcription, which Dioſcorides has given of the beſt ſort, correſponds with the mylabris which is found on ſuccory; it is of this kind that the Chineſe make their veſicatories.

After this general account of theſe inſects, which is rather prolix, the author gives a minute anatomical deſcription of them, and diſtributes them into four claſſes, according to the number of articulations in their legs: the firſt claſs comprehends all that have five joints in each leg; the ſecond, thoſe that have five joints in each of the fore legs, but only four in the two hindmoſt; under the third claſs are included thoſe whoſe legs have four; and under the laſt, thoſe with only three articulations. Only three genera are particularly deſcribed in this volume; the *lucanus*, of which there are fourteen ſpecies; the *lethrus*, of which there is only one; and the *ſcarabæus*, of which there are no leſs than two hundred and twenty.

ART. XVII. *Ode ad Gallos*, &c. *i. e.* Ode to the French Nation, on the Eſtabliſhment of Liberty on the Fourteenth of July 1790. By R. VAN OMMEREN, Rector of the Gymnaſium in Amſterdam. 8vo. pp. 8. Paris. 1790.

THE love of liberty, and a taſte for poetry, eſpecially for that of the ancients, are ſo congenial, that we can ſcarcely conceive the latter to exiſt, at leaſt in any high degree, without the former: that M. VAN OMMEREN is inſpired by both theſe, is evident from this very elegant and animated ode, which may be claſſed among the beſt effuſions of the modern lyric Muſe. The following ſpecimen will abundantly juſtify our commendation of it:

' *Adſurgit alto mox Lodoix gradu;*
Auguſta manat lacryma per genas;
Pandenſque regales lacertos:
Ad patrium properate pectus,

" *Dulces alumni, clamat! amabilis*
" *Nos jungat æquo fœdere gratia:*
" *Spectent inauditos amores*
" *Lætus Arabs, Tanaiſque potor.*

" *Qualis tenellis provida fœtibus*
" *Incumbit ales, ne noceant nigri*
" *Dentes draconum, mox adultos*
" *Evocat æthereo volatu:*

" *Sic*

" *Sic veſtra regum conſilio prius*
" *Crevit juventus; nunc ſapientia*
" *Dum firmat annos, ite, veſtris*
" *Auſpiciis revireſcat orbis.*

" *Nunc jura ſeris ſcribite poſteris,*
" *Gentemque ſanctis tollite moribus:*
" *Hæc dextra vicinis tyrannis*
" *Terror adeſt, populique vindex.*

" *Vos, o tremenda qui quatitis manu*
" *Regale ſceptrum, diſcite, diſcite*
" *Lenire civiles querelas,*
" *Et tumidos cohibere faſtus!*

" *Vos, cara lecti pignora regii*
" *Teſtor! meorum vos animæ patrum!*
" *Audite, fallentemque regem*
" *Tartareis agitate flammis.*"

Quæ laurus, aut qui ſplendor imaginum
Te tollat aſtris, optime principum!
Te, blanda terrarum voluptas,
Queis populi titulis ſalutent?

Tollit ſuperbas jam Rhodanus comas,
Plaudunt Gebennæ mota cacumina,
Imiſque concuſſæ cavernis
Te rigidæ venerantur Alpes.

O magna fractis Gallia vinculis!
Europa ſpectat te genibus minor:
Te, gentium regina, cantat,
Servitii domitrix aviti.

Miratur atrox te Britonum genus,
Iberque et Indus, te levis Æthiops,
Te Medus ardens, te Batavus,
Digna tuo ſoboles triumpho!

Quid Brute ceſſas? quid miſeras colis
Orci tenebras? indomiti tacent
Cur buſta Caſii? cur quietis
Magne Cato latitas ſub umbris?

Inſonte jam non Pharſalii tepent
Cruore campi; non Libyæ juga
Armis refulgent; nec ſepultas
Cæſareus ruit enſis urnas.

Minantis acer terga tyrannidis
Inſeſtat ultor; jam thalamo timent
Stirpique reginæ potenti;
Jam laceræ titubant curules.

Accendit aures fulmineus graves
Clangor tubarum; jam populos nova
Ad arma ſerviles, ad arma
Progenies animat Catonum.

Vides?

Vides? cruentis e tumulo comes
Adsurgit umbris umbra Colignii
Quas inter Henricus renatam
Æthereo probat ore prolem:
" Sic, sic negatum carpite tramitem,
" Quo clamor orbis provocat et fides:
" Eu! laurus æternis ligata
" Cœlicolum manibus refulget."
Astræa, regum tuta sub ægide,
Augusta patrum pectora fuscitet;
Ornetque florentis juventæ.
Membra vigor, pietasque mentes.
Cantate festos vos populi modos,
Queis rapta proles, queis trepidi lares
Sensere regnantum furores!
Jam dominos pepulit feroces.
Quæ sole tellus occiduo calet;
Ganges vetustum mox minuet jugum;
Mox sancta Libertas nivosam
Indomito petet igne Thulen.'

With our learned readers, we trust that the truly classic beauty of this passage will amply atone for its length.

ART. XVIII. *Principia Systematis Chirurgiæ*, &c. *i. e.* Principles of a System of Modern Surgery. By HENRY CALLISEN, M. D. Professor of Surgery in the University of Copenhagen, &c. &c. Vol. II. 8vo. pp. 700. Copenhagen. 1790.

THIS volume is the conclusion of a systematic treatise on surgery, with the general plan of which we made our readers acquainted in the first volume of our New Series, p. 93. We there promised to give a fuller account of the merits of the work, when the whole should be submitted to our inspection; and we now proceed to fulfil the engagement.

The limits of surgery extend, says Dr. CALLISEN, to every disease which requires or admits external treatment: every such disease of the human body, therefore, whether existing in the parts containing or contained, becomes an object of the art. In treating of these diseases, the author has adopted a general arrangement, according to the several distinctions which he has observed in their general nature. With regard to individual and particular complaints, he has given their definitions, their peculiar symptoms, and their usual progress and event: he has inquired into their causes, and established rules both diagnostic and prognostic; and, lastly, he has endeavoured to propose a rational and easy method of producing their cure.

We

We ſhall firſt enable the reader to form a judgment of the author's general arrangement; and afterward proceed to notice his practice in ſome particular complaints. His treatiſe is divided into two PARTS: the firſt treats of univerſal diſeaſes; the ſecond, of local diſeaſes. The firſt part is again divided into two CLASSES. The firſt claſs includes the univerſal diſeaſes of the *ſolids*, and is ſubdivided into two orders: 1. Diſeaſed laxity and debility: 2. Diſeaſed rigidity. The ſecond claſs includes the univerſal diſeaſes of the *fluids*, and is likewiſe ſubdivided into two orders: 1. The præternatural quantity of the fluids; 2. Their diſeaſed quality.

Under the head of diſeaſed laxity and debility of the ſolids, are conſidered the effects of friction; of compreſſion; of the external application of cold; of electricity; of magnetiſm; and of muſic.—Under the ſecond head, viz. diſeaſed rigidity of the ſolids, are inveſtigated, the effects of applying oily and bland unctions; of warm fomentations; of emollient cataplaſms and plaiſters; of the warm bath; and of the vapour bath.

The firſt order of the ſecond claſs treats of the præternatural quantity of the fluids, and of the means by which it is to be diminiſhed. Theſe are by the evacuation of *blood*, by venæſection, arteriotomy, &c. of *milk*; of *lymph* and *ſerum*, by bliſters, ſcarification, &c.; of *mucus*; of *ſaliva*; of *urine*; of *pus*; of the *contents of the inteſtines*; and by promoting other diſcharges not enumerated among the above. The methods of procuring theſe evacuations are pointed out, together with the accidents to which they are liable, and the means of avoiding or curing them.—The ſecond order of this claſs treats of the diſeaſed quality of the fluids, as conſiſting either in too great conſiſtency on the one hand, or in too little on the other; or in their acrimony. To remove theſe defects, only two remedies are here ſpecified, under the name of '*Chirurgia infuſoria et transfuſoria.*' Theſe operations, which conſiſt of injecting various liquors into the veins, or of transfuſing the blood of one animal into the veins of another, obtain little credit with our author.

Dr. CALLISEN next proceeds to the conſideration of the Second PART of his work, which conſiſts of the ſurgical treatment of *local* diſeaſes. Theſe are enumerated under *claſſes*, *orders*, *genera*, and *ſpecies*. We ſhall follow the author's arrangement, as far as it refers to claſſes and orders: but our limits forbid too ſtrict an inquiry into the more minute diviſions: and indeed theſe will naturally ſuggeſt themſelves to the minds of medical readers.

Of

Of local diſeaſes, the firſt claſs conſiſts of *diſeaſes from irritation*. Theſe are divided into four orders: 1. Pains; 2. Spaſms; 3. Fevers; 4. Inflammations.

Claſs 2d, Diſeaſes from ſolution of continuity.

Orders,—1. Abſceſs; 2. Ulcers; 3. Wounds; 4. Fractures.

Claſs 3d, Diſeaſes from an obſtructed or impervious paſſage.

The 1ſt order of this claſs is intitled, '*Tumores frigidi*,' and includes dropſy, incyſted tumours, &c.; it includes alſo, which may appear ſtrange, *cancers*, *exoſtoſis*, &c.

Order 2. *Marcores*, including *Maraſmus*, *Tabes*, *Phthiſis*.

Order 3. *Retentiones*; under which are conſidered *Fiſtula lacrymalis*, *Iſchury*, &c.

Order 4. *Reſolutiones:* as *Apoplexy*, *Syncope*, *Palſy*, &c.

Order 5. *Corruptiones:* as *Gangrene*, &c.

Claſs 4th. Diſeaſes from a change of ſituation in parts.

Order 1. *Hernia.*

Order 2. *Prolapſus.*

Order 3. *Deviationes:* as *Blepharoptoſis*, or elongation, retraction, &c. of the eye-lids.

Order 4. *Luxationes.*

Order 5. *Diaſtaſes*, or ſeparation of the bones, &c.

Claſs 5th. Diſeaſes from præternatural conformation.

Order 1. *Cohæſiones præternaturales*; which includes *Cataract*, *Calculus*, &c.

Order 2. *Deformitates*, including *Rachitis*, curvatures of the ſpine, &c.

Such is the outline of the arrangement which Dr. CALLISEN has adopted. His diviſion is artificial and laborious, but we do not perceive any peculiar benefits to be derived from it. The firſt attention to arrangement, in a general treatiſe on ſurgery, ſhould conſiſt in taking care that each diſeaſe ſhould be treated once, and once only; that every thing neceſſary to be taught reſpecting it ſhould, as much as poſſible, be ſaid at one time; and that its place ſhould be ſo marked, that every ſtudent might, on any occaſion, eaſily refer to it. It is, next, of importance to diſcuſs the nature of ſimple diſeaſes, before thoſe which are complicated; and to inveſtigate the powers of remedies from their action in the former caſes, that we may afterward apply them with confidence in the latter. The utility muſt alſo be obvious, of conſidering thoſe diſeaſes together, or rather in ſucceſſion, which depend on each other, or partake of the ſame nature, or poſſeſs ſimilar ſymptoms; while, on the contrary, any arrangement which obliges us to ſeparate theſe, leſt we ſhould break through a favourite ſyſtem, is worſe

than

than uſeleſs.—Now with reſpect to Dr. CALLISEN's ſyſtem, he has occaſionally infringed all theſe rules. In dividing his ſubjects into univerſal and local diſeaſes, but more eſpecially in his ſecondary diviſions of diſeaſes into thoſe of the fluids and of the ſolids, together with the multitude of ſubdiviſions hence ariſing, he has loſt ſight of ſimplicity where it was moſt neceſſary, namely, in the beginning of a treatiſe which is itſelf intended for a beginner. He falls, in conſequence, into theoretical diſtinctions, which are of no uſe; and though his remarks on general remedies, by which we mean bleeding, purging, &c. are good, yet their utility is leſſened by the action of theſe remedies being referred to a ſtate of body which in reality has no exiſtence, inſtead of being demonſtrated from their effects in common and evident diſeaſes:—but though the ſtate of general diſeaſe is maintained as exiſting ſeparately in the fluids or ſolids, Dr. CALLISEN ſees the inutility of this diſtinction, to uſe no harſher term, when he comes to treat on local diſeaſes; and here he at once drops that, which forms one grand diviſion of his ſubject.

The author's attention to arrangement has alſo led him into error, by inducing him to ſeparate parts which ſhould be united, and to join together ſuch as are incongruous. The ſame diſeaſe, as it manifeſts itſelf in different appearances, or as it advances through its different ſtages, ſhould ſurely be treated in the ſame place; and if, in an after-part of the work, its particular ſymptoms are again mentioned, the reader ſhould be referred to the original diſeaſe for their cure; not called from the diſeaſe to ſearch after the ſymptoms: yet this latter is the caſe, among other inſtances, with the venereal diſeaſe; of the cure of which it is impoſſible for any one to obtain clear ideas from the volumes before us: ſo likewiſe in ſcrophula, the ulcers are conſidered in the firſt volume, and the ſwellings, from which theſe originate, in the ſecond.—On the other hand, diſeaſes totally diſſimilar are claſſed together. Of this we have already mentioned inſtances, in the *cancer* and *exoſtoſis*, which are enumerated among the *cold tumours:* we may add the diſeaſe called white ſwelling, here named *fungus articularis*, and which is denominated a dropſy.—At other times, Dr. CALLISEN is at a loſs where to place diſeaſes, which equally belong to more diviſions than one: this is true of different diſeaſes of the lacrymal ſac, and of the varieties of hernia, all of which naturally occur under the head, *Cyſtides incompletæ*, but which are referred, the one to the *retentiones*, the other to the *morbi a mutato ſitu.*—Now theſe things create confuſion, eſpecially to ſtudents: they puzzle even proficients; and

to all they diminiſh the utility of the book, as they add to the difficulty of finding each particular diſeaſe.

We will inſiſt, however, no longer on this ſubject, but proceed to offer ſome remarks on the practical part of the treatiſe before us. Let it be premiſed that, in general, the author is plain, ſimple, and rational, in his directions; and that, if not often new in his doctrines, which is not to be expected, he is commonly ſound.

In the courſe of our reading, we naturally turned to ſome particular complaints, concerning which we were deſirous to profit by the author's experience; and here we have been occaſionally diſappointed by the very curſory manner in which they have been noticed. This remark extends particularly to what is advanced on the treatment of *tetanus*; in *paraphymoſis*; in the *lumbar*, or *pſoas abſceſs*; in *ſcrophula*; in *aneuriſm*, &c.—

Reſpecting epilepſy, we meet with a very judicious remark, which indeed relates to the treatment of all perſons in diſeaſes of a ſimilar nature, and which cannot be made too public, as the practice which it cenſures, is, unfortunately, in the hands of thoſe who are ignorant and prejudiced. It is, that the limbs, in a fit, ſhould not be much, nor unneceſſarily, confined by the attendants; indeed no more ſo than to prevent the patient from injuring himſelf: the contrary is a cruel and dangerous practice, adding conſiderably to the horror and duration of the fit.

In diſcuſſing the ſubject of inflammation, we are preſented with ſome juſt obſervations on the utility of cold applications, as well as with ſome proper cautions reſpecting their too indiſcriminate uſe. We are not conſcious, however, that their continued adminiſtration operates in producing *ſcirrhus*; on the contrary, we have experienced their beneficial effects in removing this diſeaſe. In inflammation, and indeed in every diſeaſe attended with acute pain, the author celebrates the praiſe of *opium*, as 'a divine gift beſtowed on man by his Almighty Creator.' In rheumatiſm, he nevertheleſs forbids its uſe, until the fever is abated; giving the preference to the *extractum aconiti*. The cauſes aſſigned as producing inflammation of the eyes, are too numerous; nor is the multitude of remedies propoſed for their cure leſs cenſurable. Among the diſeaſes of this organ, is enumerated inflammation from a retropulſed gonorrhœa; and its cure is to be effected by again inoculating with the gonorrhœal fluid. Surely we need not cenſure this and ſimilar doctrines?—we ſay *ſimilar*; for the venereal diſeaſe ſeems, in the author's opinion, to be capable of producing almoſt all other diſeaſes.—In the cure of inflammation

inflammation of the eye, he principally recommends, as a *ſtimulating reſolvent*, the vapour or effluvia of camphor, (*halitus camphoræ.*)

Reſpecting the gonorrhœa, we can neither commend Dr. CALLISEN's theory, nor his practice: we mean not, however, to enter on this ſubject; yet we would willingly learn from what proofs it is aſſerted, that the internal ſurface of the urethra has little, or perhaps no power of abſorbing.

Although we have ſpoken in favourable terms of the author's general remarks on the powers of heat and cold, when applied to inflamed ſurfaces, yet we cannot always coincide with his practice in theſe particulars. In phymoſis, for inſtance, he recommends warm applications; to which, from our experience, we can by no means be partial. More particularly, and indeed *totis viribus*, do we object to his doctrine of applying heat in burns or ſcalds. In accidents of this kind, even where the injury is very extenſive, the immediate and long-continued application of the coldeſt water or ſnow, will remove the pain, and render the inflammation leſs troubleſome, than can eaſily be imagined by thoſe who have never experienced its effects.

In Dr. CALLISEN's opinions concerning the formation of abſceſſes, we meet with the old and obſcure doctrine, of their ariſing without previous inflammation, in conſequence of a depoſition of purulent matter from the blood: ſo likewiſe we find metaſtaſes of milk producing every ſpecies of diſeaſe.—In his treatment of the anthrax, or carbuncle, he appears to us to be altogether wrong, eſpecially in adviſing deep inciſions, large ſcarifications, irritating poultices and ointments, &c.

On the ſubject of wounds, we are preſented with ſome valuable remarks and directions, with reſpect to the evidence which may be demanded from the ſurgeon in a court of juſtice.

In the author's obſervations on white ſwellings, we are perplexed with the vaſt variety of internal cauſes from which they are ſaid to proceed. The objection againſt cutting into theſe tumours, is certainly juſt: this is not, however, the caſe with reſpect to the inſertion of ſetons, which, if paſſed only through the external ſkin, are perhaps among the beſt remedies in uſe: the fact, indeed, which is here mentioned, ſhews the probability of their ſucceſs. We allude to the cure of theſe ſwellings by means of ſpontaneous ulcers breaking out in their neighbourhood.—Under the head *Phymata*, are ranked ſcrophula and ſtruma: theſe are diſtinguiſhed from each other; ſcrophulæ being the common glandular tumours which uſually paſs by that name; and ſtruma, the ſlow, indolent ſwelling of the neck, ſituated in the thyroid or ſmaller glands, and known

among us by the term of Derbyſhire neck. For this diſtinction, we are aware that the authority of Pliny, and of Celſus, but more particularly of Cœlius, might be pleaded: yet none of theſe authors confine the latter term to that one diſeaſe. Celſus, particularly, ſpeaking of ſtruma, obſerves, "*Naſcuntur maxime in cervice, ſed etiam in alis, et inguinibus, et in lateribus.*" (Lib. v. cap. 28.)

In ſpeaking of cancers, we learn that great relief has been obtained, in the worſt caſes, by keeping the patient on a diet of bread and water: we were ſorry, however, to witneſs the very diſpiriting, and we cannot avoid adding, the very ſtrange fact aſſerted by the author, that of the great number of women above the age of thirty *, whoſe breaſts he had extirpated, he had ſcarcely ſaved one from a recurrence of the diſeaſe. We can only account for this terrible circumſtance, ſo contrary to daily experience, from his own miſtaken method of operating, when he deſires us to cut away a conſiderable portion of the ſound ſkin during the operation, and afterward to keep up a large ſuppuration, in order to diſſolve any diſeaſed parts remaining!

Neither is this the only inſtance in which we diſagree with Dr. CALLISEN, in the operative part of his ſurgery. In perforating the ſkull, he rejects the trephine, and gives the preference to that unmanageable and unſafe inſtrument, the trepan. Again, in the operation for the hare-lip, he adviſes the inciſion of the lip to be made by ſciſſars. He ſeems likewiſe too fond of forcible extenſion in replacing fractures, and in reducing diſlocations. The uſe of inſtruments is ſometimes adviſed, where the hand only had much better be employed: thus in the removal of the teſticle, and in the operation for incarcerated hernia, we are deſired, after dividing the integuments, to diſſect away the cellular membrane by means of the forceps and knife: in the former operation, alſo, as indeed in others, he ſeems needleſsly deſirous of ſuffering the blood to flow from the wounded arteries: but to what end? a ſufficient quantity is always loſt, without purpoſely adding to its diſcharge. Neither is he aware of the neceſſity of healing wounds in ſurgical operations by the firſt intention, if poſſible; on the contrary, we are frequently deſired to keep them open by the introduction of doſſils of lint, &c. into their cavities:—nor were we leſs ſurpriſed at finding it aſſerted, that the application of cauſtics in curvature of the ſpine, as recommended by

* His words are, '*Poſt ſextum ætatis luſtrum*,' which we tranſlate, '*thirty* years of age,' that we may take the lateſt poſſible period.

Mr.

Mr. Pott, was ineffectual wherever a caries of the bones was preſent.

Theſe are ſome of the defects which we have obſerved in this treatiſe, and which our duty obliges us to point out: for, having recommended the work to the notice of the public, it behoves us to guard the reader againſt any errors which it may poſſeſs.

ART. XIX. *Hiſtoire et Memoires de la Société Royale de Medecine*; *i. e.* Hiſtory and Memoirs of the Royal Society of Medicine, for the Years 1784, and 1785. 4to. Part I. pp. 318. Part II. pp. 434. Paris. 1788.

ACCORDING to the original plan of the inſtitution, the tranſactions of this ſociety are arranged under two diſtinct departments, the *Hiſtory* and the *Memoirs*. The firſt relates to the diſtribution of prizes, propoſal of queſtions, election of members, &c. eulogiums of the deceaſed members; and to works publiſhed by the ſociety, or communicated to it.

The gentlemen, whoſe memory is embalmed by the eloquence of M. VICQ D'AZYR, the perpetual ſecretary, are Meſſrs. *Watelet*, *Bonami*, *Hequet*, *Marriques*, *Lobſtein*, *Serrao*, *Scheele*, *Maret*, and *De La Mure*. It will be impoſſible to enter minutely into the circumſtances of the lives or writings of theſe diſtinguiſhed characters; we ſhall therefore ſimply announce to our readers, thoſe particulars for which they were the *moſt* diſtinguiſhed. M. *Watelet*, not being in the medical line, and having devoted himſelf entirely to the ſtudy of poetry and *belles lettres*, ſeems to have no pretenſions to a *Niche* in this temple of fame: but we are informed, by his Eulogiſt, that when the late M. *Turgot*, and *M. de Maleſherbes*, had obtained the royal ſanction for the inſtitution of the ſociety, M. WATELET contributed very eſſentially to its ſucceſs, by his credit and council; and that its plans and regulations were ſubmitted to his corrections. He has diſtinguiſhed himſelf by a poem on the *art of painting*, and has left many valuable MSS. which are aſſigned to the care of M. *Duſaulx*, member of the Academy of Inſcriptions, for publication. M. *Bonami* was a ſucceſsful practitioner, for the ſpace of fifty years; far advanced in the ſtudy of botany, and poſſeſſed of great humanity. "Were I to live again, (theſe were his expreſſions toward the evening of life,) I would confine my practice entirely to the *poor*; they repay with *gratitude* at leaſt, thoſe who pity and aſſiſt them."

M. *Hequet* has diſtinguiſhed himſelf by his writings on ſeveral epidemic diſeaſes, and internal abſceſſes; and as a diligent and ſucceſsful practitioner. M. *Marriques* obtained, in the

year 1781, a prize propoſed for the beſt diſſertation on *dentition*. M. *Lobſtein*'s ſkill in anatomy is well known: for although he has not made any new diſcoveries, he has given the moſt perfect and accurate deſcriptions of various parts of the human body. M. VICQ-D'AZYR has arranged at the end of the panegyric a very ample catalogue of his writings. M. *Serrao* was firſt phyſician to the king of Naples. He was born in the year 1702; and was among the firſt philoſophers who oppoſed the doctrines of *Deſcartes* in natural philoſophy, and of the chemiſts in medicine. In the year 1737, he was appointed by the King of Naples to explore an eruption of Mount Veſuvius, which is deſcribed by him with great accuracy and judgment. To his pen, the public owe their chief obligations for being undeceived reſpecting the bite of the *Tarantula*. In the year 1758, he was appointed firſt phyſician to the Queen of Naples; which poſt of honour was eventually the cauſe of his death. The Queen being dangerouſly ill, M. *Serrao* haſtened to the palace in the night, forgetting his mantle. A peripneumony was the conſequence, which terminated his days in the eighty-firſt year of his age.

'The life of M. *Scheele* (as his Eulogiſt obſerves,) preſents us with an example of a man of ſcience, who had the courage to live in obſcurity; whoſe zeal did not require the incitements of praiſe; whoſe important diſcoveries betrayed him into renown; and whoſe premature death deprived him of the enjoyment of that celebrity which was proclaimed nearly about the ſame period with his deceaſe!'

The modeſt reſerve of this great chemiſt, and the many obligations that ſcience owes to his indefatigable labours, induce us to dwell, for a few minutes, on ſome particulars of his life. He was born at *Stralſund*, the capital of Swediſh Pomerania, in the year 1742, and was ſent early to a public college: but his progreſs in learning was ſo inconſiderable, and his genius ſo unpromiſing, that he was taken away at the age of *fourteen*, by a relation, in order to inſtruct him in practical pharmacy. During the ſix years of his apprenticeſhip, and the five ſubſequent years, in which he worked at the laboratory of M. *Keuſtroein*, an apothecary, indefatigable induſtry was manifeſted, but not one ray of genius. He had read all the books of chemiſtry within his reach; the treatiſe of *Neumann* ſeemed chiefly to engage his attention: but ſuch was his calmneſs and reſerve, that he expreſſed no ſurprize at the diſcoveries of others, nor did he communicate any plans of his own. In the year 1769, after having ſerved in ſeveral provincial towns, he reſolved to viſit *Stockholm*. Here he communicated his plans to ſome members of the Academy of Sciences, who opened to him their libraries, and

and encouraged him to make experiments. In the year following, he compleated his memoir on the *Spath fluor*, and departed for *Upſal*. His principal object, in viſiting this city, was to have an interview with the celebrated *Bergman*: but ſuch was his own timidity, and ſo great was his awful regard for that reſpectable character, that it was with difficulty that his friends could prevail on him to make himſelf known to this diſtinguiſhed chemiſt. His reception was the moſt cordial; and when he had communicated his diſcoveries and projects, the aſtoniſhment of the Profeſſor equalled the modeſt confuſion of M. *Scheele*. Several advantageous propoſals were made, in order to retain him at *Upſal*: but he preferred the ſuperintendence of a laboratory at *Koeping*, a ſmall town in Sweden, the proprietor of which was dead, leaving a widow reputedly rich; whoſe hand he alſo hoped to obtain: but he found every thing there in the utmoſt diſorder, and the widow inſolvent. By his induſtry and ſkill, however, he re-eſtabliſhed order in the affairs of the family, paid the debts of the widow, and married her: but, melancholy to relate! he was attacked on the day of his marriage, with an inflammatory fever, which proved fatal! This was in the year 1786.

We are farther informed, in this eulogy, that M. *Scheele*, not having had the advantages of an academical education, was obliged to ſupply the defect by his own induſtry; and that a neceſſary attention to œconomy forced him to deviſe the moſt ſimple methods of performing experiments; and to undertake none, until former experience and juſt reaſoning authoriſed him to make the eſſay; and that from a ſalary of *ſix hundred francs*, he annually employed *five hundred* in chemical reſearches. For farther particulars of the life of this great man, we muſt refer to his hiſtory as given by M. Vicq-D'Azyr. We hope that the above ſketch will not be unacceptable to our chemical readers, who are ſenſible of the obligations of the ſcience which they profeſs, to his aſſiduous reſearches, and who have not an opportunity to peruſe theſe memoirs of the academy.

M. *Maret* is celebrated as poſſeſſing a variety of talents. To the medical ſcience, he added mathematical and aſtronomical knowlege: had made conſiderable advances in experimental philoſophy, particularly in electrical experiments; and was favoured by the muſes. In the year 1764, he was appointed ſecretary to the *Dijon* Academy; and by his aſſiduity and talents, contributed much to the celebrity of that inſtitution. He was a warm promoter of inoculation, at a period when prejudices ran high againſt it. He has publiſhed ſeveral diſſertations on medical and philoſophical ſubjects: but thoſe for which he was moſt diſtinguiſhed, were, *A Diſcourſe on Hypochondriac*

Diſeaſes, pronounced on the day of his admiſſion into the Academy; and an anſwer to the queſtion propoſed by the Academy of *Amiens*, concerning *the Influence of the Manners of the French on Health:* which gained the *acceſſit*.

M. *De La Mure* is repreſented as uniting the moſt amiable manners to the love of ſcience, and great aſſiduity in the purſuit of knowlege. He was a good anatomiſt and philologiſt, and diſtinguiſhed himſelf by a treatiſe on *the Pulſation of the Arteries* and *Motion of the Brain*. M. *Haller* having written on the ſame ſubjects, in his diſſertation on Irritability, there was, for ſome time, a conteſt for the honour of diſcovery, with a reciprocal ſuſpicion of plagiariſm: but the conteſt was amicably adjuſted.

We ſhall paſs over in ſilence the catalogue of works publiſhed by the members of the Academy, or communicated to them; as their numbers would ſwell our page, and as many of them are already known to the learned world; and proceed to the communicated articles.

Meteorological Obſervations, arranged by R. P. COTTE; *for the Years* 1784 *and* 1785.

The number of correſpondents in this department is greatly augmented. This branch of knowlege is purſued with the utmoſt aſſiduity, by ſeveral eminent phyſicians and diſtinguiſhed philoſophers; and it is to be expected that many uſeful inferences will be drawn, to the promotion of medical and philoſophical knowlege, from perſeverance in meteorological obſervations. The ſociety mention, in terms of the warmeſt gratitude, the encouragement given by his Majeſty, who has permitted the members to avail themſelves of the obſervations that were made at *Verſailles*, four times in a day, under his own inſpection. M. COTTE, however, laments that he has been obliged to reject many of the obſervations ſent to him by different correſpondents, on account of their being inaccurate and contradictory; which he attributes to the badneſs of their inſtruments.

In the meteorological tables, which are very extenſive, the cities are arranged according to the order of their latitudes; to aſcertain, if poſſible, the influence which each climate may have on the temperature of the air. This is more determinate as obſerved by the *barometer* than by the *thermometer*; local cauſes having a much greater influence over the latter than over the former.

It appears, as the reſult of the obſervations made for the years 1784 and 1785, that the temperature of thoſe years reſembled each other in ſeveral particulars. The ſame places were marked by large quantities of ſnow and exceſſive cold.—

Each

Each year was diſtinguiſhed by the dryneſs of the ſpring ſeaſon, which occaſioned a ſcarcity of proviſions through the whole kingdom of France—both years were remarkable for exceſſes in heat and cold, for dryneſs and humidity, and for the premature coldneſs of the autumnal ſeaſon. The obſervations ſeem, however, fully to exculpate the moon from having any part in theſe diſorders; for they took place in the different years, when that innocent luminary was in the moſt oppoſite directions.

On the Induration of the Cellular Membrane, in newly born Infants. By M. ANDRY.

This gentleman being appointed, in the year 1785, phyſician to the Foundling Hoſpital at Paris, obſerved, on inquiring into the prevailing diſeaſes of the children, that numbers were afflicted with an induration of the cellular membrane: that the diſeaſe had long been known in the hoſpital; and that they generally died at about the ſeventh day from their birth. He found that this particular diſeaſe had been neglected, from the apprehenſion that it was always a *venereal* ſymptom; although minute obſervation fully convinced him that this was not the caſe. He remarks that the diſeaſe has not been noticed by any of thoſe authors who have written on the diſeaſes of children, excepting Dr. *Underwood*, who always found it connected with venereal ſymptoms, or inflammatory eruptions. In this diſeaſe, the cellular membrane is ſwoln and indurated, particularly in the upper and lower extremities, the cheeks, and in the region of the pubis: the parts reſiſt the impreſſion of the finger: the body of the infant is univerſally cold, and particularly the parts affected. Longitudinal inciſions being made into theſe parts, after the death of the patient, a ſerous fluid iſſues, of a deep yellow, and coagulates by heat. The lymphatic glands and veſſels are tumid, and the liver is of a preternatural ſize. M. ANDRY attributes the diſeaſe to cold, and the conſequent obſtruction of perſpiration. The moſt effectual cure is by means of frequent bathing in a decoction of the leaves of *ſage*. Several caſes of ſucceſs are related.

Report on ſeveral Queſtions, propoſed to the R. S. of Medicine, relative to the Food of Sailors.

Theſe queſtions were propoſed by the *Mareehal de Caſtries*, Miniſter of the Marine; and the Society appointed Meſſrs. *Poiſſonier*, *Geoffroy*, *Macquer*, *Lavoiſier*, *Vicq-d'Azyr*, *Fourcroy*, and ſeveral others, to prepare an anſwer on a ſubject in which the lives of ſo many thouſands of individuals, and the welfare of nations, are ſo intimately concerned. They have executed the commiſſion in a manner worthy of themſelves; and the treatiſe to which theſe queſtions have given birth, deſerves to be in the hands of, and ſerve as a directory to, every perſon concerned

in maritime affairs. The firſt queſtion was, *What food may be deemed the moſt healthy, to conſtitute the daily proviſion of ſailors, when freſh proviſions cannot be obtained?—To determine the quantity and quality of ſalted meats, or fiſh, of vegetables, and of beverage; and from an examination of the regimen uſed by other maritime powers, and the experience of the moſt celebrated navigators, to report the kind of regimen proper to be adopted by the French nation.* This is arranged under the following articles. *Are ſalted proviſions, and preſerved vegetables to be equally admitted; and how are their reſpective proportions to be ſo regulated, as that they may be the leaſt pernicious in their effects?* Second article. *Of the choice to be made in the two claſſes of ſalted animal food, and preſerved vegetables, as the moſt ſalutary nouriſhment.* Third article. *The advantages to be derived from the various ſeaſonings, beverage, and freſh proviſions, in order to qualify the common food.* Fourth article. *The manner of adjuſting the proviſions for a fleet, and the daily diſtribution for the crew.* Each of theſe articles is inveſtigated with the utmoſt attention. Inquiry is made into the cuſtoms of different nations, and ſentiments of various authors; and the animadverſions on theſe are correſpondent with the ſoundeſt principles of phyſiology and chemiſtry. The different kinds of animal food and of vegetable ſubſtances are minutely inveſtigated; and the reaſons are ſtated for the preferences given. Perſons immediately intereſted in the ſubject will naturally have recourſe to the publication itſelf; it is therefore the leſs neceſſary to be circumſtantial. Our general readers will be ſatisfied with the following obſervations:

Theſe authors are of opinion, that too much uſe is made of *ſalted animal* food, on board of the *Engliſh* veſſels; and they aſcribe the frequency of the ſcorbutic diſeaſe, in a great meaſure, to this cauſe. The *Dutch* incline to the other extreme; and by making farinacious ſubſtances the predominant food, their ſailors are expoſed to indigeſtions, obſtructions, and all the diſeaſes indicated, in the *Boerhaavian* ſyſtem, by the term *glutinoſum ſpontaneum*. The *French* ſailors are ſaid to enjoy a greater ſhare of health than either of the above; which is attributed to the obſervance of a more equal mixture of theſe two ſpecies of nutriment. Theſe academicians claim for their country the honour of having ſuggeſted to the late Captain Cook, moſt of thoſe regulations reſpecting diet, which proved ſo ſalutary to his people; and they maintain that many inſtances are to be produced, where their ſailors have remained in perfect health without touching on any coaſt, or taking in freſh proviſions, for a much longer period than any ſpecified in the accounts given by that celebrated circumnavigator. They alſo adopt the ſentiments of Dr. *Lind*, reſpecting the Engliſh biſcuits,

cuits, which, having neither leaven nor acidulated ſubſtances mixed with them, yield a heavy viſcid food, difficult of digeſtion. In conſequence of the inveſtigations made and principles advanced, their moſt important determinations are the following: The common proviſion for a ſhip's crew ought to be a due mixture of ſalt meats, preſerved vegetables, (particularly of the farinacious claſs; and of theſe *rice* claims the preference,) and *biſcuits* with leaven and ſome aromatics united. The ſalt proviſions ſhould conſiſt ſolely of *beef* and *bacon*. Every kind of ſalted or dried *fiſh*, ſhould be abſolutely rejected. *Beef* being more diſpoſed to putreſcency than *bacon*, ſhould at firſt conſtitute the principal food, and ought afterward to be uſed alternately with the other, &c.

A ſecond queſtion relates to the Marine hoſpital, and to the regimen to be obſerved in the three ſtages of indiſpoſition; where *fluids* only can be adminiſtered; when *ſolid food* may be firſt allowed; and when the patient requires a greater abundance of more nutritious food. This leads to a minute inquiry into the kind of diſeaſes to which ſuch patients are moſt expoſed; and the inquiry is cloſed with many pertinent rules.

Obſervations on the volatile and odorous Parts of Medicines drawn from Vegetable and Animal Subſtances.

Theſe obſervations are extracted from the memoirs of the late *M. Lorry*, by M. *Halle*. The author, with much ingenuity, endeavours to analyſe the different odours which numberleſs bodies poſſeſs, and to aſcertain the conſtituent principles of thoſe which are moſt compounded. He reduces the more ſimple odours to the five following claſſes. 1. That *of Camphor*. 2. *Narcotic*. 3. *Æthereal*. 4. *Volatile Acid*. 5. *Alkaline*: he ſpecifies the ſubſtances in which theſe moſt abound in a more ſimple or combined ſtate; and traces the effects of their combinations.

MEMOIRS.

The Conſtitution of the Years 1784, *&* 1785, *with an Enumeration of the Diſeaſes which were the moſt prevalent at Paris* during theſe years. By M. GEOFFROY.

This memoir manifeſts the great care and attention of its author to the ſubject. The ſtate of the atmoſphere, in each month, and the diſeaſes conſequent on it, are marked with preciſion; and much light is thrown on the correſpondence between the one and the other.

In conſidering this memoir, we cannot help mentioning a circumſtance which, however foreign it may appear to the ſubject, we think, with M. GEOFFROY, affords a very pertinent caution to thoſe who may be prompted by idle curioſity

to

to throw themſelves into the vortex of animal magnetiſm. M. GEOFFROY, ſtating the diſeaſes that were prevalent in the month of *September* 1784, met with two incidents which clearly manifeſt that ſuch curioſity is not void of danger; and that whatever power the magnetiſts may poſſeſs, if they have not the ability nor the *wiſdom* to direct this power, they are as the *madman who caſteth firebrands, arrows, and death; and ſaith, am not I in ſport?* The firſt caſe is of a lady, aged about 37, of a delicate conſtitution, and of great ſenſibility, who was induced by curioſity, to pay a viſit to M. DESLON; and was perſuaded by the partizans of magnetiſm to ſubmit to the operation, in order to remove the remains of ſome obſtructions, with which it was ſaid ſhe had been formerly attacked. She was thrown into convulſions which continued for ſeveral hours. Perſevering, for the ſpace of three months, in ſubmiſſion to the ſame treatment, her convulſions finally became ſo perpetual, that ſhe could no longer be conveyed to M. *Deſlon's* SALLE: but notwithſtanding ſhe was obliged to diſcontinue the operation, her convulſions increaſed; ſhe became delirious, and an obſtinate ſpaſm of the œſophagus impeded deglutition. In this ſtate, M. G. viſited her: but every application was in vain. She fell a ſacrifice to her folly, on the fourth day after his attendance. The ſecond inſtance reſpects a lady who had perſevered in the uſe of magnetiſm for the ſpace of three years, with unremitted enthuſiaſm, deſpiſing the aid of every phyſician; and who was at length reduced to a ſituation ſimilar to the preceding. Her huſband ſtated the particulars of her caſe to M. *Baigneries*, his phyſician. According to this narrative, the lady was regularly thrown into convulſions, which continued for ſeveral hours; nor was ſhe perfectly free in the ſeaſons of remiſſion: ſhe had a ſlow fever reſembling the *hectic*, and the ſpaſms in her throat were ſo conſiderable, that ſhe ſwallowed the blandeſt fluids with great difficulty. She was emaciated, and reduced to the laſt ſtage of a *Maraſmus*. M. G. had not received any farther tidings concerning her.

A Medical Diſſertation on the Nature, Cauſes, and Treatment of the Dropſy. By the late Profeſſor *Camper*.

A Diſſertation on the ſame Subject. By M. *Baraillon*, Member of the Society.

The authors of theſe two diſſertations ſhared the prize propoſed by the ſociety for the beſt treatiſe on the dropſy, in the year 1780. They are both very elaborate performances, and merit a careful peruſal.

Our readers will probably feel, with us, ſome degree of ſurpriſe, that the *memoirs* of the academy ſhould, in this publication, bear ſo ſmall a proportion in number to the hiſtorical part,

and

and to the treatiſes communicated; and that the whole of the publication ſhould appear to be leſs intereſting than might have been expected from ſo learned and conſpicuous a body. This is one evidence, among the many which have too often fallen under our obſervation, of a very conſiderable inconvenience ariſing from the multiplication of ſcientific academies in the preſent age: for although the circumſtance may be a pleaſing indication that a taſte for knowlege, in all its branches, is univerſally diffuſed, yet the tranſactions of almoſt every ſociety are neceſſarily enfeebled by it. Eſſays, which uſed to be communicated in great abundance to the *few*, and which afforded opportunities for a judicious ſelection of rich materials, are now divided and ſubdivided among the *many*. We are conſequently reduced to the diſagreeable neceſſity of extending our attention to a number of academies, without being able to treat the public with a proportionable variety, or quantity, of new and intereſting ſubjects.

Articles of BRITISH *Publications omitted in the Catalogue for April, for want of Room.*

MEDICAL.

Art. 20. *A Treatiſe on Indigeſtion; and the Hypochondriac Diſeaſe*; and upon the Inflammatory and Atonic Gout; with the Methods of Cure: together with above fifty-ſix ſelected Caſes, chiefly anomalous, of Diſpepſy, Hyſteria, Hypochondriaſis, the Inflammatory and Atonic Gout, Vertigo, Apoplexy, Palſy, &c. with the Treatment of each Caſe; including both Medicine and Regimen. Together with efficacious Preſcriptions adapted to the various complicated Symptoms. With Obſervations on the Uſe and Abuſe of the *Cardiac Tincture* in the above Diſeaſes, and full Directions for taking it in other nervous Affections, in broken Conſtitutions, and Habits impaired by hot Climates, &c. By James Rymer. The fifth Edition. 8vo. pp. 239. 4s. Boards. Kearſley. 1789.

To this long title, we have only to add that the firſt edition was reviewed in our lxxvth vol. p. 156. The treatiſe then filled only a ſhilling pamphlet; it is ſwelled to its preſent bulk by an accumulation of caſes; if the melancholy recitals of Mr. Rymer's hypochondriacal correſpondents can be called by that name.

Art. 21. *A Letter to Sir John Sinclair, Bart.* concerning the Virtues of the Muriatic Acid, or Spirit of Sea-ſalt, in the Cure of putrid Diſeaſes. By Sir William Fordyce, M. D. F. R. S. 8vo. pp. 34. 1s. Cadell. 1790.

We are here informed of the great ſucceſs which Sir William Fordyce has experienced from the uſe of ſpirit of ſea-ſalt in malignant fevers; both internally, and as an external application, where the

tonſils are ulcerated. He was led to this practice, from finding it recommended by a Greek chemiſt at the time of the plague in London.

'From theſe hints, (adds Sir William,) I was led on to uſe it internally in all putrid fevers, and malignant diſeaſes; and this I have done with continued ſucceſs ever ſince, eſpecially where I found the tongue black and dry, with a black glare on the teeth, and the worſt ſort of ſore-throat; and it has proved, in truth, wonderfully efficacious on both occaſions, in checking the dyſcraſy of the humours, in reſtoring the vital powers, that are more or leſs broken down according to the degree of putrefaction, and in changing the petechiæ from a purple to a brown, and ſtill more diluted colour, till they become quite evaneſcent.

'But now, as the worſt ſort of malignant diſeaſes known in this country are attended with ſymptoms ſtrongly reſembling thoſe of the Plague itſelf, I mean in the mode of ſeizure, the ſwelling and ulcerations in the tonſils, parotid, ſubmaxillary, and inguinal glands, with the petechiæ correſponding to the buboes, carbuncles, and other eruptions, which appear, from Dr. Samoïlowitz's deſcription, to be the eſſential characteriſtics of the true Peſt; I cannot help thinking, that the ſame medicine which I have found ſo often an effectual remedy for the one, would ſeldom fail, under proper management, to prove a powerful antidote againſt the other.'

To this publication, is added a letter originally printed in the European Magazine, containing an account of the ſucceſs of a general inoculation at Luton, communicated by the Hon. and Rev. Mr. Stuart, rector of that pariſh.—It appears that of 1215 perſons inoculated, only five died, and thoſe under the age of four months.

Art. 22. *The Apothecary's Mirror*; or the preſent State of Pharmacy exploded; in a Letter to J. H. Sequeira, M. D. and Licentiate of the Royal College of Phyſicians in London. By Diſcriminator. 12mo. pp. 31. 1s. 6d. Macrae. 1790.

It has been thought, by many, that the utility of the medical art has been conſiderably leſſened by the mode in which it is exerciſed; by means of which, all the ſeparate branches are jumbled together, while thoſe perſons, who know the leaſt, are actually required to make the moſt extenſive exertions: but however unfavourably the practice of apothecaries may appear in this light, it is rendered more prejudicial by the abſurd method in which they are rewarded for their attendance. They are paid, not in proportion to their ſkill and trouble, but according to the quantity of drugs adminiſtered, which, to ſay the truth, it requires all their ingenuity to perſuade their patients to ſwallow; and from the profits of which, if the practitioner's honeſty be conſpicuous, and his powers of perſuaſion limited, he is not ſufficiently recompenſed for his trouble: while the ignorant preſcriber, who keeps his patient from recovering, and plentifully ſupplies medicines for diſeaſes of his own making, receives the fulſome, though undeſerved, remuneration.

To remedy theſe grievances, (for *grievances*, in our opinion, they are,) is the object of the tract before us.—The following remarks,

marks, reſpecting the qualifications of ſome dealers in medicine, are juſt:

'There are many Apothecaries who imagine themſelves authoriſed to practiſe on the baſis of their learning and qualifications. Theſe men I would recommend to ſtand the teſt which the law has appointed, and if they prove themſelves equal to their profeſſions, they will be admitted to a legal practice. Such who refuſe to undergo this examination cannot think it hard if their capability for practice is doubted. The law has already appointed Examiners, whoſe power is not to be queſtioned, and if the examinations were to be rendered more ſtrict than they are at preſent, it would be more for the advantage of Practitioners, as likewiſe for the people at large: learning, ingenuity, and induſtry would be diſtinguiſhed, and the privileges of them would not be proſtituted as they now are, to every fellow who has ſerved ſeven years to wiping down the counter, and cleaning of phials.

'The ill conſequences which attend the preſumption of ſo many ignorant pretenders invading the profeſſion of Phyſic, Surgery, and Midwifery, is undoubtedly a public and glaring miſchief, and I earneſtly hope it will be thought worthy the conſideration of thoſe in whom alone is lodged the power of redreſſing it. I have often heard many of the Apothecaries declare, that as much knowlege is to be acquired at their ſhops, as at the different Medical Seminaries! No doubt, the wonderful improving opportunities of ejecting an enema, or dreſſing a bliſter, are far more inſtructive than reading the different volumes on Phyſic, Surgery, &c. written by men of exquiſite learning, and conſummate experience, the reſult of long ſtudy, and many years' practice! This is the mode which the regular Student purſues, but the Apothecaries have a much ſhorter way of acquiring knowlege; they ſee every day a number of preſcriptions, and prefer them to their files, from whence on a ſudden they become more enlightened than Hippocrates; and *repetatur* is certainly far more edifying, than whole hiſtories of diſtempers, with their cauſes and cures.

'It is clearly evident, that unleſs ſome regulation takes place, the practice of the different branches of Phyſic will entirely degenerate into quackery and ignorance. We will juſt conſider what is the proper buſineſs of an Apothecary: it is to compound certain drugs according to the Phyſician's or Surgeon's preſcription. It may happen that ſome of theſe articles may require pulverizing; but it is preſumed, that beating at a mortar does not neceſſarily make a man learned. Or, to carry it yet farther, even to the utmoſt extent of this buſineſs, there is no profound reaſoning required to boil water and ſugar to the conſiſtence of a ſyrup; or to put ſome few drugs or plants into an alembic, and draw over a ſimple or compound water. This, which is the *niceſt* part of their *ſkill*, is performed with more exactneſs by many Ladies, or their Houſekeepers. All the advantages they preſume upon beyond theſe, are only, ſeeing eminent Practitioners' preſcriptions, and their Patients. The latter of theſe, every common Nurſe has the benefit of much more than Apothecaries, as ſhe is conſtantly attending, and therefore

fore ſees all the ſymptoms; yet no one ever appeals to her medical ſkill. With regard to ſeeing the preſcriptions, while they are unqualified to judge of the intentions, and the reaſons why ſuch medicines are preſcribed, it is impoſſible they can uſe them with judgment.

'The compounding of medicines preſcribed, and knowing *why* they are preſcribed, are two different things: One is an ordinary habitual thing; the other depends upon the circumſtances of the caſe, which cannot be properly judged of, unleſs by one who underſtands the natural hiſtory of the human body, and is acquainted with the mechaniſm and operations of nature. Theſe are the heights of knowlege at which few Apothecaries arrive.'

The plan, which this writer would recommend, is as follows:

'The largeneſs of the Doctors' and Surgeons' fees ſeems to be a ſubject of general complaint; perhaps juſtly. For this, then, I would wiſh to ſuggeſt a remedy.—I would have that the Apothecaries ſhould confine themſelves merely to compounding of medicines; as likewiſe to ſell them at the ſame prices as the Chemiſts, (who at this time, I do ſincerely believe, make up more preſcriptions than the Apothecaries) then people would convey their preſcriptions to the Apothecaries in preference; by which means the quantity of buſineſs which they would tranſact, would more than compenſate for the reduction in the prices. Should ſuch a plan be adopted, the Phyſicians' and Surgeons' attendance would more frequently be required, perhaps in a ratio of four or ſix times to what it is at preſent; conſequently, if they were to receive but a fourth or ſixth part of what they receive now, as a fee, their gains would be equal in the end.'

CORN-TRADE.

Art. 23. *The Corn Trade of Great Britain*, for Eighteen Years, from 1748, to 1765; compared with the Eighteen Years, from 1771, to 1788. Shewing the National Loſs in the latter Period to have been above Twenty Millions of Money. By Robert Rayment, Eſq. 8vo. pp. 56. 1s. 6d. Whieldon. 1790.

Agriculture ſupplies the immediate wants of induſtrious people, from the ſoil which they cultivate; and trade carries off the ſuperfluity to aid the ſupply by the addition of foreign commodities: but while it increaſes this ſupply, it paradoxically multiplies our wants; for a dearth of tea and ſugar would now occaſion as great a commotion and uproar in the nation, as a dearth of wheat! Witneſs the precautions taken at the commencement of the commutation act, to guard againſt a failure of our Eaſt and Weſt India neceſſaries. The ſole object of trade is profit; and for this, the commercial claſs of the people would at any time heedleſsly, if not gladly, reduce the country to want bread, if they could gain by carrying corn abroad, until the tide turned, to double that gain, by bringing it home again! Bounties are artificial expedients to cheriſh an infant trade; and ought therefore to be temporary. Having now opened the channels to carry off our ſurplus corn in plentiful years; the trade may be ſafely, perhaps, truſted to the natural courſe of ſeaſons:

being ſo briſkly maintained, as to call for public attention rather to guard againſt the abuſe of it.

This buſineſs is now before the great council of the nation; and as this intelligent writer properly obſerves,—'It is become abſolutely neceſſary, that the corn laws of this country, ſhould undergo a total change; no half meaſures, no temporizing ſyſtems will do.' The light in which he views the ſubject, and the facts he has prepared for our conſideration, will appear from the following paſſage:

'The very great alteration the corn trade of this kingdom has undergone in the laſt eighteen years, compared with the eighteen years ending in 1765, is intereſting to every individual.

'Formerly we had a very great export trade, now we are under the neceſſity of depending on foreign countries for a part of the ſupply of bread-corn, as well as of oats and other grain.

'Very few, perhaps not one perſon in a hundred, has any other idea of the produce of Great Britain, than that at all times, corn enough is grown for the conſumption of the inhabitants, and in good ſeaſons, enough for the conſumption of two or three years*.

'If by exploding this erroneous doctrine, perſons ſhould be induced to apply more to agriculture than they have lately done, much good will ariſe therefrom; and ſhould this publication prevent the further converſion of ploughed lands to meadow and paſture, an increaſe of the evil will be prevented †.

'Certain it is, this kingdom does not grow (on the average of the laſt eighteen years) bread-corn ſufficient for the conſumption of its inhabitants, the conſequence of which is, bread has been for a great part of that period much too dear.

'Without knowing the extent of the evil, it would be difficult to apply a remedy.

'It is therefore neceſſary to ſhow, what was the ſtate of the import and export trade of corn, in the eighteen years, from 1748, to 1765, *compared* with the ſtate of that trade in the eighteen years, from 1771, to 1788.

'*In doing this we ſhall obſerve the following order.*

'*Firſt.* The importation and exportation of WHEAT for the eighteen years, from 1748, to 1765.

'* The largeſt export of wheat was in 1750, when 947,602 quarters, (average price 25s. 3½d. per quarter) were exported, which would have ſupplied the inhabitants of this kindgom, about ſixty-eight days, not a fifth part of a year.

'The idea therefore of the produce of the year, being equal to the conſumption of two or three years, is abſurd in the extreme.' p. 42.

'† The luxury of times, has increaſed the number of horſes beyond all credibility, for the ſupport of which, the kingdom is drained of its ſpecie, and bread-corn, the food of man, is rendered much too dear.

'The land on which formerly bread-corn was raiſed, is either converted to meadow and paſture, or grows horſe-corn, for the breeding and feeding of horſes.' p. 16.

'The

'The importation and exportation of WHEAT for the eighteen years, from 1771, to 1788.

'*The difference to the Kingdom between thoſe two periods.*

'N. B. In this compariſon wheat-meal, or flour, is included under the head of Wheat.'

The ſame examination is carried on, reſpecting barley, including malt, oats, rye, and beans and peas; and theſe tables, which muſt have been laboriouſly collected, muſt be accepted as juſt ſtatements, until their correctneſs is impeached by better authority.

When corn is ſcarce, we have heard great outcries againſt monopoly: but our author poſitively denies that ſuch cauſe of its dearneſs exiſts:

'There cannot be any thing more unfounded, than that corn is monopolized in this kingdom, the internal trade for corn cannot be too free, whoever was to attempt a monopoly would be ruined, the expence and waſte always attendant on a periſhable commodity, would defeat all ſuch attempts.

'If there be a ſufficient quantity produced for the conſumption of the country, and a quantity to ſpare; the price will ſoon aſcertain the fact, the good harveſt of 1775, ſoon reduced the price of wheat from 48s. 4d. to 38s. 2d. per qr. and bread fell from 2s. 9d. in April, to 2s. 6d. per peck, in Sept. and this will ever be the caſe, when there is a plentiful harveſt, beſides, any perſon who ſhould ſpeculate in corn at a high price, would be conſidered as an idiot; when the price is low, no ſuch idea is thought of by any one, and yet that is the only time for a chance of profit by ſuch ſpeculation.'

Among his general reaſoning, we meet with the following obſervations:

'If the great alteration in the corn-trade in the laſt eighteen years has not been occaſioned by an increaſed population, it may be aſked to what cauſe it is to be attributed?

'The anſwer is. To the increaſe of the national debt in the laſt thirty years, which has made a great number of individuals rich, and the ſtate poor.

'The increaſe of the intereſt of the national debt in that period, may be fairly ſtated at ſeven millions and a half per annum, ſuch part as does not belong to foreigners may be conſidered, as ſo much to be annually expended in and about the metropolis, in addition to the intereſt of the national debt, exiſting before that period.

'Such perſons as have acquired by contracts or otherways, a property in the public funds, are more diſpoſed to reſide in or near the capital, than in any other part of the kingdom.

'Hence the great increaſe of the buildings in and about London.

'Hence the great increaſe of horſes, and in proportion to the number kept and fed, there muſt be a ſucceſſion bred, to ſupply thoſe that are worn out.

'This increaſe of horſes requires not only oats, but meadow for hay, and paſture for graſs.

'When it is remembered, that the farmer finding his account, in the breeding and feeding of horſes, is induced to neglect the breed of neat cattle, the converting of ploughed lands to meadow

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and paſture, will account for a diminution of bread-corn, without adding to the ſtock of butchers meat.

'The luxury of keeping carriage horſes, the luxury of horſes for ſport and pleaſure, the luxury of travelling faſt, the facility of paſſing from one part of the country to another in conſequence of the great number of horſes and carriages kept now; where thirty years ago a ſmall number did the buſineſs, though in more time, will amply account for the alteration in the corn trade, eſpecially when it is conſidered, that the produce of one acre will ſupport a man, whilſt it will require four acres according to ſome calculations, but certainly not leſs than three, to ſupport a horſe.'

If we are to accept theſe as the cauſes of the ſcarcity of corn, and they appear convincing, the next queſtion will be, how are they to be counteracted?

Here, indeed, the author may, perhaps, have deemed it ſufficient to lay the ſubject open to the conſideration of others; the knowlege of a diſeaſe being proverbially ſaid to be the half of the cure. All that he propoſes, on this head, is comprized in one ſhort paragraph:

'Among many things that ſhould be done, two ſeem highly neceſſary; one is, to open inland water communications from the capital *, to all the corn counties where ſuch communications can be effected. The other is, to ſuffer no common field land, on any pretence, to be incloſed, but to encourage on the contrary, the incloſure of paſture commons in the kingdom; and even this ſhould be done with *caution* and *diſcretion*; by theſe means the uſe of horſes for common purpoſes will be leſſened, agriculture will be encouraged, and the converting of ploughed lands to meadow and paſture be prevented.'

To open ſuch communications is very ſlow work; and the fine rivers at preſent in poſſeſſion will not quicken it. The cautious and diſcreet meaſures to encourage tillage in preference to paſtures, do not promiſe to be very ſpeedy, unleſs ſtimulated by ſuperior profit; for public advantage is but the aggregate of private advantages. We muſt wait the effect of this momentous repreſentation.

POETRY.

Art. 24. *The Odes of Anacreon.* Tranſlated from the Greek by the Reverend D. H. Urquhart, M. A. 12mo. pp. 122. 2s. ſewed. Cadell. 1787 †.

The ſprightlineſs and feſtivity of Anacreon's verſes have induced ſeveral writers to attempt to transfuſe their beauties into modern

* A waggon drawn by eight horſes, with nine inch wheels, is allowed to weigh ſix ton, which is two for the waggon and four for its contents. The quantity of *goods* thus conveyed is as the proportion of ten hundred to a horſe.—On the Birmingham canal one horſe draws a boat ſeven feet broad and ſeventy feet long, containing from twenty to twenty-five ton. Land carriage is then to water carriage as one to forty or fifty.'

† By ſome accident, this work never came to our hands till lately.

languages. Their attempts have neceſſarily been attended with different degrees of ſucceſs: few, however, (ſuch is the nature of the poetry, which depends more on the expreſſion, than on the thought,) can be ſaid to have given ſatisfaction to the admirers of the pleaſant old Grecian. The following ſpecimens, if they do not place Mr. Urquhart among the moſt ſucceſsful tranſlators, will at leaſt ſhew him to be well qualified for the taſk that he has undertaken:

'ODE XXXIX.——ON HIMSELF.

'When I drink wine, my raptured ſoul
Woos all the Muſes o'er the bowl;
When I drink wine, my cares are gone
To winds that beat the ocean blown;
When I drink wine, the ſportive god
Whirls me thro' ſcented air abroad;
When I drink wine, 'tis then I bind
Garlands with faireſt flowers entwin'd,
Which round my temples as I fling,
The halcyon calm of life I ſing.
When I drink wine, and freely uſe
Ointments which odorous ſweets diffuſe,
I claſp my girl, my arms between,
And worſhip Beauty's peerleſs queen.
When I drink wine, the wreathed bowl
Midſt much-loved friends expands my ſoul;
Whene'er my lips full bumpers ſtain,
This only is ſubſtantial gain;
This I'll ſecure, whate'er befall,
Since death's the common lot of all.'

'ODE XLI.—— THE REVEL.

'With joy let's quaff the nectared bowl,
And hail the god who glads the ſoul;
Inventor of the harmonious maze,
Demanding all our votive lays.
By the ſame nurſe as Love careſſed,
And beauty's devotee profeſſed.
By whom the careleſs, happy ſot,
By whom the Graces were begot;
By whom a period's put to grief,
And ſlumbering anguiſh finds relief:
Soon as the tender youths produce
The cup of ſweetly-mingled juice,
Away flies ſorrow's hated form,
Mixed with the winds that whirl the ſtorm.
O! let us then this cup receive!
And take of care a final leave;
For what advantage doſt thou gain,
From all the rack of mental pain?
How are we of the future ſure?
Since life is hourly inſecure:

Soon as my heart with wine is gay,
Perfumed, I long to dance and play,
For thoſe, who love to live in woe,
May they the whole of ſorrow know;
With joy we'll quaff the nectared bowl,
And hail the god who glads the ſoul.'

Art. 25. *Poems*, dedicated, by Permiſſion, to the Right Hon. the Counteſs Fitzwilliam. By S. Pearſon. 4to. pp. 68. 4s Robinſons. 1790.

To theſe poems, a numerous liſt of ſubſcribers is prefixed, whoſe encouragement ſeems, on the whole, to have been deſervedly applied. Among the ſmaller poems, the following ſonnet has merit; though we are not ſufficiently dazzled by its title to ſay that it is without defects:

'To the REVIEWERS.

'To you, who ſeated on the ſacred hill,
Smile at the crowd that where Caſtalia flows,
Eagerly preſs to taſte the vocal rill,
And fancy laurel fillets bind their brows;
To you a votary of the tuneful choir
Submits her wild ſtrains with a timid ſigh,
Yet aſks no pity if her humble lyre
Be doom'd in dark Oblivion's ſhade to lie:
But oh! if judgment ſhould approve her lays,
Judgment whoſe eye ſweet ſympathy can veil,
More than the partial friend's ſhe'd deem your praiſe,
And call it grateful as the balmy gale,
That breathing on the river's icy ſource,
Diſſolves its chryſtal bonds, and animates its courſe.'

Art. 26. *The Actis and Deidis*, &c. *i. e.* The Acts and Deeds of the illuſtrious Champion, Sir William Wallace, Knight of Elriſle. 3 Vols. 12mo. Printed at Perth. 6s. ſewed. Murray, London.

This is a republication of a well known Scottiſh poem, printed according to the ancient and true orthography. It is accompanied by notes, illuſtrations, and a gloſſary, which cannot fail of being well received by the admirers of Scottiſh poetry and Scottiſh patriotiſm. The portrait of Wallace prefixed, is the moſt ſtriking print that we have ſeen, of that illuſtrious champion. The work is very elegantly printed; and is dedicated to the Earl of Buchan, under whoſe inſpection the manuſcript was tranſcribed from that in the Advocate's library, and who favoured the editors with the prefixed portrait of Wallace.

POLITICAL.

Art. 27. *Thoughts concerning the proper Conſtitutional Principles of Manning and Recruiting the Britiſh Navy and Army.* Dedicated to the Right Hon. Earl of Chatham, Firſt Lord of the Admi-

ralty, and the Right Hon. Sir George Yonge, Secretary at War. By the Honourable and Reverend James Cochrane, Vicar of Manfield, in the County of York, and formerly Chaplain to the Eighty-ſecond Regiment of Foot. 4to. pp. 22. 1s. Robinſons, &c. 1791.

Method is the œconomy of labour; and a ſimple clear ſyſtem of ſubdiviſion may give prompt energy to an extenſive buſineſs: moreover, where there is a latitude of modes for exacting the ſame obligations, ſome may be more or leſs agreeable than others. The actual hardſhips of impreſſing men for the public ſervice, are poſitively felt by the immediate objects of it; the illegality of it is no leſs forcibly perceived by their countrymen in ſuperior ſtations; while its neceſſity, until a ſurer mode of manning the navy can be eſtabliſhed, is univerſally, though reluctantly, acknowleged by all who conſider the ſubject.

The worthy author of the preſent ſcheme thus ſtates the difference between raiſing men for the army, and for the navy:

'It is curious to obſerve the contrariety of principles upon which the Britiſh navy and army are now recruited. *1ſt*, The navy is ſupplied with ſeamen more upon compulſion than inclination: *2dly*, The marines are all ſuppoſed to be volunteers: *3dly*, The regulars are required to be volunteers: *4thly*, The militia are ballotted and raiſed upon compulſion.

'Until the recruiting of all theſe ſervices is founded upon one uniform principle, the intereſt of one ſervice will always claſh with that of the other ſervices. It is evident from the above ſtate, that the regular army which is raiſed both for home and foreign duty, whether offenſive or defenſive, is by no means ſo well conſtituted as the militia, which is raiſed entirely for home defence. The reſult of which is, that the latter, in time of war, picks up all the beſt men in the kingdom for recruits, as was experienced during the American war. The following plans point out how far perſonal compulſion and inclination ought to be blended, to produce real exertion and œconomy in time of war.'

On this ſtatement, we would tranſiently obſerve, firſt, That though impreſſing is not uſually employed to raiſe ſoldiers, we always underſtood that recourſe was had to it on emergencies; formerly at leaſt, if the practice may have been given up of late years. Secondly, When our author affirms, that the militia, which is raiſed on compulſion, picks up all the beſt men in the kingdom for recruits, becauſe it is a domeſtic ſervice, he cannot ſurely mean that theſe beſt men, and for this reaſon, are raiſed 'upon compulſion,' but as volunteer ſubſtitutes for thoſe ballotted men who do not ſerve perſonally. His argument requires this diſtinction to be noted.

After reminding us that the Romans adopted every improvement in the art of war, that they found practiſed by their enemies, he proceeds as follows:

'The moſt important that preſents itſelf to our conſideration, is one introduced into France by Lewis XIV. who obliged each pa-

riſh in his kingdom to afford a number of recruits for the army, according to its number, fit to carry arms. Thus, in France, the military exigency of the ſtate is immediately ſupplied, and the demand of recruits for the army is never felt as a grievance, ſince it is equally divided among ſo many pariſhes. In Great Britain, were they to adopt this plan both for the navy and army, as is pointed out in the ſequel of this tract, it would greatly ſtrengthen the executive hands of government, and enable it to anticipate many evils that may happen to this country, upon the commencement of a war. As the conſtitution of this country is ſuch, that it empowers naval officers to man their ſhips immediately by impreſſing men, it is certainly a ridiculous circumſtance, that the army is not put upon as advantageous a footing, as far as the nature of ſuch ſervice will admit.'

The expediency of parochial levies has often, as he obſerves, been agitated as a ſpeculative queſtion; and it is his aim to modify it ſo, as to reduce it to practice: but firſt, as to ſeamen:

'The preſent method of impreſs for the ſea ſervice of this country, may admit of great improvements in point of enforcement and regularity through all the Britiſh empire. If the Board of Admiralty wiſh to man the navy expeditely, they ſhould ſpecify in the Gazette the number of ſeamen and landſmen wanted for government-ſervice. *2dly*, They ſhould likewiſe lay a ſtrict embargo upon all the ports of Great Britain, until the demands of government for ſeamen are ſatisfied. The ſame idea ſhould be extended *mutatis mutandis* to Ireland, and all other parts of naval importance in the Britiſh dominions.'

The number wanted, he adds, would ſoon be raiſed, as one third only of a ſhip's company is required to conſiſt of ſeamen; and when the number ſpecified is obtained, the ports ſhould be thrown open, and no preſſing be put in force, until the ſervice calls for a renewal of the like public notice.

For the whole body of land forces, and two thirds of the navy, he thus propoſes to provide:

'In the prefatory obſervations to theſe plans, it is ſhown, that Lewis XIV. introduced into France the method of recruiting his regular forces by draughts from the militia; and it is mentioned in Dr. Moore's Travels through France, Switzerland, and Germany, that the ſame method is obſerved in Pruſſia; or, in other words, that the whole chief ſtanding army of that kingdom is militia; ſince, during peace, for many months of the year, they go home to their friends, to work at the occupations they have originally been bred up to. The ſame plan ought to be adopted in the Britiſh empire, to have a militia ſo conſtituted, that it can afford recruits, when required by government, for the marine regulars that are to compoſe two-thirds of the compliment of the Britiſh navy, and alſo what recruits are required for the land forces.'

For farther particulars, and for the reaſoning on which they are founded, the pamphlet muſt be conſulted: but the reſult is, that,

'Upon ſuch principle, were draughts from the militia to ſupply the regulars with recruits, it might in time become a proper conſtitutional method, of providing for thoſe men, who have a natural turn for military life, or of making ſuch, as at preſent diſturb the peace of ſociety, uſeful members of the community, according to the plan of parochial allotments laid down in this tract.'

As the moſt enlightened nations are now exerting themſelves to reform old ſaviſh uſages, that degrade and inſult human nature, we ſhould rejoice to ſee thoſe who protect their country by ſea and land, fight for their own benefit as well as for that of their country at large, by enjoying as much liberty as the nature of their reſpective employments, and the public ſecurity, will admit.

As this gentleman writes on an important ſubject, with a liberal ſpirit we truſt he will excuſe our remarking, that we cannot approve that hackneyed ſtyle which we are apt to adopt, through mere habit, — 'our *natural* enemies upon the continent of Europe.' How has nature pointed out any one community as properly inimical to another? If any one people declare any other their natural enemies, it is ſuch an infatuated avowal of hoſtile malice, as muſt create what it ſuggeſts, and tend to perpetuate inveterate inhumanity. The time has been, when the Engliſh, the Scots, the Iriſh, and the Welch, conſidered and treated each other as natural enemies.

MISCELLANEOUS.

Art. 28. *A ſhort Relation of the River Nile:* of its Source and Current; of its Overflowing the Campagnia of Ægypt, till it runs into the Mediterranean; and of other Curioſities. With a new Preface. Written by an Eye-witneſs, who lived many Years in the chief Kingdoms of the Abyſſine Empire. London. 1669. 8vo. pp. 113. 2s. ſtitched. Lackington. 1791.

The ſhort preface to this edition ſhews the deſign of this republication. We cannot give an account of the work in better words than in thoſe of the editor:

'Lord Brounker, Sir Iſaac Newton, Dr. Barrow, Dr. Wallis, Mr. Gregory, Dr. Halley, with other learned men of that day, were the reſpectable members, who, in the year 1663, formed the Royal Society in London, and patronized theſe tracts; and which Sir Peter Wyche, at their requeſt, tranſlated *.

'A late Traveller, however, has, in various inſtances, aſſerted the ignorance of the Portugueſe Miſſionaries, taxing them with wilful miſrepreſentation, and including them all under the polite appellation of *Lying Jeſuits!*

'The ſame writer, through the whole of a late work, arrogates to himſelf the unique merit of having viſited the Heads of the *Nile*, and takes uncommon pains to ſhew, or at leaſt to make his readers believe, that no other perſon than himſelf, had ever arrived at theſe ſo much famed ſources; or had returned thence alive, and given the world a true account of them.

* A copy of that edition is now in our poſſeſſion.

'It

'It will appear, however, from the peruſal of the following pages, that Father Jeronymo, a *lying Jeſuit*, had infallibly ſeen theſe celebrated fountains, and had given a *true* account of them, in a *plain, unaſſuming* and *modeſt* manner; and, excepting ſome peculiarities of ſtyle, nearly in the ſame words as the writer of the preſent day.——The inference is obvious!

'Beſide the account of the *Nile*, many curious relations and reaſonings are offered by this ſame *lying* Jeſuit, which form ſome of the moſt material parts of the *five Quarto Volumes lately publiſhed.*'

To what this editor obſerves, our readers will permit us to add, that the work of Father Jeronymo, as far as it extends, ſerves as a confirmation of our ample critique on the works of the traveller to whom alluſion is above made.

Art. 29. *Viaggiana:* or, Detached Remarks on the Buildings, Pictures, &c. &c. of Ancient and Modern Rome. With Additional Obſervations. 8vo. pp. 202. 3s. ſewed. Clarke, Bond-ſtreet. 1790.

In this work *, the reader will find ſeveral obſervations both new and curious; for Rome is a ſubject never to be exhauſted. As a ſpecimen, take the following ingenious remarks on the old ſubject of St. Peter's:

'I think we can have little or no reaſon to lament the loſs of a pyramid, when we get a church in its room. And yet ſome writers have made it matter of complaint that the monument of Scipio Africanus, of which we have ſtill a moſt beautiful and perfect ſpecimen in that of C. Seſtius, ſhould be removed, to make way for the grandeſt building that either Pagan or Chriſtian world ever ſaw. And in this particular I make no exceptions, though the temple at Epheſus † ſhould riſe up again complete in all its parts, or the one at Agrigentum be reſtored from its ruins. Nor are we to be much ſurpriſed at this, ſince the advantages the artiſts enjoyed at the revival of ſcience from the uſe of antient models, advanced them nearly as far at one ſtroke as the antients themſelves: the deſign was drawn, and the materials were prepared, little more remained to be done, than to build them up. I do not mean here to depreciate the ingenuity of thoſe men who laid the plan of St. Peter's, but only to give ſome reaſon for their out-ſtripping, if poſſible, their very maſters. The original of this great and magnificent ſtructure was conceived by Bramante, and intended to have been a Greek croſs, which the pride of Pope Paulus Burgheſius Quintus changed into a Latin one ‡. Bramante did little more than begin the building; he in-

* We are not ſure that this is to be conſidered as entirely a *new* publication. We think we have ſeen it before; and, poſſibly, it may have been mentioned in our Review; though, at preſent, we can find no ſuch article.

† Some idea of the beauty of this building may be collected from its being ſupported by an hundred and twenty-ſeven columns, each ſixty feet high, and all of the ſame quarry.'

‡ The artiſts were Cavalier Fontana Carlo Madeina, and others.'

ſcribed the dome in it's ſquare, and ſupported it by four pilaſtric piers. Michael Angelo advanced it to that point from whence you may ſee the dome, and its vault, which compleated the Greek croſs. So far the figure of the church is regular; and on entering it, had the weſtern door been placed here, you might have diſtinguiſhed the nature of the ſtructure, and diſcerned the cupola. But here a deſire of immortalizing a name, and ſending it down with triumph to poſterity, induced the Burgheſian Pope to add four more piers on each ſide, and to ſacrifice the regularity of the building to his ambition. I ſay ſacrifice, becauſe without this addition the church had been ſtill the largeſt in the world, and of courſe wanted no increaſe of ſize to take from the beauty of its form. In its preſent ſtate it is not poſſible to determine preciſely what figure it may be, on entering at the weſt door; without advancing conſiderably forward, you cannot be informed if there be any dome at all. This ſeems to be an imperfection, but it is not the only one. Few people, I believe, have ever been able to give any tolerable gueſs at the dimenſions of St. Peter's on their firſt approach to it, and perhaps for a very good reaſon, though not ſo generally obvious: for on entering, it appears not to be the ſize it really is, on account of its immenſe ſquare piers, which dividing the body from the ailes, meet the eye diagonally, and are ſeen foreſhortened: hence you have an imperfect view of them, and the idea of the ſpace they occupy is not acquired. Had the artiſt employed columns inſtead of piers, (would the nature of the edifice have permitted it) the effect had been widely different, as may be ſeen in St. Paul's Fuori delle Mura, where pillars are made uſe of, and the eye judges much better of the dimenſions. This deception, therefore, ſeems rather to proceed from a defect than a beauty, and cannot be reſolved into the exactneſs of the proportions of the building; ſince it is the property of regular dimenſions to facilitate the judgment rather than impede it. The Baldaquin too, or canopied altar, which ſtands under the cupola, may be inſtrumental in breaking the length, as the piers are in contracting the width. This machine is obliged to ſtand here, on account of the papal chair, which occupies the eaſt end; though, in fact, it adds nothing to the beauty of the church.'

We with the anonymous author, who appears to be a man of learning and reflection, may find encouragement to publiſh his obſervations on other parts of Italy.

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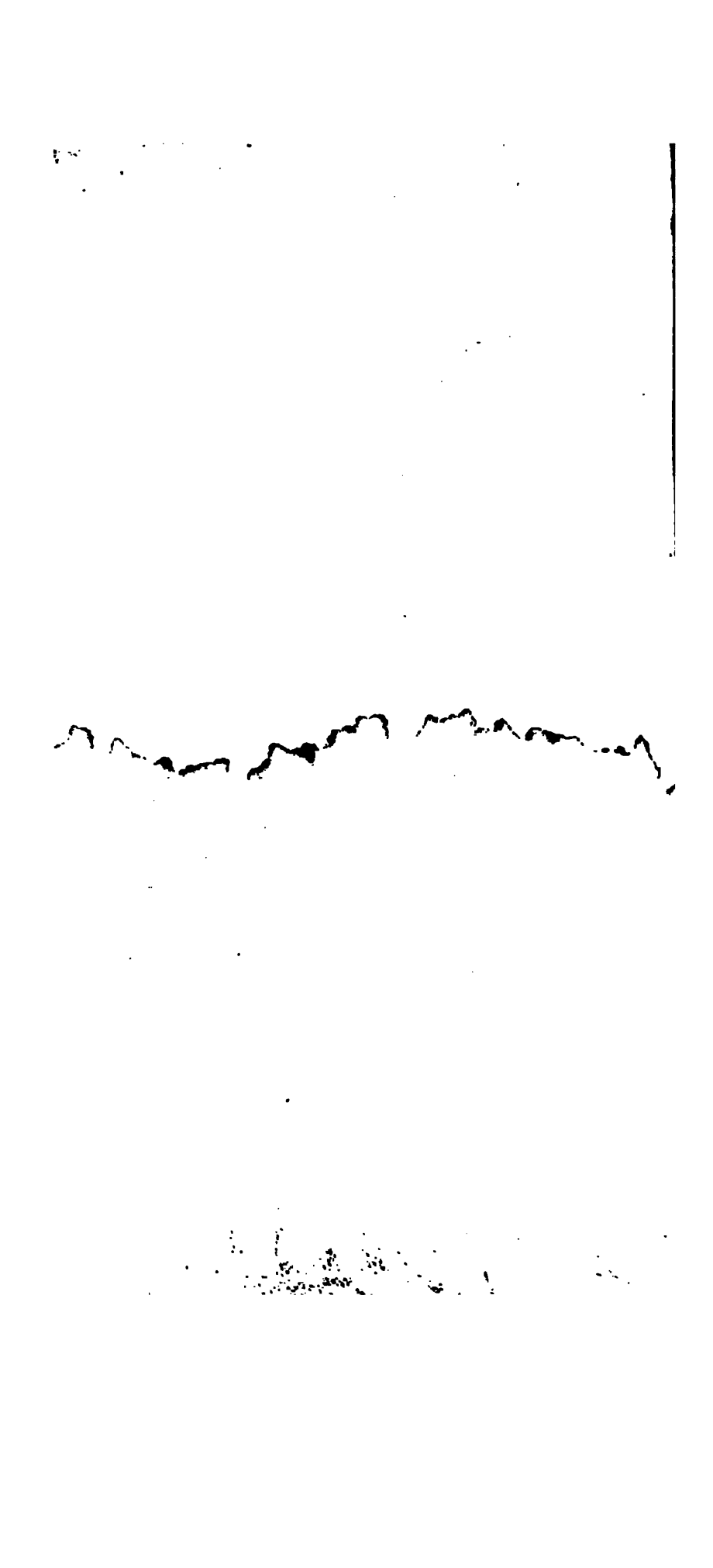

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